SCORA

LESSONS FOR TEACHER TRAINING OPPOSING RACISM AND ANTISEMITISM

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Teacher Trainers‘ Program
TTP

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Beit Berl College
Tel Hai College
TTI Freiburg (Vocational Schools)
TTI Stuttgart (Gymnasium)
TTI Weingarten (Vocational Schools)

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Dear reader,
Teacher trainers shape generations of educators. This was the reason why, in 2024, SCORA decided to launch a program aimed at bringing together teacher trainers from Baden-Württemberg and Israel, alongside our Israeli partners. Our goal was to explore, within the framework of a one year cooperation program, how we could empower young teachers in their training to integrate values and democratic education into their work. This was particularly important to us because we were witnessing democracy and diversity being increasingly under pressure worldwide.

In winter 2025, ten teacher trainers from Israel and ten from Baden-Württemberg met for the first time in a video conference. All of them had chosen to participate in our **SCORA Teachers' Trainer Program 2025.** This meant a year of intensive collaboration, through video calls and in-person meetings. In this binational group, we explored how democracy and value-based education, work towards a discrimination-critical school, and the fight against antisemitism could be anchored in teacher training. The specific questions were determined by the small groups themselves, after which discussions and exchanges took place.

A week-long in-person meeting was planned for spring 2025 in Baden-Württemberg, with another in Israel in the autumn. Due to the current war in Israel, the joint in-person week in Stuttgart had to be delayed until November, making it even more intense, emotional, and impactful. We were incredibly grateful for this exchange and the openness that developed between the groups. People met with open minds and open hearts. Touching, moving, enlightning.

The participants from Baden-Württemberg this year were from the Gymnasialseminar in Stuttgart, as well as the vocational seminars in Freiburg and Weingarten. The Israeli participants came from Beit Berl College and Tel Hai College. This year-long program was made possible through the generous financial support of AIM and ZSL. Thank you to all the leaders who contributed a lot to make it come true!

The team, led by Manuela Droll, Bernd Morlock, and Dr. Klaus Teichmann on the Baden-Württemberg side, alongside Dr. Yonit Nisim and Dr. Lee Michael-Berger on the Israeli side, had been planning the program both content-wise and organizationally on a voluntary basis. Christel Binder, Karin Winkler, and Roland Reif provided support in various ways. Speakers such as Dr. Michael Blume and Prof. Havva Engin inspired the participants with their lectures.
We are thrilled to present the results of TTP 2025 through this publication. May it inspire further teacher educators and contribute to ensuring that future generations of teachers feel well-equipped to inspire their students towards democracy and pluralism. And a peaceful world.

In gratitude for your contribution and your friendship

Claudia Rugart
Head of SCORA
24 February 2026

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Dear reader,
The following is being written at a time of turbulence when we are in another war in our region. This war is against the Axis of Evil, which threatens peace and our democratic values. We are fighting for a better world against hate and antisemitism as we all remember that for the long run – education is the most effective answer to guard our values.

As educators, we hold the profound responsibility of shaping the minds and values of future generations. At Beit Berl College, we believe that education is a powerful tool for fostering understanding, empathy, and respect among diverse communities. This brochure, **Lessons for Teacher Training Opposing Racism and Antisemitism 2025,** represents a significant step in equipping educators with the knowledge, skills, and methodologies needed to address the challenges of racism and antisemitism in our classrooms and society.

Through innovative approaches such as value-based education, restorative justice, and simulation-based learning, this program empowers teacher trainees to navigate complex social dynamics, foster dialogue, and promote inclusivity. By exploring the historical roots of violence and prejudice, we aim to cultivate a deeper understanding of the mechanisms that perpetuate discrimination and exclusion.

It is our hope that this resource will inspire educators to create classrooms that embrace diversity, encourage critical thinking, and nurture a commitment to democratic values. Together, we can build a future where mutual respect and understanding prevail.

Mendi Rabinovitz
CEO, Beit Berl College
11 March 2026

Dear reader,
The text you are about to read is the product of an encounter between educators coming from different countries and diverse cultural backgrounds. The worldview that sees multicultural encounters as fertile ground for a better human society is the primary reason for this meeting. The education system, as a former Israeli Minister of Education once claimed, is the basic cell of society. Within this system, processes nurture our future generations. We can shape the character of human society from within it. Those who work in the field of education see this as one of the central purposes of their work.

Several years ago, at a meeting at Tel Hai – Kiryat Shmona University in the Galilee, Claudia and I discussed the possibility of collaborating on educational initiatives to combat racism, hatred of others, and antisemitism. With the understanding that building the future relies heavily on history as well, it was clear to us that this was a charged and complex combination—yet one with the potential to generate insights that would help shape humanistic educational ideas into tools in educators' hands. Life's realities challenged us and postponed the meeting, but dreams and visions possess a power difficult to suppress, so we insisted on making it happen.

Reality proved that this determination was not in vain. The week we spent in Stuttgart and its surroundings demonstrated that there is no substitute for personal encounters, and nothing is more important than bringing together educators whose shared goal is simply to build a better world. Heartfelt thanks to everyone who made this possible and to all who took part. We are already working on the next meeting and look forward to many more encounters in the future.

Dr. Tamir Hod
Head of the Tel-Hai Holocaust Center Tel-Hai,
University of Kiryat Shmona in the Galilee
9 March 2026

Teaching VALUES

CHAPTER 1

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Practical Profile	Teaching Values	
Target group	Teacher Trainees (interdisciplinary)	
Skills and competencies	• How to analyse and cope with classroom conflicts • How to teach values in the classroom	
Required teaching time	60 Min: Introduction, Pre-event Coping Strategies (M1-M2) 60 Min: Spontaneous Coping in the Classroom (M3-M6) 60 Min: Proactive approaches (M7-M10)	
Materials/Methods/Media	M1	Introduction What Is a Value and What Is a Cultural Value Conflict Coping Strategies
	M2	1. Pre-event Coping Strategies How to make the spontaneous less spontaneous
	M3	2. Spontaneous Coping in the Classroom (Case study)
	M4	"Many Voices, One Vison" Cooperative Learning through the Placemat Method
	M5	"Dreaming Together" Exploring Shares Values through the Walt Disney Method
	M6	Method Cards: Placemat Method + Walt Disney Method
	M7	3. Proactive Approaches Value and Knowledge Education
	M8	Future Problem-Based Learning
	M9	Photovoice
	M10	Conclusion: Value Conflicts, Pedagogical Tools, and the Future of Teacher Education

M1 Introduction
What Is a Value and What Is a Cultural Value Conflict

A value is a moral principle that guides behavior. It is a fundamental belief that directs individuals toward what is desirable and right. Values are used as a basis for moral judgment of reality and for the decisions we make. They are concepts or beliefs that serve as criteria for choosing our actions (Schwartz, 1992).

The definition of value and the analysis of its meaning began at the very outset of philosophical writing. In the fourth century BCE, the philosopher Plato defined values and distinguished between external and internal values: values desired for the benefit of something else, and values desired for their own purpose (Plato, The Republic, 1975). The Scottish philosopher David Hume contributed the fundamental distinction between fact and value—that is, between describing a situation and determining what ought to be.

Value Education and Socialization:
Socialization is the process through which individuals learn the values of the culture and era in which they live and the necessity of acting according to them. The education system serves as the primary institutional framework through which citizens acquire the values of society. It can be argued that educational activity is, at its core, a form of socialization. Education shapes in the individual both boundaries and a space of meaning, establishes hierarchies of values, directs attention toward ideals, and guides specific actions in the name of those values.

What Is a Cultural Value Conflict?
When two or more values come into conflict, a value conflict occurs a situation in which the realization of one value comes at the expense of another. A cultural value conflict arises when values stemming from different cultural frameworks such as individualism versus collectivism, authority versus autonomy, tradition versus modernity, or collective rights versus individual rights lead to tension or confrontation. In a multicultural classroom, such conflicts are common, as students and teachers bring with them differing perspectives on discipline, success, cooperation, and respect.

Value Conflicts in the Educational Context:
The classroom serves as a social microcosm in which the value systems of students, teachers, and the school institution often collide. Moreover, engagement with current social or political issues frequently exposes situations in which values are in conflict. Teachers often face moral dilemmas that emerge from their students, the curriculum, or the broader environment. They must learn to navigate and facilitate dialogue in situations where multiple values must coexist, even when they contradict one another. (Rissanen, 2017).

Managing Conflicts as a Pedagogical Challenge:
Educational literature suggests viewing value conflicts not merely as managerial problems but as opportunities for moral and dialogical learning. Learning through the analysis of moral dilemmas, guided discussions on values, and group problem-solving enables students to develop critical thinking skills, empathy, and mutual understanding.
In this context, the teacher's role is twofold: on the one hand, to serve as a value mediator who provides tools for open discussion; and on the other hand, to ensure the maintenance of moral boundaries and the well-being of all participants. The combination of emotional skills, ethical reflection, and pedagogical knowledge can help teachers cope with this complexity effectively. (Valente, & Lourenço, 2020).

Coping Strategies
Classroom teaching inherently involves both planned and unplanned situations, requiring teachers to respond quickly and effectively when unexpected events arise, such as a student's emotional outburst, conflict between students, or an external crisis. Coping strategies enable educators to remain composed, assess the situation, and act adaptively to restore safety and stability, drawing on emotional regulation, professional judgment, core values, and prior experience. Emotionally competent educators are better able to sustain supportive learning environments even under stress (Jennings & Greenberg, 2009), while coping itself is understood as a dynamic process of managing internal and external demands that may exceed one's resources (Lazarus & Folkman, 1984). Within this didactical framework, classroom coping strategies refer to the ways teachers regulate emotional, behavioral, and cognitive responses to challenging or crisis situations.
This project organizes these strategies into three temporal stages: pre-event, during the event, and post-event, each contributing to emotional balance, recovery, and the strengthening of the classroom community's resilience and adaptive functioning in future situations (Day & Gu, 2014; Jennings & Greenberg, 2009; Skaalvik & Skaalvik, 2018; Schonert-Reichl, 2017).

M2 Pre-event Coping Strategies: How to make the spontaneous less spontaneous

Classroom conflicts are a natural part of teaching. Our reactions in these moments are often quick and influenced by emotions, past experiences, and core beliefs. This guide offers a short reflective practice that helps you prepare for such situations and learn from them afterward. The goal is to strengthen professional judgment, emotional awareness, and the ability to act in alignment with your educational values. The practice consists of three stages:

1. Pre-Reflective Thinking: Clarifying Your Educational Compass

Before addressing conflict, it is helpful to identify the core values and educational purposes that guide your work as an educator. We call this your educational compass, the "big educational idea" that gives meaning to your teaching. This idea expresses: What kind of learning environment you hope to create; What kind of learners you wish to encourage; How your teaching contributes to the kind of society you believe in. Your educational compass anchors you during tense moments and helps you choose actions that reflect your values.

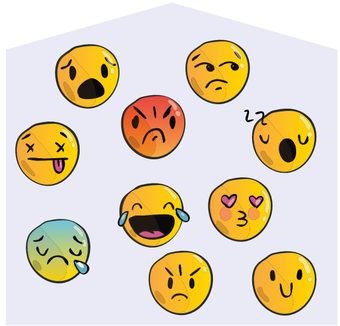
Here are some reflective questions to help you identify your educational compass:

- What motivates me as an educator?
- What values do I want my students to experience through my teaching and my behavior?
- What kind of classroom community am I trying to build?

2. Emotional Awareness: Identifying the Trigger

In conflict situations, our reactions are shaped not only by what happened, but by how we interpret what happens.
One practical tool for understanding this is the Event–Interpretation–Response Model (EIR): Event: what happened; Interpretation: the meaning I gave it; Response: What I did/said. Because interpretations are subjective, recognizing them can open the possibility for different responses. Recognizing our interpretations opens the possibility for different responses.

3. Emotional Triggers (after a conflict situation)



You can use these icons instead of words:

1. What emotion did I bring with me before the conflict began?
2. What exactly happened? (Describe the event without judgment or assumptions).
3. What meaning did I assign to the event?
4. How did that meaning shape my reaction?
5. Could another interpretation lead to a response more aligned with my educational compass?

Developing this awareness creates space for choice rather than automatic reaction.

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4. Post-Event Reflection: A Systemic Perspective

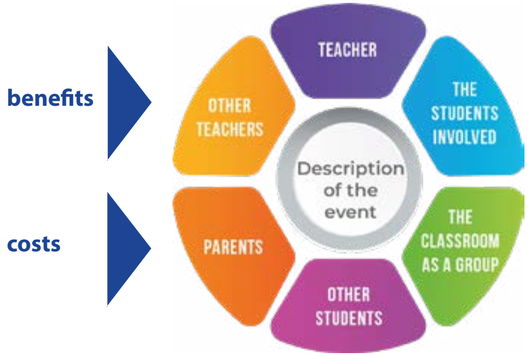
We use Urie Bronfenbrenner's Ecological Systems Theory to understand conflict in the context of the classroom as a living system in which everyone's actions influence the whole group (Bronfenbrenner, 1979).

According to Bronfenbrenner, students are shaped by multiple layers:

- Microsystem: immediate environment (family, classroom, peer group)
- Mesosystem: interactions between these settings (e.g., home and school).
- Exosystem: external influences (parents' work, school policies)
- Macrosystem: cultural values and social norms
- Chronosystem: change over time (life transitions, historical context).

From this perspective, the classroom is not a collection of individuals, but a shared and ecological environment. Therefore, after a conflict we ask not only ‚What happened?' but also ‚How did this affect the classroom system?'

5. Practical Tool for Analyzing a Classroom Conflict



Write down as many costs and benefits as you can for each of the stakeholders shown in the analysis map. You may also add any additional relevant stakeholders. Benefits and costs can be for example: short-term/long-term effect; intellectual, social, emotional effect.

M3 Spontaneous Coping in the Classroom

Even well-prepared lessons aren't free from conflicts and teachers are confronted with unpredictable situations. This part offers methods to spontaneously address conflicts. The example below addresses a current political statement and thus encourages engagement with contemporary social debates.

Example: "Free Palestine" – Discussing Language, Meaning, and Perspectives

The starting point of this lesson is a conflict-laden situation in a German classroom: A student stands up and shouts "Free Palestine!" Such spontaneous political expressions can trigger confusion, emotional responses, and insecurity both among students and teachers and demand an immediate response from the teacher. The teaching module's goal is to transform this moment from a disruption into a meaningful learning opportunity. Students are encouraged to realize that political statements may carry multiple interpretations and have to be seen within the historical and political context and may offend.

Turning a tense classroom moment into a learning opportunity requires calm, structure, and the right tools. Teachers need methods that help students share their thoughts, listen to others, and reflect before reacting. Approaches that focus on cooperation and dialogue can turn strong emotions into understanding and respect. Creative methods allow students to see things from different angles and find common ground.

Two examples of such methods are the Placemat Method and the Walt Disney Method. Both encourage reflection, teamwork, and creativity—but in different ways.
While the Placemat Method emphasizes cooperative learning and collective meaning-making through structured collaboration, the Walt Disney Method focuses on role-taking and imaginative perspective shifts that move participants from visionary thinking to critical and realistic planning. Together, they offer complementary approaches to fostering understanding, empathy, and innovation in intercultural educational settings.

M4 "Many Voices, One Vison" – Cooperative Learning through the Placemat Method

The Placemat Method serves as a cooperative learning framework that encourages participants to share, compare, and integrate diverse perspectives. Closely related to the Think/Pair/Share approach, it guides learners from individual reflection to small-group exchange and finally to collective understanding and consensus-building. By visually organizing thoughts and highlighting shared ideas in the center, the method supports respectful dialogue, joint problem-solving, and cooperative decision-making across cultural and educational contexts. The following description is structured in 3 steps that revolve around the method of Think-Pair-Share.

Step 1:
The teacher begins by reducing the complexity of the situation. "Freedom" and "Palestine" is written on the board, guiding students to reflect on the underlying concepts rather than the specific political conflict. Using the Placemat Method, students complete the prompts "Freedom from … means to me …" or "Freedom to … means to me" in the designated sections of the placemat.
The students share and compare their thoughts, identify common ideas, and summarize key concepts in the center of the placemat. A plenary discussion follows, leading to a collective understanding of what "freedom" signifies for the group.
This step highlights the multidimensional nature of the term—spanning personal, social, and political dimensions and carrying emotional weight.

Step 2:
Students' personal notions of freedom are then contrasted with academic and cultural perspectives. The teacher introduces various definitions—from political theory, philosophy, and international law: Together, the class examines how different perspectives shape the meaning of freedom and what historical or emotional contexts they reflect. The focus is on understanding complexity rather than evaluating positions.

Step 3:
Students categorize the definitions according to thematic or conceptual dimensions—personal vs. collective freedom, emotional vs. political perspectives, or individual vs. cultural interpretations. This analytical exercise demonstrates that there is no universal or neutral meaning of freedom but a legitimate plurality of views. Students learn that language in social conflicts is never neutral and that slogans such as "Free Palestine" can evoke widely differing emotions—from a longing for peace to perceptions of political bias. In the creative closing phase, students design their own slogans expressing ideas of freedom, peace, or coexistence. Alternatively, they may discuss preselected examples and reflect on the messages conveyed.
A final class discussion allows them to articulate what they have learned about language, perspective-taking, and respectful communication.

M5 „Dreaming Together" – Exploring Shared Values through the Walt Disney Method

The Walt Disney Method serves as a structured framework that allows participants to move from idealistic visions to critical reflection and realistic planning. It helps them examine how shared values can be translated into meaningful educational practice across cultural boundaries.

Step 1: The Dreamer
The facilitator invites participants to assume the role of the dreamer. In this phase, they imagine an ideal educational world guided by values such as respect, equality, justice, and freedom. Small groups write their ideas on cards, responding to prompts like:
What are the ideal values that should guide education in our societies?
What would a values-based school community look like?
This step encourages creativity and openness, highlighting hopes and aspirations beyond current limitations.

Step 2: The Critic
Next, participants take on the role of the critic. They discuss possible doubts, challenges, and risks that could arise when trying to realize these ideals. Questions may include:
Which difficulties or tensions might occur when implementing these values?
What cultural or societal barriers exist?

Through this analytical exchange, participants learn to appreciate that every value—such as freedom or tolerance—can have multiple, sometimes conflicting, interpretations.

Step 3: The Realist
Finally, participants shift to the role of the realist. They combine the visionary ideas of the dreamer and the critical insights of the skeptic to identify concrete, achievable steps for practice. Prompts such as:
What can we do next week, in our schools, to promote shared values?
How can small actions create lasting change?
They guide the discussion toward feasible implementation.

M6 Method Card: PLACEMAT

Purpose:
To collect and structure ideas from all group members before reaching a common conclusion. It encourages individual reflection and group discussion.

Phases:

1. **Reflection:**
   Each participant thinks about a question and writes their ideas in their designated section of the placemat.

2. **Discussion:**
   Participants share their thoughts with the group. All ideas are collected in a central area on the placemat.

3. **Presentation:**
   Groups present their collective findings to the larger group, highlighting key answers.

Description:
The Placemat method involves using a large piece of paper divided into 3 or 4 sections (see graphic) for group work (3 or 4 students per group).

Time:
5-10 minutes

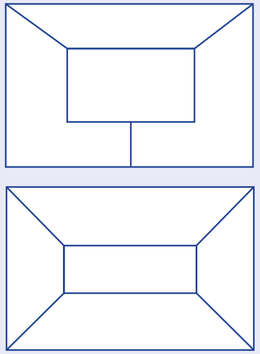
Variation:
Participants can read each other's notes during the reflection phase to inspire new ideas. The paper is turned for this phase.

Differentiation:
The method supports diverse learning levels, allowing each participant to contribute based on their understanding.

Benefits:
- Every student contributes.
- Encourages cooperation and discussion.
- Useful for brainstorming, defining concepts, or preparing arguments.

Tips:
- Use open-ended questions to encourage a variety of responses.
- Suitable for groups with little experience in collaborative work.

Materials needed:
- A large placemat (preferably A3) divided into three or four sections, depending on the group size, and a central area.



M6 Method Card: WALT DISNEY METHOD

Purpose:
The Walt Disney Method, named after the famous cartoonist who used this method when dealing with difficult decisions, aims to foster creative thinking and problem-solving by encouraging participants to explore a topic from multiple perspectives. This approach helps individuals generate innovative ideas, critically assess them, and develop actionable plans for implementation.

Phases:

1. **Dreamer phase:**
   Participants assume the role of the DREAMER, focusing on generating positive ideas and envisioning possibilities related to the topic.

2. **Critic phase:**
   In this phase, participants take on the role of the CRITIC, discussing potential objections, doubts, and challenges associated with the ideas generated.

3. **Realist phase:**
   Participants then become REALISTS, identifying concrete steps and practical measures needed to implement the ideas and address the challenges.

Description:
The method can take place individually or in groups.

Time:
5-10 minutes

Variation:
If the method is used in a group, each member assumes a different role (DREAMER, CRITIC, REALIST).

Differentiation:
The method can be adapted to suit various learning needs and levels, depending on the initial question posed. This flexibility allows all participants to contribute effectively.

Benefits:
- Promotes creative thinking and innovation.
- Enhances collaboration and communication skills among participants.
- Helps in identifying potential challenges and solutions effectively.
- Encourages a comprehensive understanding of different perspectives on a topic.

Tips:
- Encourage open-mindedness and creativity during the DREAMER phase.
- Emphasize constructive feedback to foster positive environment.
- Ensure that the REALISTIC phase focuses on actionable and realistic steps.

Materials needed:
- Designated spaces for each phase to facilitate note-taking.

M7 Proactive Approaches: Value and Knowledge Education

Traditional education often separates teaching knowledge from teaching values, leading to decisions made without moral or ethical reflection. The Value and Knowledge Education (VaKE) approach seeks to bridge this divide by combining cognitive learning with moral reasoning through structured discussions of moral dilemmas (Alt & Raichel, 2018). VaKE promotes both intellectual and ethical growth, encouraging students to make informed, value-based decisions within an inquiry-driven learning environment (Patry et al., 2013).

VaKE is built upon constructivist principles, emphasizing dialogue, collaboration, and active knowledge construction. Students engage with real-life moral dilemmas that require integrating factual understanding and moral values to reach reasoned conclusions. The teacher serves as a facilitator, an "orchestrator of learning", ensuring a balanced discussion while allowing students to develop autonomy and responsibility for their learning (Weyringer et al., 2010).

The VaKE process typically includes preparation, presentation of a dilemma, initial decision-making, argumentation, evidence gathering, and reflection. Through these stages, learners revisit their positions with growing awareness of values, facts, and others' perspectives. At an academic college in Israel, VaKE was implemented in a B.A. course on Education and Teaching that included Jewish, Arab, Druze, and Circassian students. The approach was adapted to accommodate cultural diversity and varying levels of experience. Students were asked to write personal professional dilemmas, and two were chosen for workshop discussion. One focused on a moral challenge faced by a teacher in a traditional Arab society.

The Arab Cultural Dilemma

The selected dilemma described a 15-year-old girl from a conservative Arab family who developed a romantic relationship with a boy at school. After he ended the relationship, her emotional state declined, leading to absenteeism. The girl confided in her teacher but insisted on confidentiality. The teacher faced a difficult decision—whether to inform the parents, risking severe consequences for the girl, or to keep the secret and bear full responsibility for her welfare.

Process

Following VaKE's structured stages, students first expressed initial opinions—either for or against reporting to the parents—and explained their reasoning. They then formed two groups to debate their positions, identify the guiding values, and determine what information was missing to make a well-grounded argument. Missing elements included cultural norms about adolescence, legal obligations regarding confidentiality, and the family's potential reactions.

Students later searched for relevant sources and presented evidence-based arguments in the plenary. Discussions revealed emotional and cultural tension, with notable differences between male and female participants and between Jewish and Arab students. Despite these challenges, many students reported deeper understanding of moral reasoning, empathy toward different cultural perspectives, and awareness of the impact of context on ethical decisions.

The workshop highlighted the teacher's delicate balance between guiding and controlling the learning process. Some students expected traditional instruction, while the facilitator encouraged independent reasoning. The VaKE approach required patience, restraint, and respect for silence during discussion, a shift from directive teaching toward shared inquiry (Weyringer et al., 2010).

Language barriers posed another challenge, as some Arab students struggled to articulate complex arguments in Hebrew. This occasionally reduced participation and affected discussion quality. Researchers have noted that language competence is central to effective argumentation and understanding in moral dialogue (Patry, Weyringer, & Weinberger, 2010). Possible solutions include clarifying peers' statements, encouraging supportive peer translation, and allowing mixed-language subgroups to increase participation.

Outcomes and Reflections

Students emphasized the value of writing their own dilemmas, which made the learning process authentic and personally meaningful. Arab students expressed appreciation that their cultural contexts were represented and respected. The workshop fostered active engagement, empathy, and openness toward cultural diversity. Participants recognized the connection between factual knowledge, cultural understanding, and ethical judgment core goals of VaKE-based education. From a pedagogical perspective, this case demonstrated how VaKE can serve as a powerful tool for developing ethical sensitivity, communication skills, and democratic values in higher education. It provided students with hands-on experience in balancing professional responsibility, personal beliefs, and social context—skills essential for educators in multicultural environments.

M8 Proactive Approaches: Future Problem-Based Learning

Context

Many students tend to think about the present, reacting to daily realities instead of shaping what lies ahead. Future-oriented learning aims to change that by helping students imagine, analyze, and plan for possible futures. The Future Problem–Based Learning (FPBL) method combines creative thinking with social awareness and moral reflection. It invites learners to predict future challenges and design realistic, constructive responses (Cramond, 2009; Kapshuk & Alt, 2023; Torrance & Haensly, 2003; Treffinger et al., 2012). This approach was tested in a multicultural academic setting in Israel, among Arab undergraduate students studying education and peace. The goal was to see whether developing creative thinking through this structured method could also encourage openness to reconciliation with the Jewish majority.

The FPBL Method in Practice

The FPBL model is built on six sequential steps that lead students from imagining a future scenario to creating a practical action plan. The process moves from divergent thinking—generating ideas—to convergent thinking—selecting and refining solutions. Below is how the method was carried out with Arab university students.

1. Presenting the future challenge

The learning journey began with a provocative scenario set in the year 2040. The imagined news report described extreme polarization between Jews and Arabs in Israel—almost no communication, segregated spaces, and loss of trust. This story served as a springboard for discussion. Students, divided into small groups, explored what could have led to this outcome and listed as many related problems as they could think of. These included reduced shared civic spaces, inequality in housing and education, and erosion of the Arabic language's status.

Teachers guided the discussion by asking probing questions but avoided offering ready-made interpretations, encouraging curiosity and ownership.

2. Selecting the core problem

Each group chose one issue that felt most meaningful and phrased it as an actionable question: How might we...? For example:

- How might we prevent rising violence in Arab towns through joint programs?
- How might we promote Arabic as an official language in public institutions?
- How might we reduce inequality in employment opportunities?

Formulating a clear, focused question helped students define what a successful outcome would look like.

3. Generating multiple solutions

Students brainstormed possible solutions without judging or dismissing ideas. They were urged to think broadly—socially, politically, and technologically—and include imaginative or unconventional suggestions. The aim was to cultivate flexibility and fluency of ideas. Teachers reminded them that creative thinking often begins with "impossible" ideas that can later be reshaped into practical ones.

4. Creating criteria for evaluation

After idea generation, groups discussed what makes a good solution. They jointly built a set of five criteria: effectiveness, feasibility, adaptability, sustainability, and cost–benefit balance. This step made evaluation transparent and collective. It also mirrored real-world decision-making, where ethical and practical considerations must coexist.

5. Evaluating and selecting the best idea

Each group assessed its proposals according to the criteria, ranking and refining them. Discussion at this stage was deep and sometimes emotional — students weighed social justice, equality, and community needs. Teachers served as facilitators, ensuring that every voice was heard and that reasoning remained respectful and evidence-based.

6. Designing and presenting an action plan

Finally, each group created a concrete plan to apply its chosen idea. They outlined who should be involved, what steps were needed, possible resistance, and how to measure success. Students presented their plans using visual tools such as Thinglink or slides, combining Arabic and Hebrew text.

For instance, one group addressed health inequality by proposing to increase Arab representation in health professions and establish local health centers. Their plan included contacting the Ministry of Health, setting hiring goals, and building partnerships with community leaders.

What Teachers Observed
Throughout the process, students moved from personal frustration to collective problem-solving. The atmosphere in the classroom changed from cautious to engaged; students expressed a growing sense of confidence and belonging. Working in small, culturally homogeneous groups (as part of the indirect peace-education model) allowed them to speak openly about sensitive issues before facing external perspectives.

Teachers noted three recurring patterns of growth:

- **Broader perspectives:**
  Students began to see social issues from multiple angles and developed empathy for others affected by them.
- **Imaginative thinking:**
  The requirement to envision future realities pushed students beyond routine criticism toward creative planning.
- **Action orientation:**
  By ending with a realistic plan, students felt empowered to influence their communities, linking learning to civic responsibility.

Language was a challenge, as discussions took place in both Arabic and Hebrew. To address this, bilingual teaching assistants supported comprehension and expression. This dual-language practice not only improved participation but also modeled coexistence in a tangible way.

Why Creativity Matters
Creativity served as the link between understanding the future and willingness to reconcile. When students believed they could generate new and useful ideas, they became more optimistic about cooperation and mutual progress. The learning experience shifted their focus from barriers to possibilities. In many cases, creative confidence translated into a genuine desire to build bridges rather than dwell on divisions. The FPBL approach not only strengthens creative thinking but also builds empathy, agency, and social responsibility. It helps students imagine alternative futures and equips them with tools to shape them—skills every teacher should aim to develop.

Lessons for Educators

- Start with a vivid future scenario rooted in current tensions or challenges that matter to students.
- Frame the problem as a question that invites ownership rather than blame.
- Encourage idea fluency before analysis—quantity can lead to quality.
- Co-create evaluation criteria so that ethical and practical standards emerge from students themselves.
- End with an action plan that requires realistic planning and presentation to an audience.
- Create a safe learning space, especially in multicultural or conflict-related contexts.

M9 Photovoice

Photovoice is grounded in the technique that is a participatory visual methodology that empowers individuals to capture aspects of their lived experiences through photography and reflective dialogue. Originally developed by Wang and Burris (1997), Photovoice was designed to enable marginalized or underrepresented groups to record and communicate their realities, stimulate critical reflection, and influence social or policy change (Wang, 1999). The method is rooted in Freirean critical pedagogy, emphasizing dialogue, empowerment, and collective meaning-making as pathways to social awareness and transformation.

Photovoice has several applications: in educational research, Photovoice has been increasingly used to explore teachers' professional identity, emotional landscapes, and learning environments. It provides a platform for educators and students alike to visualize abstract concepts such as care, resilience, or leadership, thereby bridging affective and cognitive dimensions of professional development (Liebenberg, 2018; Sutton-Brown, 2014). By incorporating digital and AI-based tools, Photovoice can be reimagined for contemporary contexts, enabling participants to create visual metaphors, composite imagery, and symbolic representations that articulate complex experiences in new and expressive ways.

Despite its widespread use and transformative potential, Photovoice presents notable methodological challenges. These include negotiating the balance between participant-led and researcher-led analysis, ensuring ethical rigor in the representation of personal and collective experiences, and addressing questions of authenticity, authorship, and interpretation (Evans-Agnew & Rosemberg, 2016 Tsang, 2020). When used reflexively, however, Photovoice functions as a powerful tool, one that connects personal storytelling with professional growth and social insight.

Examples: "My Hope for the Future"

AI-generated Photos by FOBIZZ

Phases:

1. **Introduction to the Method**
   The teacher explains the Photovoice method and its objectives. The students learn that they will use photographs to express their thoughts and feelings.
2. **Collecting Photos**
   Students are asked to take photos in their everyday lives that have special meaning for them. These can be images of places, people, or objects that move them emotionally.
3. **Reflection**
   After one week, each student brings their photos to class. Students select one to three photos that resonate with them the most.
4. **Presentation**
   In small groups, the students present their selected photos. Each student explains why they chose the photo and which emotions or memories are associated with it.
5. **Discussion**
   The group discusses the different perspectives and experiences. The teacher moderates the discussion and encourages the exchange of thoughts and feelings.
6. **Conclusion**
   At the end of the project, the class reflects together on their experiences. Students can talk about what they have learned and how the photos have changed their views.

M10 Conclusion: Value Conflicts, Pedagogical Tools, and the Future of Teacher Education

Strengthening Dialogical Competence
This project has shown that value conflicts are not obstacles to learning but powerful catalysts for reflection, dialogue, and personal growth. The explored methods demonstrate how moments of tension can become opportunities for deeper understanding. In line with SCORA's goal of fostering respectful communication, the approaches presented here empower teachers and students to navigate plurality with openness and empathy.

Promoting Value-Based, Creative, and Reflective Pedagogies
The illustrated models show how value education can be integrated meaningfully into teaching practice. They support SCORA's commitment to strengthening cooperation across cultural boundaries, encouraging learners to articulate their perspectives, examine moral dilemmas and envision constructive futures.

Implications for the Future of Teacher Education
Looking forward, the values emphasized throughout this project will play a central role in shaping teacher education. SCORA's mission to prepare educators for work in multicultural settings aligns directly with these aims. Integrating value-oriented pedagogies into teacher training equips educators with the competencies needed to support students' development. Ultimately, this ensures that classrooms become spaces where diversity is not merely tolerated but embraced as a source of shared learning and collective growth.

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Teaching RECONCILIATION VIOLENCE

CHAPTER 2

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2

Practical Profile

Teaching Roots of Violence Practicing Reconciliation and Attitudes

Target group		Teacher Trainees (Interdisciplinary and Focus on History)
Skills and competencies		• How to use social psychology in historical and societal contexts • How to discover the root causes of violence on individual and societal levels • How to reconcile with the help of Restorative Justice after major harm-doing and mass violence • How to conduct a roleplay to practice attitudes
Required teaching time		60 Min: Psychological Perspectives on Violence (M2 a-d) 30 Min: Restorative Justice (M3) 30 Min: Simulations (M4 a or b)
Materials/Methods/Media	M1	Introduction
	M2	Integrating Social Psychological Perspectives Into History Didactics
	M2.a	Facts About Different Mass Killings in History
	M2.b	Text: Instigators of Group Violence based on Ervin Straub
	M2.c	Manual: Positive & Negative Indicators for Group Violence
	M2.d	Check List: Indicators for Group Violence in Societies
	M3	Restorative Justice
	M4	Simulations aiming to prevent people from remaining just passive bystanders
	M4a	Role Play 1: Active Bystander
	M4b	Role Play 2: Restorative Justice
	M5	General Conclusion

M1 Introduction

In traditional school settings, discipline and responses to breaking rules or offending somebody (bullying, violence, racism) often follow a punitive model such as detention or suspension. But how do the exclusion of individuals, violence and group violence generally evolve? What better approaches are there than punitive models? While the punitive approach aims to deter misconduct, it frequently leads to repeated behavioural issues and isolation without addressing the underlying causes or providing necessary conflict-resolution skills (Frampton 2025). This part proposes an innovative didactic approach based on restorative justice, focusing on healing, responsibility, and the rebuilding of relationships and offering a more sustainable solution to school discipline.

The first section of the paper focuses on the roots of violence, specifically within societies (Staub 2003). Yet the core principles also can be observed in the evolution of exclusion, bullying and violence in schools as well. Active Bystandership is necessary to stop such developments at an early stage; thus this and related concepts are being introduced. The second section deals with restorative justice as practical tool against racism and violence. The final section presents simulation-based role plays that translate theoretical concepts into practice by fostering active bystandership and restorative competencies among pupils and trainee teachers, demonstrating how school discipline can move beyond punitive responses towards sustainable conflict resolution.

M2 Integrating Psychological Perspectives Into History Didactics

„We cannot expect bystanders to sacrifice their lives for others. But we can expect individuals, groups and nations to act early along a continuum of destruction, when the danger to themselves is limited, and the potential exists for inhibiting the evolution of increasing destructiveness. This will only happen if people […] develop awareness of […] the psychological processes in themselves that turn them against each other.
(Ervin Straub)

General Learning Objective and Core Insight

Throughout history, people have fallen victim to mass violence and even genocide. We cannot grasp why there is so little help for the victims since our moral codes around the world dictate us to help. We´re shocked by the notion that even normal people are capable of committing genocidal acts. How do ordinary people become perpetrators? Why do people so often fail to intervene when injustice occurs? What are the root causes that allow group violence to emerge and escalate? Participants understand basic processes that lead to individual and group-based violence. They integrate modern, well researched social psychological concepts based on Ervin Staubs findings into their knowledge of history didactics. They understand the interplay of perpetration, conformity and passive bystandership. They will be able to apply theories to historical case studies and reflect on their implications for historical judgement.

While the Shoah is recognised in Germany as an undisputedly singular and incomparable crime, it is also acknowledged that the psychological mechanisms underlying group-based violence, such as dehumanisation, conformity, and moral disengagement, can be observed in the early stages of many violent processes throughout history. Still, this material is not supposed to compare the Shoah to other crimes but to give a general understanding about the roots of mass violence.
History Didactics in Germany offers a vast variety of historical principles that help foster historical judgement and evidence-based discourse. Historical argumentation is a central means to help learners engage constructively with complex or controversial issues. Although the discipline is inherently interdisciplinary (drawing from politics, economics, culture, sociology, arts…) we find missing the most powerful science to explain human behaviour: social psychology. It is the key human science that has been overlooked in school contexts so far. Yet it provides empirically grounded and experimentally validated theories on group behaviour, violence, helping behaviour, trauma and reconciliation. There are universal psychological mechanisms that shape human action across time.

By engaging with these psychological perspectives, participants empower themselves to act more consciously in social situations and better understand human behaviour in both everyday lives and global politics. This includes, for example, developing historical empathy and strengthening democratic resilience

through psychological insight. By bringing social psychological perspectives into seminars, lectures and finally the history classroom, we enable a rational and structured engagement with past and present violence. This approach reduces emotional polarisation and encourages students to recognise behavioural dynamics that affect all of us. One powerful example is the genocide and the reconciliation process in Rwanda after that, where social psychology contributed significantly to social healing in the victim group by understanding the roots of the violence.

Note:
Zimbardo, Milgram, Darley, Latané, Tajfel, and Bandura are among the most influential psychologists in their fields. While their studies sometimes have been criticized for methodological and ethical reasons, their findings have been replicated and remain a valuable starting point for understanding social behavior.

Ervin Staub´s Theories: Continuum of Destruction and Instigators of Group Violence

The lifework of Ervin Staub, a Shoah-Survivor, provides a framework for understanding how prejudice, group dynamics, dehumanization, and passive bystandership can escalate into systematic violence and genocide. It describes that violence does not erupt suddenly, but that there is a continuum of subtle biases and exclusion to discrimination, dehumanization, deindividuation, obedience to authority and finally mass violence. He differentiates between perpetrators, passive bystanders and helpers and explains the interplay between them to predict violence or the prevention of violence. His theory is based on and combines famous researchers and experiments such as Zimbardo, Milgram, Latané, Bandura, Tajfel and Sherif, only to name a few, and covers decades of social psychological research.

His theory also describes mechanisms that lead to normal citizens becoming compliant perpetrators in the biggest crime in history, the Shoah. From individual to group dynamics, there are many steps where we can act, if we learn and know that we all are subject to these mechanisms and that we all are basically capable of these acts mentioned. Knowing Staubs research is to recognize and prevent the patterns that lead to violence and help trainees and teachers becoming moral, active bystanders. Staubs research spans from Nazi-occupied Europe to mass killings in Argentina and the genocide in Rwanda and finds universal patterns in developing violence and mass violence that should be known to every teacher. These findings cannot only be applied to analyze current conflicts but also help explain the atrocities committed during European colonialism and other violent histories. While universal psychological mechanisms can be identified across different historical events, this approach does not aim to equate these events with the Shoah in scope, intent, or impact.

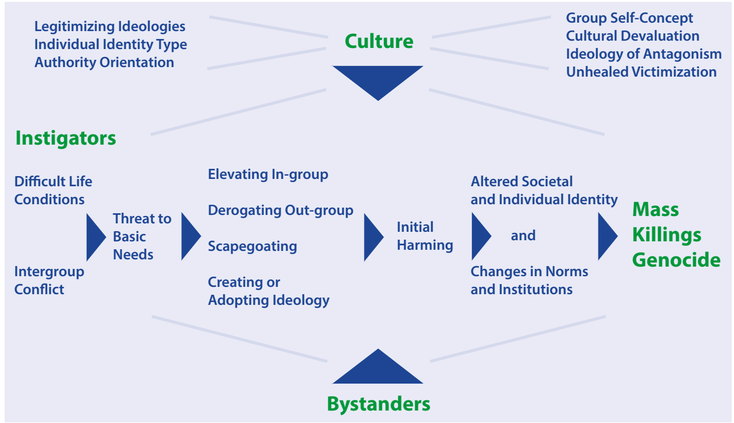


FIGURE: Influences and processes contributing to genocide and mass killing.

Module	**Why Societies Turn Violent – Instigators of Group Violence and Collective Escalation Processes**
Phase	**Activity**
Introduction	**Facts About Different Mass Killings in History** To introduce the overarching problem, trainees are presented with selected facts about the planning and execution of mass killings and genocide in three historical contexts: European colonialism, the Shoah, and the Rwandan genocide. These examples raise a central question: How can entire societies and seemingly ordinary individuals become complicit in large-scale violence against specific groups? Is there a recognizable pattern that allows us to anticipate the escalation of such violence?*
Cooperative Learning	**Organisation:** Trainees work with a partner. **1. Instigators of Group Violence** Trainees read the text Instigators of Group Violence and pick one or two categories that resonate with them most. In a Think-Pair-Share-Activity they first exchange information with a partner, then with the whole group. **2. Early Warning Manual for Identifying Escalation Mechanisms of Collective Violence** Trainees apply the manual based on the text and, together with the checklist, analyse one of the following historical episodes: - Increasing Antisemitism and Shoah between 1918 and 1945. - Genocide in Rwanda 1994 - Colonialism (in general or specific examples)
Evaluate	Trainees discuss the usefulness of the manual and the checklist as a tool.

*Important Note: This comparison does not aim to equate the Shoah with other crimes. The Shoah remains a singular, unprecedented atrocity in its scope and intent. However, many of the psychological and social mechanisms that contribute to the emergence of violence, such as dehumanization, obedience, and moral disengagement, can be observed across different contexts and must be critically examined.

M2.a Facts About Different Mass Killings in History

- **1900s:** German colonial troops deliberately drove tens of thousands of Herero into the Omaheke Desert, blocking water access. This genocide was executed with logistical planning and participation by regular soldiers.

- **1940s:** The deportation of Jews to extermination camps was coordinated by thousands of railway employees—conductors, clerks, schedulers—who treated it as routine duty.

- **1950s:** During the suppression of the Mau Mau uprising, the British colonial administration detained over 150.000 Kenyans in camps. Widespread torture, forced labor, and executions occurred. These were facilitated by British soldiers, colonial officers, and local collaborators.

- **1970s:** Argentina: Security forces abducted, tortured, and killed more than 30.000 suspected dissidents without trial. Victims were often dropped into the ocean from airplanes. The population largely remained silent, and state propaganda framed the actions as necessary for national security.

- **1990s:** Rwanda, during the 100 days of genocide, civilians, including neighbors and teachers, killed more than 800.000 Tutsi neighbors, often using machetes.

Leading Questions:
How can entire societies and seemingly ordinary individuals become complicit in large-scale violence against specific groups?
Is there a recognizable pattern that allows us to anticipate the escalation of such violence?

M2.b Instigators of Group Violence based on Ervin Staub

Ervin Staub describes the emergence of collective violence as the result of a complex interplay of psychological, social, and cultural factors. Certain societal conditions activate fundamental human needs and channel them in destructive directions. From this interaction, dynamics develop that make violence possible, legitimate, and eventually commonplace.

Difficult Life Conditions

Prolonged crises, whether objectively real or subjectively perceived, threaten basic human needs. Staub draws on Maslov's understanding of needs but expands it by adding psychological dimensions. In addition to physical needs for protection and security, he emphasizes core psychological needs such as positive identity, control and effectiveness, belonging, meaning, and a coherent understanding of the world. When these needs are frustrated by external circumstances, disorientation emerges. People then search for simple explanations, clear leadership, and ways to regain control. This makes them vulnerable to ideologies and enemy images.

Group Conflict

Conflicts between groups over power, status, or resources intensify the need for security and positive identity. Social psychologist Henri Tajfel demonstrated that people tend to enhance their own group and devalue other groups in order to stabilize self-esteem and a sense of belonging. When economic or political threats are added, this pattern is reinforced. The other group is then perceived as an existential threat, further eroding moral boundaries toward it.

Cultural Devaluation

Another decisive factor is the cultural devaluation of certain groups. Over long periods of time, societies develop stable negative stereotypes that are reflected in language, symbols, religion, art, or media. Albert Bandura describes this process as moral disengagement: people detach from moral norms by rationalizing violence and inequality as deserved or necessary. Staub points out that not only perpetrators but also observers, so-called bystanders, are changed through passivity. Those who witness suffering and do not intervene reduce their own empathy, justify their inaction by blaming the victims, and begin to devalue them in order to avoid cognitive dissonance. This leads to a dangerous moral numbing: bystanders themselves become participants in the system they tolerate.

Respect for Authority

An excessive respect for authority further facilitates this development. When people are socialized in authoritarian cultures, they become accustomed to delegating responsibility upward. Zimbardo's Stanford Prison Experiment demonstrated how quickly individuals lose moral inhibitions in hierarchical structures when authority and group pressure are present. Staub sees this as a central element of many processes of violence: obedience appears as a virtue, while resistance is perceived as a threat to order.

Monolithic Culture

In monolithic cultures with little diversity of opinion, authoritarian or violence-promoting ideologies can operate unchecked. Where media, education, and public discourse prescribe uniform values and interpretations, there is little room for alternative perspectives or moral self-reflection. Such societies are particularly vulnerable to one-sided, ideologically charged friend–enemy thinking.

Cultural Self-Concepts

The cultural self-concept of a society also plays an important role. Groups with an inflated yet fragile self-image react sensitively to threats. When a sense of superiority is shaken by crises, there arises a drive to actively reaffirm this superiority, often by degrading others. This mixture of pride and fear creates a moral climate in which violence can appear as self-assertion.

Unhealed Wounds of Past Victimization

Past collective traumas leave deep marks on societies. Unprocessed experiences of victimization generate mistrust, a sense of constant threat, and a desire for protection or revenge. Staub formulates this as follows: not every victim becomes a perpetrator, but most perpetrators were once victims. Neurobiological studies now confirm that such traumas leave measurable traces in the brain. Changes in the amygdala and the prefrontal cortex affect the regulation of fear and empathy. Traumatized groups or individuals therefore react more strongly to perceived threats and may lose empathy for others, especially when those others are seen as hostile.

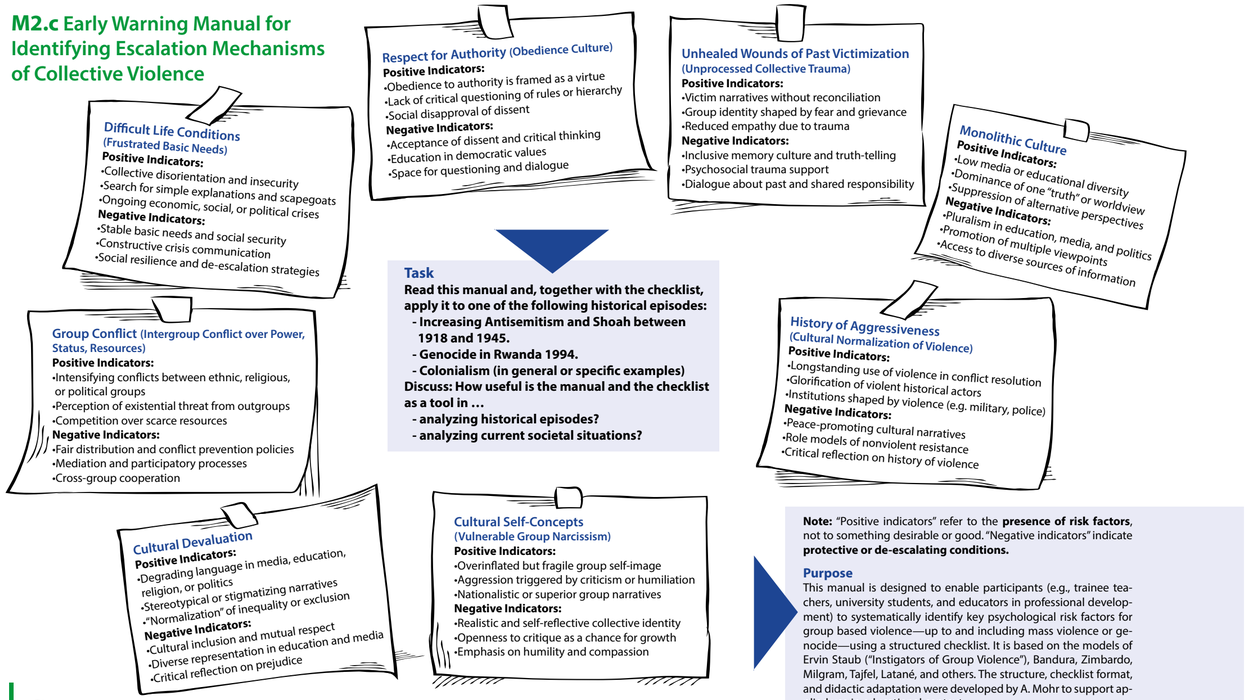
History of Aggressiveness

A long history of aggressiveness reinforces this process. Staub describes that societies which traditionally resolve conflicts through violence become culturally accustomed to it. Violence becomes a familiar and seemingly effective means of confrontation. Previous acts of violence and wars create psychological and institutional patterns that normalize violence. The repeated use of violence lowers inhibitions, as people learn through their own actions to experience violence as justified or inevitable. Over time, societal norms and moral values change accordingly. Violence becomes an accepted, and even expected, form of conflict resolution.

Task
1. Pick one or two categories that resonate with you most.
2. Tell your partner and explain, why.
3. Share with the group.

PREFACE CHAPTER 1 **CHAPTER 2** CHAPTER 3

M2.c Early Warning Manual for Identifying Escalation Mechanisms of Collective Violence



Note: "Positive indicators" refer to the **presence of risk factors**, not to something desirable or good. "Negative indicators" indicate **protective or de-escalating conditions.**

Purpose

This manual is designed to enable participants (e.g., trainee teachers, university students, and educators in professional development) to systematically identify key psychological risk factors for group based violence—up to and including mass violence or genocide—using a structured checklist. It is based on the models of Ervin Staub ("Instigators of Group Violence"), Bandura, Zimbardo, Milgram, Tajfel, Latané, and others. The structure, checklist format, and didactic adaptation were developed by A. Mohr to support applied use in educational context.

M2.d Checklist - Instigators of Group Violence in any given society

Module	Description	0 (not present)	1 (partially present)	2 (clearly present)	3 (dominant/systemic)
Difficult Life Conditions	Ongoing crises and frustration of basic needs lead to disorientation and a desire for simplicity	☐	☐	☐	☐
Group Conflict	Perceived threats from other groups promote enemy images and „us vs. them" thinking	☐	☐	☐	☐
Cultural Devaluation	Persistent devaluation of a group through language, media, stereotypes, etc.	☐	☐	☐	☐
Respect for Authority	Blind obedience and uncritical acceptance of authority hinder resistance	☐	☐	☐	☐
Monolithic Culture	Lack of diversity in opinions and dominance of one-sided ideological narratives	☐	☐	☐	☐
Cultural Self-Concepts	Inflated or threatened self-image leads to compensatory devaluation of others	☐	☐	☐	☐
Unhealed Wounds of Past Victimization	Unprocessed collective trauma fosters distrust, reduced empathy, and readiness for violence	☐	☐	☐	☐
History of Aggressiveness	Violence is traditionally accepted and used as a legitimate means of conflict resolution	☐	☐	☐	☐

This manual is based on the psychological models of Ervin Staub and others. The structure, checklist format, and didactic adaptation were developed by A. Mohr to support applied use in educational contexts.

M3 Restorative Justice as a Practical Tool against Racism and Violence

What Is Restorative Justice?
There are many definitions of restorative justice, as it is more of a perspective and a vision than a theory. In the criminal justice system, three questions are addressed: Who committed what offense? Which law applies? What sentence should be imposed? Imposing a sentence, however, is not a guarantee of alleviating the suffering experienced by victims and often leads perpetrators to reoffend. In the criminal justice system, the perpetrator plays a passive role in their trial; they are merely a spectator (Abraham, 2019).

Restorative justice refers to responses to harms and wrongs that focus on repair rather than punishment: that promote encounters and cooperative meetings among those harmed, those causing harm and other willing stakeholders to discuss what happened and explore potential consequences and responses (compensation, reparation) and also seek to transform individuals, relationships and communities to remedy deeper injustices and prevent future harms. Restorative justice draws inspiration from the ancestral practices of certain African peoples (in Rwanda, South Africa, Angola, Nigeria, Ethiopia, etc.) the Māori of New Zealand, and Native Americans. These traditional justice systems generally consider that the offender has become isolated from society through the offense committed. Restorative justice is a conflict resolution paradigm that brings together the victims, offenders, and community members to address and resolve a crime or a dispute. It aims at restoration, reparation, reintegration, and community participation in tackling crime, disputes, and related problems that affect them (Doolin, 2007).

In the Occidental world, the first experiments in restorative justice emerged in Ontario in 1975, in the form of victim/offender mediation, to demonstrate the potential for communication between victims and offenders and the reconciliation and reparation processes possible and sustainable. The restorative justice goal is not to punish the perpetrator in order to repair the harm done to the victim, but to include both the perpetrator and the victim, and to involve society in the process. Starting from the premise that human relationships are primarily affected, restorative justice then raises the questions of how to alleviate the suffering of victims and how to restore a sense of social harmony. The harm suffered or inflicted leaves a deep trauma, whether individual or collective. The perpetrators and victims are siblings, friends, neighbors, colleagues of someone. The whole of society is concerned and impacted. Restorative justice is not an end in itself; it can be a space for communication and listening, for all purposes, within a supportive and safe environment (Doolin, 2017).

Fundamental Principles of Restorative Justice

Voluntary Participation and Consent:
Participation must be free, informed, and conscious, without coercion.
Safety and Respect: Guarantee the physical, emotional, and cultural well-being of all, while avoiding the infliction of further harm.
Inclusion: Involve all those affected (victims, offenders, families, community) for a holistic approach, and if possible, in an open space.
Empowerment: Enable victims and offenders to express their needs and actively participate in the resolution process.
Accountability: Help the offender recognize the harm caused, understand its consequences, and take responsibility for making amends.
Reparation: Seek to repair the material, emotional, or symbolic damage caused by the offense.
Personal responsibility.
Transformation and Reintegration: Create a space for healing, forgiveness, reconciliation, and social reintegration.

How Can Restorative Justice Repair Racism?

Alternative dispute resolution in general, to racial injustice. Improving daily lives at public spaces, work, home, and at schools. Restorative justice in schools represents a transformative approach to discipline that focuses on repairing harm and rebuilding relationships rather than punishing students for misbehaviour. This practice is based on principles of empathy, respect, and accountability, encouraging students to understand the impact of their actions, take responsibility, and actively participate in the healing process. This innovative model focuses on healing, responsibility, and the rebuilding of relationships, offering a more sustainable solution to school discipline (Minow, 2021).
Restorative justice advocates rightly call for both personal change and also systemic transformations of the attitudes, feelings, and worldviews of individuals. Hearing points of view and involving people when a racist conflict erupts is to hear about the problems that could start deeper understanding of the patterns and how to repair it. This means recognizing that responsibility means not just who or what immediately caused the violation but also who or what contributed to it at earlier stages.

M4 Simulations

Simulations aiming to prevent people from remaining just passive bystanders
The simulations presented here are intended to increase the competence of prospective teachers and pupils – based on Veronika Brandstätter's observation that courageous, socially responsible action when another person needs help and their democratic rights need to be upheld, e.g. after a racist or an antisemitic slur, "does not necessarily require heroic deeds, but can also be achieved in seemingly small steps – small steps that can be learned and practiced." (Brandstätter, 2007:267). Teachers can carry out these and other exercises with students, teacher trainers can carry them out with trainee teachers, ideally with the support of specially trained trainers. Attitudes should not only exist in people's minds, but should also be put into practice. The simulations invite students to practice attitudes in the framework of role plays and following plenary discussions. The simulations are based on theoretical knowledge in social psychology and restorative justice that has already been taught to students.

Two consecutive simulations
Both should be acted out during the lesson, first in small groups of three students; afterwards, at least one group of students should perform the role play in front of the whole plenary.

In the first simulation (see material M4a) a conflict between two students leads to a xenophobic insult. A teacher who witnesses the situation intervenes. Trainee teachers can use this role play to develop an

appropriate response to a xenophobic insult in a practical way. Possible reactions of the teacher are not only described verbally, but also acted out and discussed in the plenary discussion. This "(seemingly) small step" – to put it with Veronika Brandstätter's words –, which is experienced in the role-playing exercise, is intended to make it easier for trainee teachers to act as active bystanders in their professional lives when they witness a violent situation. In the plenary phase after the performance, first the victim of the xenophobic insult, then the offender and the teacher describe how they felt during the role play. After this, the audience describes what they observed in the behaviour of the role players. Practical advice can be added.

In the second simulation (see material M4b), which should be prepared in groups of three students, too, the two students of the first simulation have already prepared themselves for reconciliation as they are suffering from the conflict which they have brought upon themselves. They are trying to resolve what happened according to the principles of restorative justice. One pupil is sitting opposite the other. They look each other in the eyes. Friends and/or family members are sitting behind each of the pupils, outside or in an open space. The pupil who has been insulted in a xenophobic way will speak first, the other pupil after him. Both are going to tell their versions of the truth, their stories, and their feelings. Later, the offender offers compensation, a reparation that will be accepted by the victim and their group. The aim is the non-recurrence of violence. A teacher will be the moderator. After the preparatory phase, at least one group of students should also perform this role play in front of the whole plenary session. In the plenary phase after the performance, the victim, the offender, and the teacher describe again how they felt during the role play. Afterwards, the audience participates in the discussion in order to analyze what was achieved in the role play, what seemed difficult, etc.

Conclusion

Teachers sometimes feel unsure about how to respond appropriately to incidents such as racism. Prepared role-plays followed by group discussions are designed to help them learn how to respond appropriately.

What is important when using simulations in your lessons with trainee teachers or pupils? – Practical advice

- A warm-up phase before the simulations start would be ideal.
- Each situation the students are given should first be acted out as a role-play in small groups of three people. Then at least one group should perform its role play in the plenary; this performance should be followed first by the applause of the audience and then by a group discussion / evaluation / analysis and reflection phase in the plenary; duration: up to 60 minutes.
- It is important to give the players "role-playing names that are also used in the evaluation, so that it is always clear that we are not talking about the people playing the game, but about the characters they have embodied. After the evaluation, the active role-players are deliberately released from their roles; this can be symbolized, for example, by running the hands over their arms." (Brandstätter, 2007:293)
- Veronika Brandstätter lists further essential aspects among the "rules of the game" for role-playing: "Let your imagination run wild and play as realistically as possible; the more authentically you play your role, the greater the learning effect; at first, you will have difficulty slipping into a role; […] role-players can stop the game at any time." (Brandstätter, 2007:292)
- Dieter Frey et al. emphasize the principle of voluntariness: "No participant should be pressured to take on a specific role in an exercise or role play, or 'have to' say something in the discussion." (Frey, 2007:146)

PREFACE CHAPTER 1 **CHAPTER 2** CHAPTER 3

M4.a Role Cards for Role Play 1 -Active Bystanders

Student (pupil) 1 **ROLE PLAY 1**

Who are you?
You are a student (pupil) at a German school.

Which moment of the day?
Break

Where are you?
You are in the schoolyard.

What are you doing?
You are playing soccer together with other students.

What is the situation in which your simulation begins?
- Another student (pupil) with Turkish roots fouls you during the soccer game.
- Therefore, you are angry and shout at him: "Go back to the country you come from!"
- There is also a teacher who is going to react.

Choose a name for the person you play.

Student (pupil) 2 **ROLE PLAY 1**

Who are you?
You are a student (pupil) at a German school.

Which moment of the day?
Break

Where are you?
You are in the schoolyard.

What are you doing?
You are playing soccer together with other students.

What is the situation in which your simulation begins?
- During the soccer game you foul a student with German roots.
- Therefore, this other student gets angry and shouts something at you.
- There is also a teacher who is going to react.

Choose a name for the person you play.

Teacher **ROLE PLAY 1**

Who are you?
You are a teacher at a German school and during the break you supervise students (pupils) on the schoolyard; some of them are playing soccer.

What is the situation in which your simulation begins?
- During the soccer game you see that one student (pupil) fouls another one.
- You see and hear that the other student gets angry and shouts something at the student who fouled him.
- You are going to react.

Choose a name for the person you play.

M4.b Role Cards for Role Play 2 -Restorative Justice

Student (pupil) 1
ROLE PLAY 2: RESTORATIVE JUSTICE

Who are you?
– You are the German student (pupil) who has been fouled by the other student during the soccer game and that shouted at him: "Go back to the country you come from!"

You are trying to resolve what happened according to the principles of restorative justice.
You are sitting opposite the pupil that fouled you in the soccer game. You look him in the eyes. Your friends / The members of your family are sitting behind you (outside or in an open space): this way, reparation is offered by you and the group. The other pupil has brought friends / members of his family, too.

You are prepared for reconciliation. The other student (pupil) will be speaking first.

Then you will be speaking.
•Tell "your"/the truth, your story, your feelings.
•You are accountable for what you did.
•Reparation (healing the victim): compensation, rehabilitation, satisfaction

Keep the name chosen for the person you play.

Student (pupil) 2
ROLE PLAY 2: RESTORATIVE JUSTICE

Who are you?
– You are the student (pupil) that has fouled another student during the soccer game (born in Germany, Turkish roots) and that has been insulted later on.

You are trying to resolve what happened according to the principles of restorative justice.
You are sitting opposite the pupil that you fouled in the soccer game. You look him in the eyes.
Your friends / The members of your family are sitting behind you (outside or in an open space): this way, reparation is offered by you and the group. The other pupil has brought friends / members of his family, too.

You are prepared for reconciliation. You will be speaking first, then the other student (pupil).

•Tell "your"/the truth, your story, your feelings.
•You are accountable for what you did.
•Reparation (healing the victim): compensation, rehabilitation, satisfaction

Keep the name chosen for the person you play.

Teacher
ROLE PLAY 2: RESTORATIVE JUSTICE

You are the teacher that is going to moderate the discussion between the German student (pupil) who has been fouled during the soccer game and the other student (pupil) that has fouled the first person and has been insulted later on.
Each of the students has friends and/or members of his family sitting behind them (outside or in an open space): this way, reparation is offered/accepted by the pupils and the group.

Both of the students are prepared for reconciliation and know they are accountable for what they did.
The student that has fouled the other student during the soccer game and that has been insulted in a xenophobic way later on is going to speak first. Later, the other student (that has been fouled during the soccer game and that has insulted another student in a xenophobic way) is going to speak second. Both are going to tell their versions of the truth, their stories and their feelings. Make sure that the pupil who uttered the xenophobic insult asks for forgiveness and that the victim of the xenophobic insult is offered a compensation in order to receive satisfaction.
At the end there should be a peaceful solution.

Keep the name chosen for the person you play.

M5 General Conclusion

This paper has presented both theoretical and practical approaches to understanding and addressing violence and racism, culminating in a simulation-based application. The following sections summarize the main conclusions of the study. Violence and racism develop through recognizable social and psychological processes rather than through individual intent alone. Understanding these mechanisms enables teachers to identify early warning signs of exclusion, dehumanization, and escalating group dynamics in everyday school contexts. The theoretical insights presented in this section, combined with analytical and reflective exercises, support teachers in recognizing their own roles within such processes and in moving from passive observation to responsible action.

This knowledge strengthens professional judgement and provides an foundation for preventive educational practice. The main conclusions for the second section are: first, restorative justice invites hope by focusing on the future and new initiatives bring concrete hopes. Second, embracing restorative justice at class is to integrate new alternative to reconciliate, forgive and resolve disagreements peacefully.

Lastly, the beauty of restorative justice is in both its principles and its practices as the next section shows. The simulation-based materials aim to support teachers and trainees in developing confidence, responsibility, and practical skills for acting as active bystanders in situations of racism and violence, and it is hoped that this tool will prove helpful in strengthening responsible educational practice.

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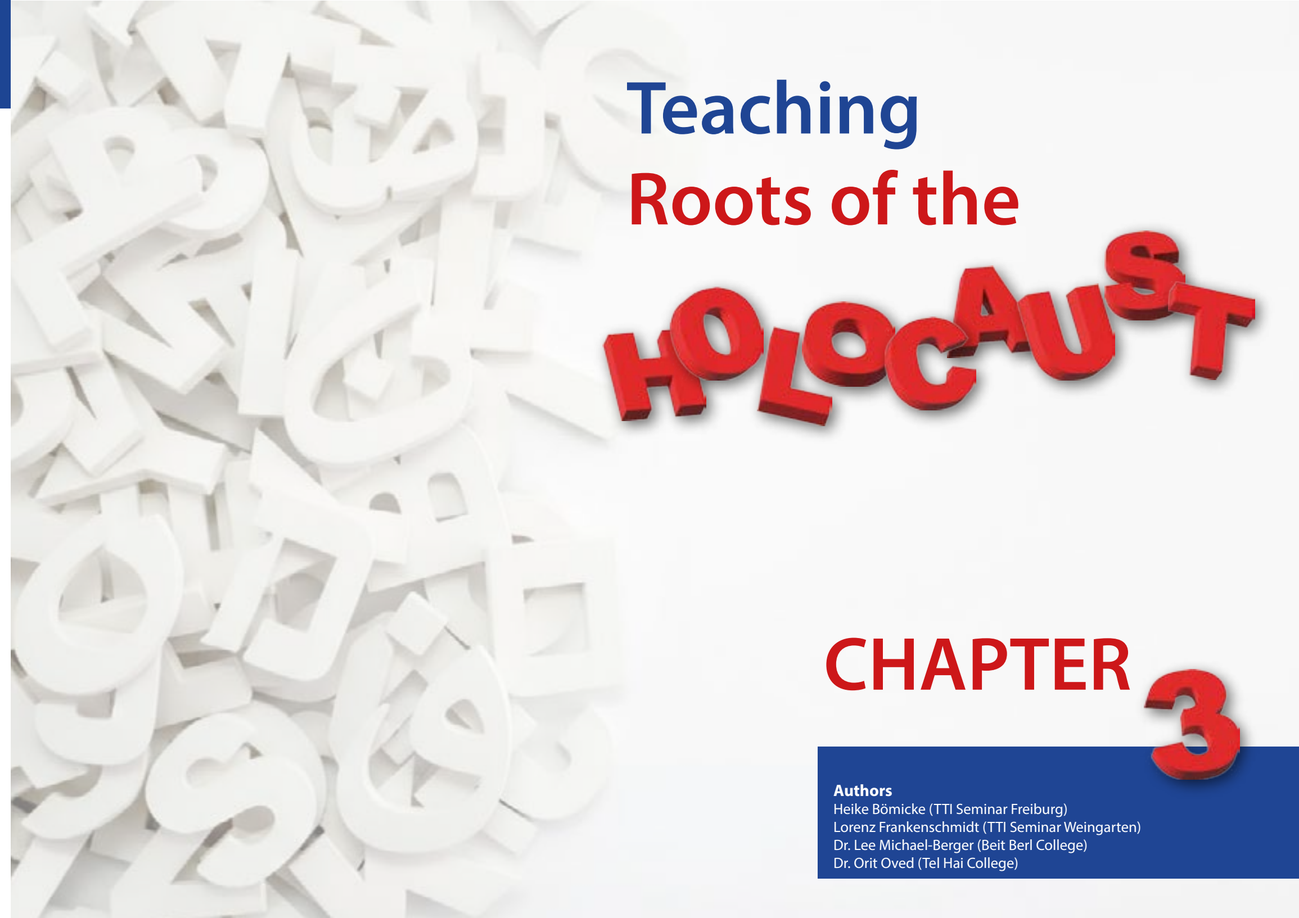

Teaching Roots of the HOLOCAUST

CHAPTER 3

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Practical Profile		Teaching Roots of the Holocaust
Target group		Teacher Trainees (History and Political Science)
Skills and competencies		• How to develop an integrated long-term curriculum • How to focus on 19th/20th century themes to understand the roots of Antisemitism and Nationalism • How to use historic findings to discuss about values today
Required teaching time		90 Min: Building the "Wall of Sources" – introduction into the concept of a long-term curriculum for teaching the roots of the Holocaust. (M3-M5) 90 Min: Diversity of Jewish life in Germany and the emergence of Antisemitism in 19th/20th century. (M6-M8)
Materials/Methods/Media	M1	Introduction
	M2	Lesson Plan
	M3	Integrated Long-term Curriculum
	M4	Visualization of the Long-term Curriculum
	M5	Case Study: "Friedrichstraße" – Normal Street Life?
	M6	Conditions and Contributions of Jewish Live in the German-speaking World in 19th/20th Century
	M7	Case Study: "The Oppermanns" – A Jewish Family
	M8	Antisemitic Propaganda in History and Today

M1 Introduction

This proposal outlines a year-long curriculum, potentially extending over an even longer period.
Under no circumstances do we intend or propose to teach the history of the nineteenth century instrumentally—as a means of explaining the Holocaust—but rather to create meaningful connections between fields that have hitherto been studied separately, in order to deepen and enhance understanding of each. The starting point of our discussion is the year 1871. From this point onward, we will examine the process of German unification, alongside an analysis of central themes of modernity — such as nationalism, liberalism, and socialism — as well as the processes of industrialization and urbanization. Subsequently, we will turn to the period commonly referred to as the fin de siècle, spanning the years 1890 to 1914.

We will explore the philosophical and artistic movements that characterized this era, as well as the social and cultural anxieties surrounding notions of degeneration and decline. The discussion will address the rise of modern antisemitism, alongside the emergence of mass society and culture, processes of democratization, the "New Imperialism," and the ascendance of science as a dominant form of authority.

We will focus in particular on the increasing tendency to conceive of society as an organism, and on the various solutions proposed by individuals and groups seeking to „heal" a society that was often perceived as diseased. Not infrequently, these solutions were profoundly violent and discriminatory—for instance, the eugenics project, which became very popular during the period.

Also, we will examine the Dreyfus Affair and its reverberations across Europe, focusing in particular on its impact on the Zionist consciousness of key figures. We will briefly review the biographies of prominent Jewish personalities in the German-speaking world who shaped the intellectual, cultural, social, and artistic life of the era, and trace the unfolding of their destinies.

We suggest to explore New Imperialism and the scramble for Africa, alongside the rise of scientific racism and the intensifying tensions between the European empires. We will also examine attitudes toward women and femininity at the turn of the century, the struggle for suffrage, the period's pervasive misogyny, and its connections to antisemitism and popular culture. Further we encourage to examine the mass slaughter of World War I and the turbulent political violence of the Weimar Republic era. We will also focus on the economic and social crises that characterized the period, as well as on modern literature and cinema that flourished during those years.
Only after thoroughly examining these developments of modernity will we delve and we believe young teacher trainees should delve into the course of events from 1933 to 1945. Here we will shortly outline why we believe this to be of such importance.

Both in Germany and in Israel, the Holocaust is more than often taught as an isolated historical event, typically stretching from the end of the First World War and culminating in the defeat of the Axis Powers. Thus, a somewhat superficial, skewed perspective is cultivated, which presents national socialism and the structured extermination of Jews as an enigmatic, almost mythological historical mishap. This sometimes leaves students baffled or disengaged. Notwithstanding, there is always the risk of the sensationalization of the subject, which may result in a powerful emotional effect on the students, but also possibly result in further evenly problematic mystification of the Holocaust. A deeper, more complex understanding of historical development throughout the years and a better grasp of the nuanced relationship between modernity and the Holocaust is required.

Our suggestion is to establish a more "longue duree" approach and thoroughly investigate the long-term roots of 1933-1945, through the analysis of modernity and the modern experience in Europe during the long nineteenth century and to offer young teachers a suggestion of how to implement these fields. Unpacking the relationships between different modern phenomena, such as the rise of nationalism, industrialization, urbanization and alienation, mass culture, political tensions and fin de siècle art and philosophy, as well as typical modern anxieties about the decline of culture and society, and the rise of Nazism.

M2 Lesson Plan

History lessons of 45-90 minutes length tend to focus on one to two sources which, although thoroughly analyzed, cannot easily be connected to broader historical and cultural developments, central to a nuanced understanding of the Holocaust. This approach therefore aims to help young teacher trainees to connect the dots represented by traditional source material and organize them into a reduced form of reference over the course of a school year. This is supposed to encourage a discussion of values, not just at the end of each period itself but rather at the end of a schoolyear or a part of the curriculum outlined in **M3.**

In our goal to show that Nationalism, Nationality, Racism, Antisemitism and Extremism are not sudden occurrences but themes with a long line of development throughout the 19th and 20th century we create a metaphorical image, a "wall of sources used over the course of a schoolyear", which should enable young teachers to conduct with their students a historically more informed discussion and view about the root causes and developments of these themes. This is introduced to the teacher trainees using **M4.**

We suggest that each history and/or politics lesson ends with a 1-minute reexamination of the source material dealt with during the lesson. The teacher notes the source reference, title and year of the source on a piece of paper. He adds one of the themes mentioned above – for example "Antisemitism" as a headline. Such papers, collected at the end of each lesson, form an imaginary "wall of sources", as seen in **M4.**

At the end of the year or chapter, these "bricks" of the wall form an overview of sources used and a collection of themes, such as e.g. Nationalism, helping students to see the development of these themes throughout the 19th and 20th century.

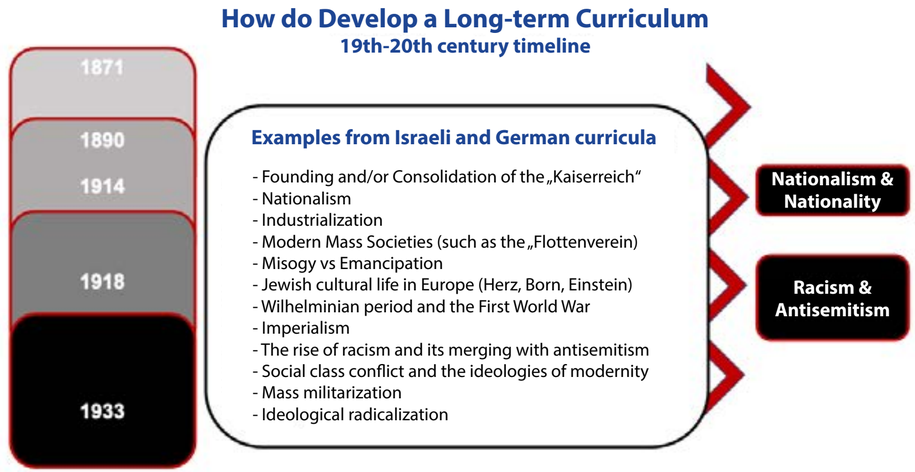
The road leading to the wall is to symbolize the different time periods, reduced on **M3** time periods between 1871-1933. In the final two to four lessons of the period, this wall forms the basis for a historically informed debate about the root causes of Nationalism, Nationality, Racism, Antisemitism and Extremism. The suggestion to the teacher trainees is to come up with creative tasks for their students – for example **M5** and **M7** - to interpret the slow and continuous development of these themes throughout the 19th and 20th century.

The goal of these final lessons should be a creation of positive aspects of Jewish life in Europe **(M6)** and negative examples for Antisemitic propaganda **(M8).** This serves the goal of enabling a historically informed discussion, creatively processed and aims to allow students to discuss the relevance of these themes today by asking themselves: What is the "writing on the wall", in the past as well as today.

M3 Integrated Long-term Curriculum

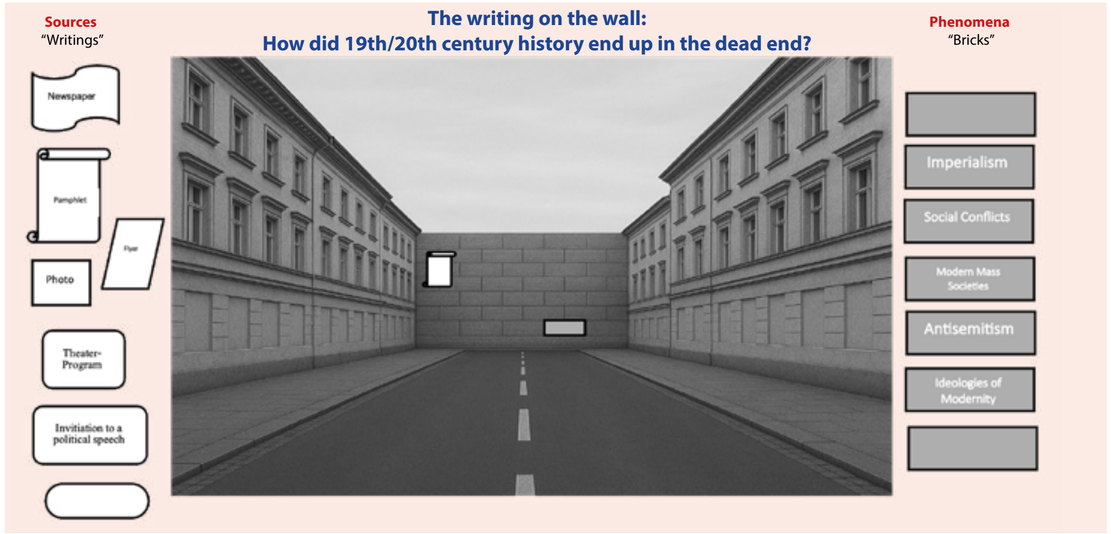
Task:
Impulse for a plenary session with teacher trainees.

a) Write down keywords: What topics do you remember from 19th and 20th century history lessons in school? (3 cards each person, 1 keyword per card)
b) Compare your "memory-cards" and discuss the results in relation to the given curricula in Germany and Israel.
c) Use your own history book to find sources from the time period 1871-1933 and "form bricks" by discussing: How is my chosen source connected to Nationalism or Antisemitism and how would I explain the connection in 1-2 minutes at the end of my lesson.



M4 Visualization of a Long-term Curriculum

Task:
Build the wall with the "bricks" (phenomena) and attach your "writings" (sources).

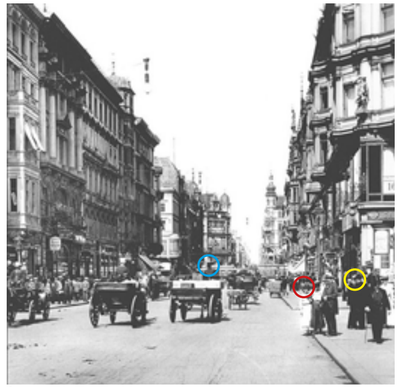


M5 Case Study: "Friedrichstraße" – Normal Street Life?

Task:
A collaborative approach with a large learning group and sufficient time by dividing into subgroups.

a) Describe and analyze the two photos with regard to the historical context.
b) Use "Friedrichstraße" as a diachronic case study – showing the variety of people in their daily live. Choose one fictive character and design a source-based biography of an ordinary person. Sketch an inner monologue of that person: "What happened in my life between 1900 and 1945?"
c) Discuss the fictive biographies within the long-term curriculum: "How can we identify roots of the Holocaust?"

Berlin – Friedrichstraße - 1900



Source: https://de.wikipedia.org/wiki/Friedrichstra%C3%9Fe#/media/Datei:Friedrichstr-um-1900-Blick-nach-Norden.jpg

Berlin – Friedrichstraße – 1945

Source: https://de.wikipedia.org/wiki/Friedrichstra%C3%9Fe#/media/Datei:Bundesarchiv_Bild_183-J31405,_Berlin,_Zerst%C3%B6rungen_in_der_Friedrichstra%C3%9Fe.jpg

M6 Conditions and Contributions of Jewish Live in the German-speaking World in 19th/20th Century

Task:
A collaborative approach with a large learning group and sufficient time by dividing into subgroups.

a) Do research work on other exemplary biographies and fill in the table.
b) Present a specific historical period, concerning the various historical biographies.
c) Discuss the impact of Jewish contributions to German Culture in 19th/20th century.

Time	German Empire 1871 – 1918	Weimar Republic 1918 – 1933	NS-Time 1933 – 1945
Laws	Formal equality of Jews (in the 1871 constitution)	Formal equality of Jews with equal civil rights and access to all state offices (Article 136 of the Imperial Constitution)	Gradual disenfranchisement through a multitude of anti-Jewish laws (beginning in 1933 with the "Aryan paragraph")
Biographies	Examples	Examples	Examples
Politics	Photo/Name	 Walther Rathenau (1867-1922)	Photo/Name
Sciences	Photo/Name	Photo/Name	 Albert Einstein (1879-1955)
Arts	 Else Lasker-Schüler (1869-1945)	Photo/Name	Photo/Name

Source: Photos generated by ChatGPT

M7 Case Study: The Oppermanns

Task:
A collaborative approach with a large learning group and sufficient time by dividing into subgroups.

a) Read the novel and analyze the main characters (each group one) within the historical context of 1932/33.
b) Use the results of your group work to relate each character to the increase of antisemitic tendencies in German society and politics.
c) Discuss in how far the novel reflects Feuchtwanger's misjudgment about the chance of the Nazis coming to power in Germany.

Title of the first Print (1933) **New Edition (2008)** **Film (1983)**

Die Geschwister Oppermann – Wikipedia
https://archive.org/details/oppermanns0000feuc/page/n3/mode/2up

M8 Antisemitic Propaganda in History and Today

Task:
An impulse for a final discussion with the whole learning group at the end of the long-term curriculum.

a) Describe the two caricatures and decrypt the antisemitic symbols and stereotypes.
b) Summarize the roots of Antisemitism of the 19th/20th century and its relevance for understanding National Socialism.
c) Discuss to what extend historical knowledge helps to oppose contemporary Antisemitism and to fight for democratic values.

Antisemitic Caricature presenting Jewish Emancipation (Vienna 1848)

(Fuchs, Eduard (1921). Die Juden in der Karikatur. Ein Beitrag zur Kulturgeschichte. München: Verlag Albert Langen)

Antisemitic Poster spottet at an allegedly anti-war rally (San Francisco 2003)

(https://en.wikipedia.org/wiki/Antisemitic_trope#/media/File:AntiWarRallyFeb162003.jpg)

NOTES

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