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requalification of (recently) immigrated and refugee teachers in Europe

IO3 - Method Toolbox "Heterogeneity in Schools and Higher Education in Europe": Teaching and Learning Methods for Programmes for (Recently) Immigrated and Refugee Teachers in Higher Education

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1. Introduction

The *Method Toolbox* is designed to support institutions in Higher Education. It is based on the conviction that the existing heterogeneity and persistence social injustice is a central problem in European school systems (OECD 2010). The *Method Toolbox* aims to provide the opportunity to talk about existing pre-concepts and reflect on (experiences related to) stereotypes and prejudices as well as structural and institutional injustice based on the differentiation of social groups in Higher Education. In line with the European anti-discrimination policy (EU directives 2000/43/EC, 2000/78/EC, 2006/54/EC, 2004/113/EC, directive proposal COM(2008)462)[1]. The *Method Toolbox* is a collection of teaching and learning methods that have been used and tested in the R/EQUAL partner programmes for (recently) immigrated and refugee teachers in Higher Education on the topic of heterogeneity in schools. It contains teaching and learning methods that are adapted for these programmes, focusing on how to prepare internationally trained teachers to deal with the existing (discourse on) heterogeneity in school, based on a 'discrimination-critical and difference-friendly' (Heinemann & Mecheril 2018, 259) perspective. Furthermore, these methods are also highly relevant as a support tool for lecturers in Higher Education in general.

Teaching and learning methods focus on how the learning process is designed in detail, i.e. which methods may be used in concrete learning situations. However, teaching methods need to be embedded in an overall didactic concept and should be adapted to the learning needs of the respective learning group. As part of a holistic didactic conception, the intended learning outcomes that the students should learn have to be defined (for example according to the model of constructive alignment, see Biggs & Tang 2007). The teaching methods, activities and assessment will then be chosen in relation to those outcomes. This way, the learning goals determine the choice of the methods. In the *Method Toolbox* the teaching and learning methods are structured as a teaching series of five learning phases that built up on each other. Nevertheless, the method collection can also be used as an inspiration for single methods to be used in programmes for (recently) immigrated and refugee teachers.

Currently the focus on heterogeneity in schools as well as in teacher training is central in Germany, Austria and Sweden. For example, the Swedish 'Curriculum for the compulsory school, preschool class and school-age educare' (2011/2018) stresses the importance to "appreciate the values inherent in cultural diversity" (5). Concerning Germany, Budde (2017) points out: "In recent years the school system has undergone a reorientation towards heterogeneity. For a long time, school was

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[1] https://eur-lex.europa.eu/LexUriServ/LexUriServ.do?uri=CELEX:32000L0043:en:HTML
https://eur-lex.europa.eu/legal-content/EN/TXT/?uri=celex%3A32000L0078
https://eur-lex.europa.eu/legal-content/EN/TXT/?uri=CELEX%3A32006L0054
https://eur-lex.europa.eu/legal-content/EN/TXT/?uri=celex:32004L0113
https://eur-lex.europa.eu/legal-content/en/TXT/?uri=CELEX%3A52008PC0426
[29.02.20].

regarded primarily as a homogenising institution" (ibid.,14-15). Budde continues that the "current talking about heterogeneity" in the school context "refers to an enormous boom of the term" (ibid.).[2]

The previous experiences within the partner programmes for (recently) immigrated and refugee teachers signify the need to reflect on the topic of heterogeneity in school. So far, the feedback from the internationally trained teachers about their experiences in dealing with heterogeneity in school in different national school systems has been manifold and can serve as a basis for exchange and discussion. Although the participants in programmes for (recently) immigrated and refugee teachers are well experienced in dealing with heterogeneity based on their personnel living situation and experiences of migration and being addressed as migrants or refugees, as teachers many of them are often not yet familiar with working in a school system that addresses the variety of students in class.

The *Method Toolbox* is designed to take into account the experience of internationally trained teachers in Germany, Austria and Sweden, who are participating in requalification programmes. The participants in the programmes give feedback that many of them so far have little experiences with the particular ways and discourses of dealing with heterogeneity in the respective school systems they are entering through the programmes, e.g. the European discourse on inclusive education. Inclusive education, equal opportunities and anti-discrimination are key but yet unachieved goals of the European Union Policy. "Education in all of its types and at all levels and from an early age plays a pivotal role in promoting common values. It helps to ensure social inclusion by providing every child with a fair chance and equal opportunities to succeed." (European Commission 2018, 1). In R/EQUAL a participatory approach is chosen in order to include the participants' perspectives, experiences and opinions when conducting the *Method Toolbox* of teaching and learning methods for programmes for and with (recently) immigrated and refugee teachers in Europe.

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[2] All quotas from documents in Swedish or German language have been translated for the English version of this report by the authors. The Swedish and German version of this report are based on the English version.

2. Preliminary remarks on the concept of heterogeneity

2.1. Discourse on *Heterogeneity in School*

Generally, the term *heterogeneity* is understood as dis-similarity among things or people. In the social science the term heterogeneity is used to point out the differences among people concerning their living conditions and social (self-)positioning in society. The term has gained great relevance in recent years within educational science, policy and pedagogical discourses and is widely used in different contexts and theoretical concepts. One could say that heterogeneity has become a buzz word in the school context.

To differentiate heterogeneity from terms like diversity and a broad concept of inclusion[3] Budde (2017) characterises heterogeneity as an especially school pedagogical term (ibid., 24). When talking about heterogeneity in terms of social differentiation it critically has to be taken into account, that the term is "often understood not being relational, but as a natural and individual-person related fact beyond power relations" (ibid.). In R/EQUAL we understand heterogeneity as a term that is strongly connected to a critical perspective on differences of social power and unequal chances to take part in decision making processes from micro- to macro level.

In order to comprehend the complexity of social differences, the theory of intersectionality helps to understand the interwoven relations between different dimensions of social relevant difference. The theory of intersectionality states that it is not sufficient to analyse differences isolated from each other. Historically developed forms of discrimination, social inequalities, power relations and subject positions such as gender, disability, sexuality/heteronormativity, race/ethnicity/nation or social milieu must therefore be analysed in their intersections and interdependencies (Walgenbach & Pfahl 2017, 141) The following table gives an overview of some dimensions of difference that hierarchically structure societies (Leiprecht & Lutz 2006, 220):

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[3] The narrow definition of inclusion generally focuses on enabling persons with disabilities to participate equally in the educational system. The broad definition of inclusion concerns all students at risk of being discriminated within the educational system, taking into account many different categories of differences at the same time (Haug 2017).

category	basic dualism	
	Dominating	Dominated
gender	male	female
sexuality	heterosexuality	homosexuality
'race'	White	Black
ethnicity	dominant group = non ethnically (marked)	ethnic minority = ethnically (marked)
nation/state	'citizens'	non-citizens
class/social status	'up'/established	'down'/not established
religion	secular	religious
language	superior	inferior
cultur	'civilized'	'uncivilized'
health/disabilty	'without disability'/ 'healthy' (without special needs)	disabled'/'sick' (with special needs)
generation	adults (old/young)	children (young/old)
settlement/origin	settled (ancestral)	nomadic (immigrated)
property	rich/wealthy	Poor
north-south/east-west	the West	the Rest
level of social development	modern (progressive) (developed)	traditional (backward) (not developed)

Illustration 1: List of 15 bipolar hierarchical difference categories according to Leiprecht & Lutz 2006, 220

This list is non-exhaustive and offers only a starting point for perceiving the complex diversity within society. The dualistic categories shown in the list can be both supplemented as well as further differentiated. Thus, both within the groups categorised here as dominant and in those categorised as dominated, there are many subgroups that are embedded in complex power hierarchies. Therefore, the dualistic structure of the list itself should also be critically reflected and overcome in terms of thinking of social differences as continuums in order to develop increasingly complex models of social power structures.

In educational science, intersectional heterogeneity is recognised as a reality of today's societies, still it is the basis for inequality and discrimination. Against this, the diversity of individuals has to be seen as valuable and the heterogeneity of society has to be maintained. In contrast to many previous pedagogical concepts, heterogeneity is – officially - not seen as a problem that needs to be reduced, in favour of homogeneous learning groups. On the contrary, in order to enable learners to develop their individuality, didactic concepts are developed to enable them to learn according to their personal abilities, interests and learning requirements. These concepts often promote forms of individualised teaching, learner-centred learning or open learning environments.

2.2. Controversies on the Concept of Difference

The pedagogical discourse on heterogeneity is strongly interwoven with the concept of difference. Discussions about the ontological status of differences are conducted in different disciplines (educational sciences, philosophy, social sciences) in relation to different socially relevant categories (migration, disability, gender, socio-economic status etc.). Discussions about the concept of 'cultural

difference' are – especially in German-speaking countries – often based on debates within the educational sciences of the 1980s and 1990s, which pursued an emancipatory interest with the use of the concept of difference. An important text in the development of this debate is Annedore Prengel's book "Pädagogik der Vielfalt" (Pedagogy of Diversity) of 1993, which introduced the concept of "egalitarian difference". The conceptual connection *egalitarian difference* opens up a perspective in which diversity and equality of people are considered simultaneously. Equality and difference are understood as interdependent categories for an inclusive and democratic society. None of the two dimensions can be dispensed, for equality without difference would produce undemocratic conformity and difference without equality undemocratic hierarchy (Prengel 2001, 93, also see Edelmann 2007).

Although the interest in equality and emancipation is appreciated, it is criticised that in many concepts of difference, categories such as 'ethnicity' or 'gender' are regarded as given and de facto existing. The educational task is primarily to develop pedagogical concepts to deal appropriately with these differences, that are relevant in everyday life and lead to privilege/disadvantage. In contrast, with (post-) structural theories differences are based on social constructions and require teaching and learning methods to reflect on these constructions and the underlying power structures. Categories such as *ethnicity* or *gender* are regarded as social constructions, which emerged through historical and current social processes and which are always intertwined with power hierarchies and/or economic interests (Idel et al. 2017, 139). In this context, the expression *doing difference* is used to point out that the construction of difference is carried out at every moment along chosen characteristics. Therefore, it is necessary to analyse which distinguishing feature is emphasised by social actors at a given time as being significant in order to generate social power differences (Kansteiner 2018).

In this way, certain dominated groups of people are discriminated against or excluded due to an ascription of cultural difference. This assumption of alleged cultural differences – also called 'culturalisation' – disguises the actual power structures and economic interests underlying this exclusion or discrimination. Therefore, the use of ´cultural differences´ – as an argument for assessment and action – should be investigated and discussed on this background within different educational contexts (Dirim & Mecheril 2018, 19). *Without such reflection, there is a danger that misleading culturalising concepts and thus power relations will be reproduced and reinforced in teaching-learning settings. When using the Method Toolbox, this analytical framework needs to be taken into account to reflect the own involvement as a lecturer in programmes for (recently) immigrated and refugee teachers as well as in the work with the participants.*

2.3. Developing a theoretical viewpoint as a working basis for IO3

However, it is not a solution to ignore the construction of differences or social categories, as they deeply structure societies, institutions, and everyday interactions. Social categories are a priori, .e.g. they structure our perception and through them we structure our impressions of the world. Using language as an example, the dependence of our perception of the world on language was examined many times in the context of the so called 'linguistic turn'. The critical examination from this perspective post-structural thinkers such as Michel Foucault (see for example 1971) have uncovered that language develops within historical discourses and is always shaped by power formations. Since we develop our thinking as individuals in a language that is bound to these discourses, it is not

possible to avoid categorisations in general. However, social power structures play a role not only in relation to language and text, but also in relation to images and ways of seeing. We should therefore examine the social and historical conditions under which these verbal and visual categories were developed and critically question their appropriateness.

When social differences are not seen as static entities, one can reflect, deconstruct or rework categories that reinforce hierarchies of power. We can maintain or set categories if we believe that they benefit the recognition of all individuals concerned. The construction and setting of categories do not necessarily imply negative effects at all times, but can enable the perception of individual potentials and needs. Without a perception of individual differences, it would not be possible to differentiate teaching, which paradoxically would again lead to a forced homogenisation. *So, the question is not whether one constructs social categories of difference, but how this is done currently by whom, when and wherefore and how it should be (not) done in the future.*

Within the present educational context, differences are generated on two levels. On the one hand on a structural level, for example through different types of educational institutions and organisational concepts and on the other hand through practices, for example through the way teachers address their students (Sturm 2013, 132; Budde et al, 2016). Both levels have to be reflected, as teaching practices are influenced by formal school rules. The construction and handling of differences in teaching are characterised by complex practices that are interconnected with the organisational framework of the school, which itself was pre-formed by differences (Sturm 2013., 142). At the same time, differences are not only brought to school and lessons from outside, but are generated within school through various practices (Sturm 2016, 10). Such complex interdependencies must be reflected in order to find a constructive way to deal with heterogeneity.

The aim is to develop approaches of constructive and cooperative educational structures and teaching practices in which different learning goals within a learning group are developed together (Sturm 2013, 142f.). One possible way could be to jointly reflect on the individual self-positioning of each person on the basis of an open, interconnected and dynamic understanding of societies and cultural belonging. Through this it could also become evident that categories of differences are not static, but can be designed flexibly, differentiated, variable and temporary to a certain extent. Learning environments are to enable each individual to reflect, discuss and form his*her affiliations and identity in a self-determined manner in order to pursue the own interests, goals, abilities and needs.

Higher Education institutions as well as schools have to develop educational concepts that are at the same time ´discrimination-critical and difference-friendly´ (Heinemann & Mecheril 2018, 259). As already mentioned, a reflexive recognition of differences is important in order to be able to offer appropriate learning opportunities for all learners with their individual capabilities, interests and requirements (ibid., 261). Learners should get the opportunities for individual learning in a differentiated learning environment, which must be complemented by phases of common and collaborative learning (Bohl 2017, 270). *In joint discussions, for example, learners can benefit from the variety of perspectives and build a heterogeneous and interconnected communicative community. At the same time, the dangers of discrimination by social differentiation have to be critically examined repeatedly. The discrimination through categories of difference must be reflected in relation to structural forms of discrimination such as institutional discrimination or the ´monolingual habitus´ (Gogolin 2008) in educational institutions (see the [R/EQUAL Language Learning Manual](#), Intellectual Output 2).*

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2.4. Human rights as one guideline

What can be the theoretical basis for the normative concept developed so far? Focussing on heterogeneity – and therefore always on homogeneity at the same time - and the relevance of dimensions of social differences and power in school, the fundamental debate on universalism-relativism becomes relevant. One reaction on this field of tension is the reference to the Human rights concept. When referring to the human rights, one has also to look at the criticism concerning eurocentrism in the development of the canon of human rights values, a possible misuse of human rights for the hierarchisation of cultures as well as the possible misuse of human rights to legitimise violence. The criticism of human rights as a European concept cannot, however, lead to the rejection of human rights at all or even the idea that people are granted certain basic rights, as they also offer the potential to protect minorities and break up power hierarchies (Hogan 2011). Yet the criticisms concerning eurocentrism, hierarchies of power, culturalisation are important levels of reflection in order to prevent human rights from turning into violence through exclusion, devaluation, etc.

R/EQUAL is oriented towards the discourse on human rights. The core idea that there are basic rights for every human being regardless of language, ethnicity, gender, health status/disability, or sexual orientation, etc., and that these rights must be respected by all other people, should be a guideline for both lecturers and participants on the level of Higher Education as well as teachers and students on the school level. *At the same time, a critical awareness of historically established power structures, social discourses and the constructed nature of categories of difference must be jointly developed which are also evident in the non-recognition of qualifications from abroad. Historical and contemporary debates about what rights should have the status of human rights and what are the conditions for enforcing these rights must be an topic of discussion together with the participants (Scherr 2008, 22). The aim is to strengthen their professional ability to work in schools that are defined by (the discourse on) heterogeneity and homogeneity.*

Based on the preceding theoretical framework, the concept of the toolbox, which is structured as a learning series, is presented. Afterwards, suggestions for the application of the toolbox are given before the methods of the toolbox are presented. In addition to this document, the content of the toolbox is also available on the R/EQUAL website (→ see the R/EQUAL Method Toolbox).

3. The Method toolbox

3.1 Conceptualisation of the teaching and learning series by using a participatory approach

In R/EQUAL a participatory approach is chosen in order to include participants of programmes for (recently) immigrated and refugee teachers in the transnational project work (→ for more information on the participatory approach see Proyer et al. 2019: the R/EQUAL Transnational Framework, Intellectual Output 1; Kremser & Proyer 2019). Therefore, the perspectives, experiences and opinions of the participants were involved in the creation of this method toolbox to a different extend:

- The collected methods of the toolbox have been used in the courses and evaluated by the participants in each programme.
- In a *participatory workshop* by all R/EQUAL partner programmes (staff and participants) a selection of the methods were systematically evaluated based on comprehensive reflection sheets in September 2019.
- Thus, from a large number of methods, those selected have been regarded as most suitable for the reflection of heterogeneity in schools in the context of programmes for (recently) immigrated and refugee teachers in Higher Education.
- The selected methods were systematically further developed on the basis of feedback from participants, lecturers and researchers. These were then integrated into the method toolbox.

Furthermore, the principle of participation was not only implemented in the conception, but also for the concrete application of the teaching and learning methods within the programmes. Through the five phases that structure the toolbox, the participants get the opportunity to contribute their own pre-concepts, experiences and competences in different ways and to further develop their own point of view.

The methods of the toolbox follow the principle of what we call a *didactic double-decker*. Although the methods are primarily designed for the application in programmes for (recently) immigrated and refugee teachers in Higher Education, they can also be used in schools with some modifications. This reference is made based on the feedback of the participants and alumni of the R/EQUAL partner programmes. In the process of developing the concept of the teaching series, they suggested giving some practical information on how to adapt and implement the learning and teaching methods in school. To do so the participants would like to expand their own teaching repertoire and be of use for other teachers looking for methods, which suit the topic heterogeneity in class. Therefore, the description of each method also includes advice on how it could be adapted for school content, if possible. A further aim has already been accomplished by the feedback of the participants taking

part in the participatory workshop to develop the method toolbox in September 2019, since they have used some of the methods in their internships already.

3.2 Overview of the structure of the Method Toolbox

The following matrix of the method toolbox serves as a heuristic model for the conception of a series of lessons. The matrix is designed as a guideline for the variable selection of methods and materials for different learning groups and their arrangement in a didactically meaningful structure. The matrix also enables participation and variation at different levels while offering a viable structure at the same time and a specific focus on countering hegemonic structures when preparing and practicing the teaching and learning methods. The toolbox is structured as a teaching series and therefore is structured in a chronological way. For each of the five phases five teaching and learning methods have been collected. Therefore, all 25 methods can be used in a systematic way, regardless of a phase's length. The teaching series can be used to structure

- a whole course of several teaching units (for example throughout the semester), supplemented by more theoretical phases and literature work,
- a short teaching series, based on chosen methods of the teaching series and worked on in two to three course sessions,
- and of course, single teaching and learning methods can be used individually.

Method Toolbox „Heterogeneity in schools in Europe"		
Phase	**Teaching & Learning Methods**	**Participatory Approach**
1 — Entry	Impulse Questions Advance Organiser Sociometry Play the Dice	Contribution of individual associations
2 — Evaluation of pre-concepts	Bring a Thing Six Thinking Hats Genderbread Explain to Me	Bringing in personal experience & knowledge
3 — Information on topic & content	Show Movie Clip Questionnaire on heterogeneity Situation Analysis Method Cognitive Apprenticeship	Comparative analysis/ Contribution of own information or texts
4 — Reflection, deconstruction & further development of knowledge and concepts	Power Flower Picture a Perfect School – for All W-Method Learning Portfolio	Autonomous working, discussion & transfer
5 — Presentation of results & final reflection	Manifest and Plan of Action Online Questionnaire Feedback/Sum-up Poster Gallery Walk	Reflection on the whole learning Process/Individual feedback & ideas on the overall structure

Illustration 2: Structure of the teaching series on "Heterogeneity in Schools and in Higher Education" developed by R/EQUAL

- **Phase 1** contains methods that can be used to start the topic of heterogeneity at schools in programmes for (recently) immigrated and refugee teachers in Higher Education. As an introduction to the topic, the methods are characterised by high openness with regard to the question of what heterogeneity actually means and what it can or should mean in the school context.
- **Phase 2** methods are usable for activating and questioning the existing ideas of the participants based on an introduction to the subject of heterogeneity in schools. The aim is to activate the participants' so-called pre-concepts (Grospietsch & Mayer 2018).
- **Phase 3** methods are designed to support participants in acquiring information and technical background knowledge. The focus is on factual knowledge (e.g. statistics on inequality of opportunity in education in Germany, Austria or Sweden).
- **Phase 4** includes methods that are mainly aimed at discussion and reflection in connection with dealing with heterogeneity in schools. The methods are intended to support participants and lecturers in the programmes in taking up and discussing not only the topics themselves, but also the social controversies concerning social differences and group constructions.

- **Phase 5** is the final phase. In this phase, in addition to the collection of data, participants are also encouraged/facilitated to reflect on the teaching series as a whole and to give feedback.

3.3 General Guidelines for Implementing the Methods of the Toolbox

The following recommendations on how to use the teaching and learning methods provided in the method toolbox are based on the experiences of the R/EQUAL partner programmes:

- Calculating time to reflect on findings and give time for discussion (reflection is not an extra task but part of most of the methods of the toolbox).
- Explaining the overall use of the method (what is the aim/the meta-perspective regardless the topic).
- Everyone is free to express their opinion with regard of other people's perspectives and feelings.
- Language-sensitive introduction is of help.
- Providing space for different languages other than the dominant teaching language.
- Creating a respectful atmosphere for discussion e.g.
- Creating an atmosphere for more than one truth: Co-existence of differences. As a suggestion, human rights can be a common ground for different perspectives (→ see chapter 2.4).
- Taking time for inputs of participants and bring them into lesson for discussion.
- Raising awareness of generalisations and stereotypical thinking: Making clear to the group, that stereotypes exist in everyone and need not to be suppressed but reflected.
- Explaining to the participants a non-culturalising/stereotypical way of bringing an argument/experience: "I experienced that this way in Austria…" instead of "In my culture.…" or "All Austrians,…" or "Everyone in this country".

In the following each of the altogether twenty teaching and learning methods is presented in a four-level structure:

(1) General information (time frame, social form, number of people this method is recommended for)
(2) Description (preparation, working steps, aim(s))
(3) Reflecting questions on how to implement the methods in programmes for (recently) immigrated and refugee teachers being sensitive to heterogeneity and hegemonic social structures
(4) Further information

4. Detailed description of the five phases and the respective methods

4.1 Phase 1: Entry

Phase 1 contains methods that can be used in programmes for (recently) immigrated and refugee teachers in Higher Education to start with the topic of heterogeneity at schools. As an introduction to the topic, the methods are characterised by high openness with regard to the question of what heterogeneity actually means and what it can or should mean in the school context.

4.1.1 Impulse Questions/Query Cards

a) General information

Time frame: 15-30 min

Social form(s): Short, changing dialogues between the participants

Number of people: 10-20

Short summary: The aim of the method is to query previous knowledge or opinions on various aspects of a topic. Before the method starts, approx. 10-14 cards with short impulse questions on a chosen topic are prepared. There should be so many impulse questions that at most two participants have the same question. Each participant receives a card with which he conducts short, 1-2-minute conversations with as many other participants as possible. The method allows participants to individually express their experiences and opinions on the given topic. This provides a vivid picture of different life experiences and perspectives. Heterogeneity can therefore be discussed with respect to the actual diversity of perspectives and experiences of the group. Thus, external attributions can be avoided and the discussion of differences always remains bound to multi-layered individuals, which can deconstruct one-dimensional cultural concepts.

b) Description of the method (preparation, working steps, aim)

The questions should enable the participants to approach a topic in short dialogues from several perspectives. For this purpose, the lecturer must prepare questions that address several facets of a topic. The questions should be short and precise, but at the same time sufficiently open to be discussed by all participants.

If, for example, the topic is 'heterogeneity in school', the teacher can prepare specific questions about personal experiences as a student, previous experience as a teacher, knowledge about school concepts, preferred teaching and learning methods and much more.

There are two ways to start the method. Usually the main topic is briefly introduced and the question session opens afterwards. However, it would also be possible to start with the questions directly, allowing the participants to formulate an overall theme themselves later on. This second option is particularly useful if you are willing to adapt the goals and topics of the rest of the learning series to the interests of the participants.

During the course of the teaching method, it is important that the individual dialogues take only a relatively short time, at most 2-3 minutes. The participants should rather have many small conversations about many different aspects than just one or two longer ones.

The phase of the individual dialogues is followed by a joint conversation. One way to shape this discussion is for participants to write different answers on cards to be collected on the blackboard. The individual answers can be clustered in order to illustrate specific subcategories of a topic. Here again, the lecturer can either predefine these subcategories and collect them, for example, on cards of different colours, or instead collect all answers first unsorted and then develop subcategories together with the participants.

As this method is intended to provide a broad overview of a particular topic at the beginning of a learning series, many of the mentioned aspects should subsequently be explored within the learning series in more depth using other methods.

c) Reflecting questions on how to implement the methods in programmes for (recently) immigrated and refugee teachers

How can the participants and lecturers contribute their knowledge in a way that does not culturalise?

The questions should focus on individual experiences and prior knowledge and should not introduce culturalising categories. (See also the following question). Of course, in this way it can also happen that culturalising narratives are brought in by the participants, but these are not anticipated from the outset by suggestive questions and can be reflected critically and constructively on the basis of individual experiences.

What must be considered so that this method does not lead to stereotypes and/or discriminatory categorisations?

The questions should not be asked in a way that they aim at proving differences between certain cultural contexts or national school systems. For example, questions such as "How is the typical school life in Syria?" and "How is the typical school life in Germany?" are problematic because they lead to the development of stereotypical and dualistic images.

Instead, the questions should be posed openly and allow individual access for the participants. The questions must be verbalised in such a way that they enable the participants to bring in their previous experience and knowledge in an individual and differentiated way. An example would be: "What experiences do you have with various school systems?" In this way, participants can identify both similarities and differences against the background of their own experiences, and also point to different school experiences within a country.

How to work with this method in a language sensitive way/how to include multilingualism?

The short dialogues can be conducted in different languages. The reflection discussion or the collection of answers on cards can also be partially carried out in several languages, especially if a lecturer or a participant can translate the contents for all.

How to use this method in a participatory way?

The method generally allows participants to contribute their previous knowledge and perspectives. If the participants are already familiar with this method, they can also prepare question cards that are of interest to them and can be used immediately. Ultimately, it is possible for the participants to develop the main topic, sub-themes and single query cards according to their own interests.

Possible variations of the method

Instead of conducting short dialogues, the individual participants could also only briefly respond to the question of their counterpart. On the one hand, this ensures that many questions are answered by each participant, but on the other hand, the complete absence of dialogue can make the subsequent reflection more difficult.

Possible application (for other contexts, e.g. schools)

The method can also be used in schools, where the teacher should provide a clear framework (e.g. main topic, openness to possible further topics brought in by the students, coloured cards, definite timeframes).

Tips

In groups that does not know the method, it may be helpful to use a signal for changing dialogue partners. This ensures both that two partners do not get lost in a long conversation and that new conversational partners are easily to be found during the change.

Examples/possible topics

The method can be used, for example, for a deeper mutual getting to know each other and the individual experiences concerning heterogeneity in school within a programme. The following question cards could be used for this purpose, but can of course be changed or supplemented as required.

In which countries have you lived so far?	What are your professional focuses or school subject?
In which countries have you been teaching so far?	What languages do you speak?
Do you have goals concerning your own professionality as a teacher?	What are your personal professional strengths as a teacher?

When thinking of your colleagues in school in the past, did you experience heterogeneity or not?	When thinking of a class in school: Do you think of the differences or the similarities of the students first? And why?
What do you think is the best part of being a teacher?	What do you think is most important for a teacher concerning a heterogeneous group of students?
What is the most challenging task of being a teacher?	What does heterogeneity in schools mean to you?

Illustration 3: Impulse Questions for the entry phase on a teaching series on the topic of heterogeneity in schools.

d) Further information

The method is based on the exercise: ´Standpunkt und Bewegung: Kommunikation´ In: Handschuk, Sabine/Klawe, Willi: Interkulturelle Verständigung in der Sozialen Arbeit: ein Erfahrungs-, Lern- und Übungsprogramm zum Erwerb interkultureller Kompetenz. Weinheim und München 2010, Juventa.

4.1.2 Organiser in Advance: Advance Organiser

a) General information

Time frame: Altogether 15 min to prepare the Advance Organiser (A.O.) at the beginning of a lesson and for reflexions in between and at the end.

Social form(s): Group discussion, teacher should prepare the A.O as an expert

Number of people: Learning group

Short summary: The Advance Organiser is a tool used to introduce a new topic and to visualise the relationship between what participants already know and what they are going to learn. The A.O. can be used during teaching by having an expert present information in a way that makes it easier for participants to build connections from one concept to another, especially if the participants are currently learning the language of instruction.

b) Description of the method (preparation, working steps, aim)

The teacher visualises several lessons and gives an overview on what the learner has to learn. The overview must be short and can be a poster, a handout or a presentation slide. The overview should include text as well as pictures, symbols etc. to visualise the course of the following lessons. The teacher prepares this overview with symbols in connection to the written words so the learner can always refer to the topic the group is working at the moment and find it in the overview.

The working steps of the method are:

1. the lecturer is presenting the different topics or several lessons in the prepared overview (Advance Organiser),
2. the presentation should not be longer than 15 min,
3. every learner should have access to the Advance Organiser so that they can always orient themselves in the learning process,
4. at the end of several lessons the Advance Organiser should again be viewed to wrap up and connect all knowledge the participants could gather within the session of several lessons.

The Advance Organiser facilitates the linking of new knowledge with the existing prior knowledge of learners. It gives a visualised overview and likes new learning areas and topics. Throughout the linking in a logical manner the learner can understand the subject matter, keeps it in mind for a longer period of time and is able to transfer the knowledge.

c) Reflecting questions on how to implement the methods in programmes for (recently) immigrated and refugee teachers

How can the participants and lecturers contribute their knowledge in a way that does not culturalise?

The lecturer prepares the method in advance. But it is of course possible to make adaptations. Thus, the participants can make adjustments in communication with the teacher.

What must be considered so that this method does not lead to stereotypes and/or discriminatory categorisations?

It is important to use images that are not stereotyping, discriminatory or racist. It is possible to use symbols instead of pictures. In this way, culturalising connotations of images are more likely to be avoided.

How to work with this method in a language sensitive way/how to include multilingualism?

By using symbols and pictures, the teacher can avoid using too much text and difficult words. In addition, certain topics can be translated by the participants into their first language.

How to use this method in a participatory way?

After a brief explanation it is open for participation to bring in more topics or suitable pictures. After working several times with this structure, the participants will be able to design an A.O. by themselves.

Possible variations of the method

Variations are possible. The participants could choose the pictures themselves, which also allows a more individual design of the A.O. and can be the starting point for discussion. In this way the participants can also contribute their own pre-concepts to associations to the respective learning topic.

Possible application (for other contexts, e.g. schools)

It is easily applicable to schools. The teacher may think about an easier structure and suitable pictures and can work together with the students.

Tips

In line with the theoretical framework of the R/EQUAL *Method Toolbox*, the pictures should be selected carefully. This also implies to reflect own stereotypes.

Examples/possible topics

In principle, the method can provide an overview on a large number of topics. Below is a brief example of an Advance Organizer on the topic of 'Heterogeneity in schools'. With the help of the illustrations, different categories of difference can be reflected in schools, whereby a critical reflection of power hierarchies and the construction of categories must accompany this process. Especially when it comes to the topic of heterogeneity, the pictures may of course be chosen or supplemented by the participants and be jointly reviewed.

Illustration 4: Visualisation of an Advance Organiser on the topic of heterogeneity in schools.

d) Further information

Further information and links, related or relevant for the method

Wahl, D. (2011). Der Advance Organizer: Einstieg in eine Lernumgebung. In: H. U. Grunder, H. Moser & K. Kansteiner-Schänzlin, Lehrerwissen kompakt, Band 2, Perspektive 1. Available at: www.prof-diethelm-wahl.de/Textbeispiel%20Advance%20Organizer.pdf [29.02.20].

4.1.3 Sociometry

a) General information

Time frame: Part of a lesson

Social form(s): Group work of the whole group together

Number of people: 5-25

Short summary: The method 'Sociometry' is a tool of visualisation and reflection. In its most common form, it can be used either as a feedback tool or as a tool to get the group to know each other. As the participants need to move and get up from their chairs it can also be used after a theoretical input, when some sort of break is needed. The lecturer asks a question which needs the perception of the participants and asks them to place themselves of a spectrum of possible answers. It is best for visualising different opinions and parameters on a spectrum, which beginning and ending can be defined by the teacher or the group.

b) Description of the method (preparation, working steps, aim)

The lecturer asks a question and the participant's line up on an invisible line forming a spectrum. One intent of the method could be, for new groups to get to know each other better. So, there is a social dimension in this method as well. A question and task could be: "Who of you lives in Vienna? All participants, who live in Vienna gather around the desk and the further away you live, the more you are positioning yourself away from the desk. One can consider the time that is needed to get to the school as measurement tool." This way, the participants get to know each other better and can visualise their diversity: "Oh, there are other participants who also have a 30-minute walk to their internship school." Of course, the questions can be more focused on social dimensions (participants getting to know each other) and as well can get more in depth into a topic (e.g. "Who of you has already participated in a learning setting about gender?", "Who has worked in multilingual contexts and somehow integrated different languages?", "Who has been living in more than two countries?").

Another way of using the method could be for the lecturer to get feedback to a lesson, topic, new way of teaching. As this method uses a rather open and visible approach, the participants might not be that honest when it comes to giving feedback (e.g. will not stand at the end of the spectrum "did fit my expectations - didn´t fit my expectations at all" in order not to be that exposed).

The method can be used as a warm-up/easy entrance game, as well as a reflection tool. This can be a particularly interesting method to make diversity visible

The method consists of four main steps:

1. Preparation: What is the aim of the method? Think of possible questions.
2. In class: Ask the question(s)
3. Participants finding their place on the spectrum
4. Reflection of the question(s) together, also the aim of the method (spectrum, diversity).

One of the benefits of this method is, that there is not necessarily a lot of preparation work needed. Also, participants often quite happily engage in finding more questions, once they know how this method works. This as well is one variation of how to make the method more participatory for the group.

c) Reflecting questions on how to implement the methods in programmes for (recently) immigrated and refugee teachers

How can the participants and lecturers contribute their knowledge in a way that does not culturalise?

This method is primarily a method about pre-concepts and perception and its visualisation. The visualisation may reveal culturalised attitudes. It is on the teacher to (1) ask sensible questions/questions, which reflect the intimacy of the group and (2) to reflect on the visualisation afterwards. Even though an opinion or sort of categorisation is needed, it shows, that there are not just two or a number of categories but a spectrum. An advanced version (see under adaptation) of the method would be using the same question (1) to different time ("How did you feel/How interested were you about the topic of "gender" at the beginning of the semester?" in comparison to now). It makes the change of perception visible and also shows the participants, that the positions of the spectrum are fluid.

What must be considered so that this method does not lead to stereotypes and/or discriminatory categorisations?

Nearly all the time when using this method some sort of problems of categorisation happen. When taking the example of the school way "How much time do you need to get to school/the course" there might be people, who have different homes and so different ways respective time to get there (e.g. participants who live at two places due to caregivers not living in the same home). This can be used as an example, that there are problems in categorisation (a possible solution might be to calculate the middle of the time needed from both homes to school). As this method wants to make diversity visible and sociably more acceptable, there can appear dimensions, which might be sensitive for the participants. When the group is new to each other the questions might be picked in a way, that there are no sensitive topics revealed.

How to work with this method in a language sensitive way/how to include multilingualism?

One possible variation to make the method more language sensitive, could be to make languages a topic, e.g. "How many languages do you speak?" "I feel comfortable talking German (comfortable to insecure)", etc.

Also, the way of asking, needs to be both, language sensitive and adapted to the groups feelings towards each other, age, content in which the method is used, alike.

The language demands are rather low in the beginning, as the participants only need to understand the questions, but one should not underestimate the reflection afterwards. One way to make it more multilingual (see for adaptation) is to ask a question in another language (1) to see who can understand the question (making diversity visible) and also (2) to create space for another language than the dominant teaching language.

How to use this method in a participatory way?

After some questions asked by the teacher to give the participants some idea for the type of question and shows them how the method works, the participants can get the chance to come up with their own questions (this gives insight in what aspects the participants are interested in).

Possible variations of the method

- Some questions might be fun to try finding the spectrum without talking/verbal communication or even harder without giving signs, e.g. questions on exterior characteristics or birthdays (when the participants know each other well).
- It might as well be interesting to build pairs (self-selected): first person A positions the person B, then person A positions him/herself, then discuss the difference in positioning and person B gets positions etc.

Possible application (for other contexts, e.g. schools)

As the questions need to be adapted for the teaching group anyway, there is a difference in preparing for participants of Higher Education or students in school, but not concerning preparation time. If the method is used for the group to get to know each other, some "basic questions" like birthday, way to course/school might be interesting for both target groups.

Tips

- Being careful with the selection of questions concerning privacy, group constellation, sensitive language should be used!
- Creating space for privacy: This could be done with a remark at the beginning that it is also "ok" if someone (1) does not want to participate (2) does not want to position him/herself to a specific question (free decision to participate after every question). It could be explained scientifically to gain justification among the group: When doing research with a questionnaire some people do not fill out every question.
- Calculating time to reflect on positioning and overall use of method.

Example/Possible topic

The method is suitable for addressing the complexity of differences in a group beyond the common difference categories and thus gaining an awareness of the arbitrariness of highlighting certain categories of difference over others. For example, differences in personal preferences (e.g. to professional focus, hobbies, taste in music) can be combined with other, more common categories of differences in order to discuss their social effects together later on. Some examples of possible questions are listed below:

- Who has lived in several countries? (two – several countries)
- Who is very interested in languages and linguistic subjects? (very interested – not very interested)
- Who has already participated in learning setting (e.g. workshop) about gender? (yes – no)
- Who has worked in multilingual contexts and somehow integrated different languages? (yes – no)
- Who is very good in natural science subjects and mathematics? (very good – not so good)
- Who has faced problems working as a teacher because of gender issues? (problems – not problems)
- Who has worked with a student with disability so far? (yes – no)
- Who has worked in a school with school fee so far? (yes – no)

d) Further information

Method selection of the University Oldenburg (Germany): Soziometrische Abfrage. Available at: https://www.methodenkartei.uni-oldenburg.de/uni_methode/soziometrische-abfrage/ [29.03.20].

4.1.4 Play the Dice

a) General information

Time frame: 60 min

Social form(s): Group work with partly changing participants

Number of people: 16-25

Short summary: Groups of 4-5 participants play a game of dice in which they are not allowed to speak and 1-2 participants observing the scene. The three to four groups receive individual game instructions. Although these are largely similar, they also have deviating rules in some crucial aspects. The aim of the game is to achieve the highest score by playing the dice. A game ends when the first person has scored the required points.

After the participants have read the instructions, they are collected again and the game starts. After the first round, the winner of each group goes clockwise to the next group. Again, after the second round, the winner of each group goes clockwise one group and now also the loser moves one group counter clockwise. Because of the slightly different instructions in each group and the rule not to be able to speak, the change of participants inevitably leads to irritations in the game, because all players are playing regarding the rules, they know from the first group they were part of.

After the second round of changing the groups, the game is over and a conversation follows about the non-verbal complications and the different rules of the game with their consequences for communication in the group.

b) Description of the method (preparation, working steps, aim)

To prepare the method you need one dices per group are, the slightly different instruction for each small group printed, one sheet of paper and a pen for each participant.

- Small groups are formed with 4-5 participants each. Each small group sits around a table and gets 1 dice, 1 instruction manual and 1 piece of paper and a pen per player.
- The players are asked not to speak during the whole time and to read the instructions carefully before they are collected again!
- After the first round, the winner of each group goes clockwise to the next group. After the second round, the winner of each small group goes clockwise to the next group again and the loser moves one group counter clockwise.
- After this round, the game is over and a conversation follows about the experiences of the players in regard to the non-verbal complication and the different rules of the game and their consequences for communication strategies within the small groups.
- Also, the observer can give feedback on how they experienced the atmosphere when the players of one small group had to negotiate the game.

- Questions for the final discussion could be for example: How was (non-)compliance with the rules negotiated perceived? What happened when the new group member broke the rules? What was the relationship between minority and majority in the groups like?

The aim of this method is to learn to empathise with different perspectives and to reflect on different emotions, formations and expectations in groups. The importance of the knowledge of implicit rules of different groups and societies for successful communication is illustrated. Mechanisms between ingroups and outgroups within the game can be compared with social processes and critically reflected upon. For example, the way of interacting with new people in a group as well as with minorities is discussed. Because the game is based on fictitious rules, intercultural communication problems can be reflected on a rather abstract level. No examples of misunderstandings with recourse to existing cultural relations are given. This avoids the possibility that preconceptions or prejudices might influence the evaluation or that cultures might be judged and hierarchised in some form.

c) Reflecting questions on how to implement the methods in programmes for (recently) immigrated and refugee teachers

How can the participants and lecturers contribute their knowledge in a way that does not culturalise?

Since attribution processes are explicitly discussed in this game, possible culturalisations within the group can also be thematised and deconstructed. Additionally, make sure that during the game topics such as competition, exclusion and inclusion as well as solidarity are critically reflected on.

What must be considered so that this method does not lead to stereotypes and/or discriminatory categorisations?

- It is a rule that the winner is changing the group to play the next round. And it is obvious that it is not attached to any other personal reason.
- The leader has to be attentive that group dynamics does not change in a discriminative mood.
- When talking about the experiences in the game, everyone should mind his speech.

How to work with this method in a language sensitive way/how to include multilingualism?

The individual game descriptions could be translated in different languages, since an exact understanding of the rules is very important for the overall method.

During the game no spoken language is used, which makes it possible for everyone to participate. The final discussion may also take place multilingually, if it is ensured that the results are finally accessible to all participants.

How to use this method in a participatory way?

All players should have the opportunity to contribute their experiences with different social structures. Language barriers should also be removed as far as possible (see above). Overall, it can help participants to have some time between the game and the discussion phase to formulate their thoughts and, if necessary, translate them**.**

Possible variations of the method

A variation may be that some participants are given an observing role and do not participate in a group. This enables them to perceive and describe structures such as group dominance or assimilation.

Possible application (for other contexts, e.g. schools)

The method can also be applied in schools. Here it is important to know the social structure of the class well and to ensure a pleasant atmosphere for discussion. If the method is used with younger students or pupils, the game situation can be compared with school rules for general tolerance or anti-bullying. It is especially important to pay attention to whether and what experiences students have had with intolerance or bullying in order to avoid unpleasant emotions.

Tips

It is very important that no player speaks during the game!

Example/Possible topic

Game instruction (group 1)

Play the dice

The central rule of the game is that you are **not allowed to speak** during the whole time!!!

All players sit in a circle and receive 1 piece of paper and 1 pen per participant and 1 dice for the whole group.

The **youngest player is allowed to start** throwing the dice, then it continues clockwise.

Each player writes the number rolled on his*her sheet of paper and adds his*her other rolled numbers to it, so that the amount increases from round to round.

The number 4 has a special function. If the **number 4** is thrown, the player writes down the points and then plays **the dice for a second time!**

The player who first reaches the amount of **50 wins** the game and finishes it.

Game instruction (group 2)

Play the dice

The central rule of the game is that you are **not allowed to speak** during the whole time!!!

All players sit in a circle and receive 1 piece of paper and 1 pen per participant and 1 dice for the whole group.

The **youngest player is allowed to start** throwing the dice, then it continues clockwise.

Each player writes the number thrown on their piece of paper and sums up the number thrown so that the amount increases from round to round.

The number 1 and the number 6 have a special function. If the **number 1** is played, the participant is **not allowed to write any points** on his*her piece of paper and has to skip the round.

If **the number 6 is played,** the player writes down the points and then **play the dice again.**

The player who first reaches the amount of **50 wins** the game and finishes it.

Game instruction (group 3)

Play the dice

The central rule of the game is that you are **not allowed to speak** during the whole time!!!

All players sit in a circle and receive 1 piece of paper and 1 pen per participant and 1 dice for the whole group.

The **youngest player is allowed to start** throwing the dice, then it continues clockwise.

Each player writes the number rolled on his*her paper sheet and adds his*her other numbers to it so that the amount increases from round to round.

The **number 2** has a special function. If the 2 is rolled, the participant may **not write any points** on his*her piece of paper, he has to skip, so to speak!

The player who first reaches the amount of **50 wins** the game and finishes it.

Game instruction (group 4)

Play the dice:

The central rule of the game is that you are **not allowed to speak** during the whole time!!!

All players sit in a circle and receive 1 piece of paper and 1 pen per participant and 1 dice for the whole group.

The **youngest player is allowed to start** throwing the dice, then it continues clockwise.

Each player writes the number played on his or her paper sheet and adds the following numbers to it so that the amount increases from round to round.

The player who first reaches the amount of **50 wins** the game and finishes it.

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d) Further information

A similar game that uses playing cards can be found at:

https://www.dija.de/ikl/methodenbox-interkulturell/?no_cache=1&tx_fedi-jamethoden_pi1%5BshowUid%5D=94 [29.02.2020].

transfer e.V. (Hrsg.): Reader zu dem trägerübergreifenden Grundkurs für Leiter/innen der internationalen Jugendbegegnung. Köln 2000.

4.2 Phase 2: Evaluation of pre-concepts

Phase 2 methods are suitable for activating and questioning the existing ideas of the participants based on an introduction to the subject of heterogeneity in schools. Thus, the aim is to activate the participants' so-called pre-concepts.

4.2.1 Bring a Thing

a) General information

Time frame: 30-45 min

Social form(s): Joint conversation, preferably while sitting in a circle

Number of people: 6-20

Short summary: The participants bring an object into the group which they associate with a specific topic that is chosen before for the whole group. First, all participants place their object in the middle of the circle. Then, the participants can speak about their objects or ask questions about the objects of the other participants. They explain what they personally relate to the object and what it has to do with the topic. The result is a discussion of different as well as shared perspectives and associations on the topic.

This method offers the opportunity to speak about differences and similarities that are bound to individuals and embedded in a common discourse. Each participant can contribute their own individual perspectives that might be explained by personal social belonging(s) that are of importance for the person. At the same time, the individual contributions should avoid culturalising attributions and misleading generalisations.

b) Description of the method (preparation, working steps, aim)

In preparation, participants are asked in advance to bring an object that they personally associate with a topic, e.g. the topic of heterogeneity, of solidarity or belonging in regard to the learning series. Depending on the topic, it can be very important to ensure a comfortable atmosphere within the learning group. Participants should feel free to tell only as much as they want. No one should feel pressured to share private experiences if they do not want to.

At the beginning of the method, the participants sit in a circle and place their objects in the centre. The lecturer asks the participants if they want to tell something about their own object or if they notice an object they would like to hear more about. The owner of the object explains what he or she associates with the object and how this relates to the topic of the course. The other participants can ask questions or add their own associations or interconnections between the object and the topic.

Step by step, a complex overall picture of the objects within the circle emerges. This also provides a complex picture of both the learning topic and the individual approaches of the participants. In a further step, precisely these diverse and individual approaches can be looked at in their equivalence. The enriching diversity of perspectives, which enables a creative and flexible approach to various topics, becomes materialised by the objects and enables a creative, flexible and multi-layered approach to the chosen topic.

At the end, the results of the conversation can be captured in various ways. Thus, different perspectives can be illustrated on a whiteboard. Together with the participants, the lecturer can decide which aspects of the discussion are particularly interesting for an in-depth analysis. Finally, it should be reflected on how the discussion was experienced within the group and whether everyone felt secure.

c) Reflecting questions on how to implement the methods in programmes for (recently) immigrated and refugee teachers

How can the participants and lecturers contribute their knowledge in a way that does not culturalise?

In general, very different objects may be brought along by the participants, so that one-dimensional pictures can be counteracted especially in larger groups. However, the way the conversations are conducted depend also on the form in which the initial question is posed. A question like "Bring something typical of your culture" can of course make participants feel that they are assigned to a particular culture and that they are expected to bring stereotypical and supposedly culture-specific objects with them. Therefore, it is important to ask the question more openly and to encourage the participants to bring any kind of object with them, which symbolise e.g. social difference. This way participants are able to choose their object more freely and can also decide on how close the object is related to their own experiences.

What must be considered so that this method does not lead to stereotypes and/or discriminatory categorisations?

If, despite the above-mentioned impulses, one-sided and culturalising objects and stories are introduced, it is the responsibility of the lecturer to introduce supplementary perspectives. On a meta-level, it is also possible to reflect with the participants why stereotypes are frequently reproduced on certain topics by people and how this could be avoided. This would also be an important reflection to counteract these effects in the course.

How to work with this method in a language sensitive way/how to include multilingualism?

Since the method is conducted with the entire learning group, the conversation should be in a language shared by all. However, it is equally important that each participant is able to accurately describe his*her associations. Therefore, small reflexions could be written in the first languages beforehand and then translated into the shared language in small groups.

How to use this method in a participatory way?

Since the participants can freely choose their object and the corresponding explanations and stories on a topic, a high level of participation is generally guaranteed.

Possible application (for other contexts, e.g. schools)

The method is well applicable in school. Especially for younger students or pupils, an object can help them to express their own pre-concepts on a learning topic. Especially when using the method in school, it is very important to ensure a secure and open atmosphere for discussions.

Tips

It can increase the complexity of the explanation if the respective speakers take their object in their hands and put it back into the circle after their explanations.

Example/possible topics

One possibility could be for participants to bring objects that they associate with the topic of heterogeneity in school. Hereby, the topic of different cultures need not or rather should not be in the foreground, as everyday objects that are important for people at school can show the heterogeneity in school in manifold ways.

Another interesting topic could be solidarity in society. This is a very universal topic, but which can be experienced very differently by individuals. Various objects can be brought along, which could be very individual and might also be connected to experiences of differences, discrimination. With such a topic it becomes visible how a universal topic is processed in different ways, whereby each individual can access or combine these forms in his*her own way.

d) Further information

Teaching Methods of University Oldenburg (Germany): Mein Mitbringsel. Available at: https://www.methodenkartei.uni-oldenburg.de/uni_methode_schulform/erwachsenenbildung/ [29.02.2020].

4.2.2 Six Thinking Hats

a) General information

Time frame: It can vary from a couple of minutes to about 30 min/an hour, depending on the focus of the lesson

Social form(s): Mostly group work but you can also use it individually

Number of people: It can vary, 6 participants or more. You can also use the method with a class and make each of them individually use the thinking hats when writing/arguing on a certain topic.

Short summary: De Bono's Six Thinking Hats is a method that can be used as a brainstorming technique or when discussing a theme or a problem from different points of view. Participants are divided into groups and can discuss a topic. You can either decide who in the group "has which hat on" or you can tell the group to discuss the topic from the different perspective that each hat has.

b) Description of the method (preparation, working steps, aim)

Six Thinking Hats is used to encourage different perspectives or ways of thinking based on the preconcepts of the participants. The advantage of Six Thinking Hats is also to encourage participants to take different roles, "put on different hats" and go outside their comfort zone. Another benefit is that it can ease the structure in a discussion.

Each hat symbolises different ways of thinking:

- White Hat: focus on the available data and information
- Red Hat: focus on feelings and gut reaction
- Black Hat: focus on risks or threats
- Yellow Hat: focus on positive thinking
- Green Hat: focus on creativity
- Blue Hat: this hat represents process control and summarising.

To explain the method, you may use a poster with a short description of each hat with pictures of the different coloured hats for support.

At the beginning the focus/theme needs to be chosen. After that divide the groups. You can either give each person one hat or you can make the whole group discuss the theme from the different perspectives of each hat.

The participants can contribute their knowledge by using the method to help to structure the thinking into six different parts. Each hat gives one way of thinking, which divide what´s feelings, facts or creativity. The hats provide a set of rules when discussing/thinking out loud.

The method can encourage participants to say and think what they perhaps would not usually do, it can help them go outside their comfort zone. When using the hats, they should always be referred to as a color, not function. Since it can create blockages if participants are encouraged to think more positively, the lecturer should instead say to the participants to put the yellow hat on.

The method has the following aims:

- challenges one´s owns ideas
- understanding different opinions
- practise to express oneself
- supports diversity, different perspectives, reasoning, arguing
- can be a means to get more participants active in discussions
- can be used to structure discussions
- the method can be used for problem solving.

In the phase "Evaluation and Pre-Concepts" of the learning series the method Six Thinking Hats can be used to activate opinions on a topic, no matter if they are the own ones represented through the hat or imagined opinions within the societal discourse on the topic.

c) Reflecting questions on how to implement the methods in programmes for (recently) immigrated and refugee teachers

How can the participants and lecturers contribute their knowledge in a way that does not culturalise?

By putting on a hat, the participants are informed about their position as well as the perspective of the others. When taking in the role given by the hat, culturalising statements may be made. However, this does not have to correspond to the opinion of the participants. After the roles have been adopted, it can then be discussed how it felt to take on the respective perspective. In this way, the affects that arise when one or another person takes a perspective on a topic can be discussed together. The possibility of distancing oneself from the role given by the hat offers the opportunity to deconstruct underlying stereotypes and prejudices that might have been used by adopting the role given by the hat.

What must be considered so that this method does not lead to stereotypes and/or discriminatory categorisations?

It is very important to clear that the hat represents "a role", discuss communication rules before starting, reflection time afterwards together in group. Furthermore, it is important to make sure everybody is included. In order to avoid one-sided viewpoints, participants should occasionally switch hats to change perspectives and ways of thinking.

How to work with this method in a language sensitive way/how to include multilingualism?

Everyone can play their role according to their individual language level. To include multilingualism, everyone could also speak in other languages than the dominant language in course. In this case, however, the lecturer has to ensure that everyone has the opportunity to understand the different perspectives given by the hats, e.g. by translation. To prepare the perspectives, groups on specific languages could be formed. Afterwards there the participants translate the statements into the language shared by everybody.

How to use this method in a participatory way?

One possible adjustment is to give a group of participants one hat to enable everyone to contribute their opinion on a particular perspective and discuss it together in advance. Another way to be more participatory is to let the participants organise the method and let the teacher be observer. Furthermore, the observers could be provided with guidelines for systematic monitoring in order to be able to become more involved in the evaluation afterwards.

Possible variations of the method

Variations of the method could be:

- group of hats, group of people have to prepare arguments, and pick a person who wants to present
- Discuss the same topic, change hats = change of perspective
- Different topics, recurring method = students know the method, can exercise expressing their opinion.

Possible application (for other contexts, e.g. schools)

The Six Thinking Hats can be used by a person or in a group, at school, at a company or at leisure.

Examples/possible topics

Basically, with this method every socially discussed topic can be discussed from several perspectives. This includes several topics that have to do with heterogeneity like language, ethnicity, gender, health status/disability and sexual orientation. Here, Six Thinking Hats can use inspiration and themes from books, films, articles and current social issues that are related to the topic of heterogeneity.

To give a more concrete example, it could be discussed whether gender segregated sports and swimming lessons should be established in schools or not. It could also be discussed whether and to what extent all languages may be spoken in the classroom, whether or at what level each teacher should be able to speak the language of the country of the school and how to realise an inclusive education concept in schools.

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d) Further information

The de Bono Group: Six Thinking Hats. Available at:
http://www.debonogroup.com/six_thinking_hats.htm l[29.02.2020]

Learning video ´What Is Six Thinking Hats?´. Available at:
https://www.youtube.com/watch?v=UZ8vF8HRWE4 [29.02.2020]

4.2.3 Genderbread

a) General information

Time frame: Part of the lesson

Social form(s): Group work, 3-5 participants in one group

Number of people: maximum of 30 people, 6 groups

Short summary: The method is intended to first evaluate dualistic gender stereotypes in order to subsequently deconstruct and differentiate them in joint reflections. The teacher prepares a paper with the shape of a human (rather the shape of a gingerbread person: so not anatomically correct and without any indicator related to gender). The class is building groups from three to five people max. Each group gets a gingerbread shape. Some group get the information that they have a gingerbread person in front of them, that identifies as a man and some get the information that they have a gingerbread person in front of them, that identifies as a woman. The groups are asked to write or draw on the gingerbread person, what makes them male/female. This method introduces gender as a complex topic, that can be seen as a spectrum of individual variations as well as the idea of two poles between men and women can be questionable because of simultaneity and intersection of these concepts. After that, each group presents their gingerbread person. After the presentation a discussion takes place in the full group.

b) Description of the method

This method is used to make inherent stereotypes of gender visible, can be used to introduce the concept of gender, to explore the difference between the concepts of gender and sex (as well as the associated criticism of this dualistic distinction, as it suggests a biological essentialism, see Butler 1990), to getting in touch with stereotypical ideas on gender and, therefore, provides a stage for discussion. The finished Genderbread men and women are the basis of discussion afterwards.

It is a beginner's method for the topic "gender", but can also be used with advanced learners of the topic, although then there will be a difference in shaping the men/women. Gender can be understood more as a complex spectrum in which there are many individual variations. In addition, it can be reflected at a higher level of abstraction that even the image of a spectrum between the two poles of ´female´ and ´male´ is questionable, since an individual can describe himself or herself as very feminine and very masculine at the same time, and it is more a question of a simultaneity and intersection of these concepts. Finally, the conception of ´feminine´ and ´masculine´ as a pair of terms and their attribution to certain human characteristics can be critically reflected and deconstructed.

Step-by-step implementation of the method:

Preparation;

1. Preparation: Preparing the gingerbread shapes on paper.

In class:

2. Handing out Genderbread shapes and explaining task
3. Working phase (30 minutes): „What makes your gingerbread person a man/woman?"
4. Presentation and explanation of Genderbread persons
5. Discussion.

Working phase: How the groups define their person should stay very open and not be influenced by the teacher's instructions, so that the participants' perspectives and definitions stay in focus.

Discussion: Following the phase of presentation, the results should be explained and discussed in the whole group, so that gender constructs can be made visible and dismantled.

c) Reflecting questions on how to implement the methods in programmes for (recently) immigrated and refugee teachers

How can the participants and lecturers contribute their knowledge in a way that does not culturalise?

The main focus is dismantling gender stereotypes, but of course connected cultural stereotypes can come forth as well. It is the lectures job to explain a non-culturalising way of bringing an argument/experience: "I experienced it this way in Austria…" instead of: "Opposite to my culture,.." or "All Austrians think .." or "Everyone in this country is.."

In this specific task, culturalisations – if they occur – should not be banned, as they should be included in the discussion as well. In case of generalisations, the lecturer has to ask back for counter-examples ("But do you know a woman not wearing lipstick? Having facial hair?" etc. → "Would you still say, that she is a woman?")

What must be considered so that this method does not lead to stereotypes and/or discriminatory categorisations?

This method aims to bring up a lot of stereotype. In a way the stereotypes get reproduced with this method, to dismantle and work and reflect on them afterwards. Therefore, the discussion afterwards is crucial (enough time and guiding of teacher) to reflect on them.

How to work with this method in a language sensitive way/how to include multilingualism?

Written words on the Genderbread person can also be written in other languages (additionally to the teaching language so that everyone can understand). Furthermore, drawing is a good and effective way to express the own ideas in a non-verbal way.

How to use this method in a participatory way?

The groupwork per se is rather participatory and needs the participation of all group members. By drawing and discussing, participants are involved in the task.

Possible variations of the method

Creating ones Genderbread person could also be homework as individual work: Then, eventually, it is given even more thought and there would be more time to fulfil the task in a more creative (not just linguistic/written) way. As in the homework the help of the internet can be used, the results might be filtered through gained pre-knowledge.

One variation might be that some or all groups get a gingerbread person divided in the middle from head to feet - one side is female; the other side is male.

- Step 1: Thinking of a man/woman = task of shaping the gingerbread man/woman;
- Step 2: Think of a man/woman you know. What is different to the man/woman you described in Step 1? What do you like about the man you described in Step 2?

The steps belong together. The second step aims to reflect on whether and to what extent the perspective on the described topic has changed. As already described, these two steps only provide a starting point for a reflection that is increasingly multifaceted and challenges dualistic categories.

Possible application (for other contexts, e.g. schools)

The method can be used in Higher Education and in school, without any difference in preparation or implementation.

Tips

- Crucial for this method especially is to calculate time to reflect on positioning after the group-work and, also, the overall use of method.
- Discussing power asymmetries are not planned to be part of this method per se, but could be part of the discussion afterwards, when working on the gender topic more deeply.
- Making clear to the group, that stereotypes exist in everyone and need to be not suppressed but reflected.
- It is important for the facilitator to reflect on composition of group and potential particularities associated before commencing this work. This will lead to a richer experience for all involved. There might be the fear of the students of expressing themselves, feeling embarrassed, as gender is a sensitive topic. The role of the lecturer is to create a productive working atmosphere and also be sensitive that this method does not reveal too much of a person so that she or he is also emotionally save after the class in the absence of the teacher (see also *general guideline for implementing the methods*).

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d) Further information

Genderbread Person v4.0 - A teaching tool for breaking the big concept of gender down into bite-sized, digestible pieces. Available at: https://www.genderbread.org/ [29.02.2020].
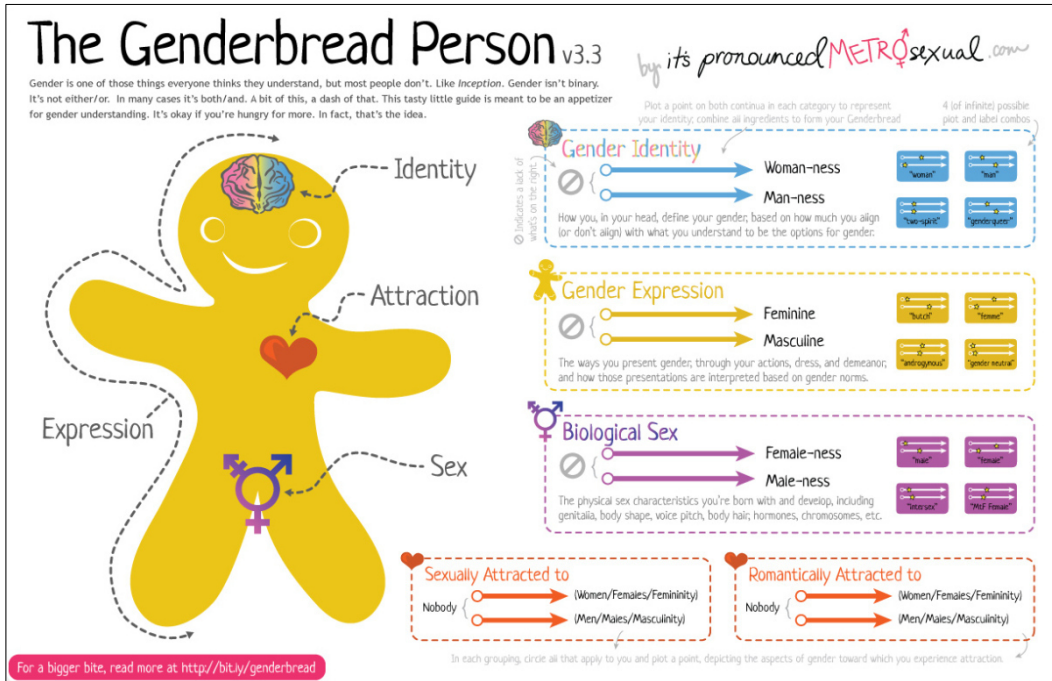
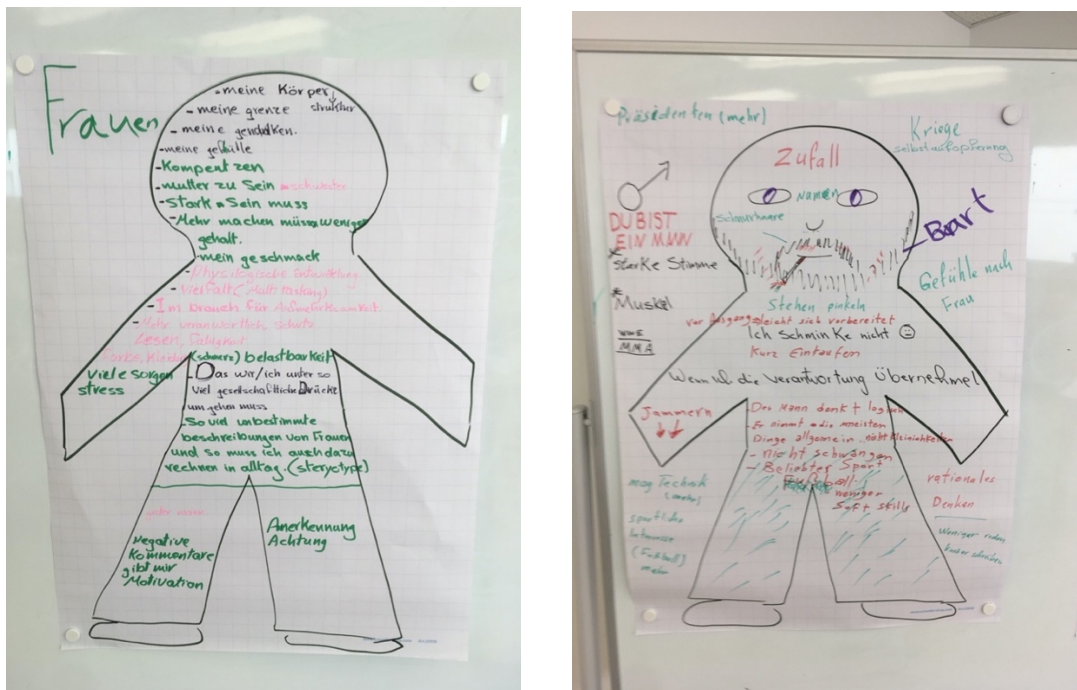Illustration 5: Visualisation of: © Genderbread.

Illustration 6: Example of a shaped Genderbread figures.

4.2.4 Explain to me

a) General information

Time frame: Phase of a lesson, 15-20 minutes

Social form(s): Pair work, plenum

Number of people: Even number of participants

Short summary: The method Explain to me works with selected topics that are very important to know and understand. The group is divided into two smaller groups. The topics are written down on a piece of paper and pinned on the back of a chair. Participants of the first group are sitting on the chairs and do not see the paper. The participants of the second group sit in front of them. As the participants of group two know the topic written on the back of the chair of the person in front of them, they talk about the topic, explaining it, giving personal views about it and pre-knowledge. The participants of the first group listen without asking questions. The participants of the second group move on from chair to chair until they have explained all topics to the participants of the first group. At the end, there is a feedback of group two in the plenum about the explained topics that leads into a discussion on the topics in general.

b) Description of the method (preparation, working steps, aim)

To use the method, you need topics written on paper, Sellotape and a chair for each group member in two lines or circles (always two chairs in front of each other). On this basis the following working steps take place:

1. Divide group into two groups: listeners and explainers.
2. Every listener takes a chair and sits on it.
3. The explainer gets a paper with an opinion and pins it on the back of the chair of the listener.
4. One explainer sits in front of each listener and has three minutes to express his*her opinion on the topic.
5. The listener only listens and doesn´t express any opinion.
6. After three minutes the explainers rotate to the right side.
7. The explainers rotate until they are back to the first listener.
8. Everyone goes back into the plenum.
9. Each listener sums up and talks about the different opinions she or he heard about in the plenum.

The method is used to get an overview about the pre-knowledge of topics in a group. The lecturer learns about the pre-knowledge of the participants and can adapt future content of teaching. Participants maximise their participation in a face-to-face context. Participants learn to summarise different views and give an overview in the plenum. The advantage of this method is that personal views can only be linked by the listeners but not in the plenum to a specific person and are therefore kind of anonymous. There is no right and wrong. In the plenum the summarised opinions can be discussed.

c) Reflecting questions on how to implement the methods in programmes for (recently) immigrated and refugee teachers

How can the participants and lecturers contribute their knowledge in a way that does not culturalise?

As the listener sums up the common sense in the group there are no personal views that have to be stated. The listener is talking about opinions of others and not his*her own opinion. It is crucial that the summary of the opinions is not judged in a way that connects certain perspectives to cultural belonging.

What must be considered so that this method does not lead to stereotypes and/or discriminatory categorisations?

The lecturer has to be very careful about commenting the opinions, even though they might contain stereotypes and prejudices. The lecturer has to see them as a pool of pre-knowledge of the group as the basis for discussion. As the listeners and explainers know each other, the listeners should avoid to tell names while they are summing up in the group discussion.

How to work with this method in a language sensitive way/how to include multilingualism?

In this method the topics/opinions can be chosen by the language level of the group or a bit above if possible. It is always adaptable to the language level of the group. If one explainer and one listener share a language other than the dominant course language, the explanation can be held in this language.

How to use this method in a participatory way?

The topics (at the back of the chairs) are provided by the lecturer, the opinions are by the members of the group. As an adaption the topics could also be chosen by the participants.

Possible variations of the method

The listeners can have the opportunity to ask one question to better understand the opinion of the explainer if needed.

Possible application (for other contexts, e.g. schools)

This method can be used in universities as well as in schools without being modified.

Tips

The lecturer should make sure that the pairs of listeners and explainers have a comfortable distance to each other for everyone to ensure an environment of security for everyone.

Example/possible topics

Topics could be specific basic and human rights or anti-discrimination laws. For example, the participants can discuss the right of 'freedom of speech' according to the method and thus express their knowledge and opinions about its importance as well as possible limitations (for example in the case of discriminatory speech acts).

4.3 Phase 3: Information on topic and content

The methods of phase three are designed to support participants in acquiring information and technical background knowledge. The focus is on factual knowledge (e.g. statistics on inequality of opportunity in education in Germany, Austria or Sweden).

4.3.1 Show a Movie

a) General information

Time frame: Part of lesson

Social form(s): Learning group

Number of people: 4-30

Short summary: The selected movie clip suits the aim to give a short input and should be the basis of discussion. There might be questions in advance to give the participants an orientation what they should look at closely or as an impulse, which is not introduced further.

b) Description of the method (preparation, working steps, aim)

Showing a movie/clip/video is a way of giving a (short) input and visualise the content or a part of the content. The impulse can be a video observation, e.g. of a lesson in school, a video in the field of education, e.g. a learning video for parents of newly arrived parents to understand the school system of the country of residence, a media clip, e.g. on a news magazine or (a part of) a fictional movie on a topic relevant to the teaching series on heterogeneity. Also, it can be seen as a change of medium, which makes it more interesting than a simple lecture.

Step-by-step implementation:

1. Preparation: Preparing the movie input: What purpose is it serving?

In class:

2. Showing movie (if needed provide questions)
3. Discussion

c) Reflecting questions on how to implement the methods in programmes for (recently) immigrated and refugee teachers

How can the participants and lecturers contribute their knowledge in a way that does not culturalise?

The movie/clip/video can be a starting point for a discussion. The movie/clip/video suits a purpose and should be selected carefully: Besides to the atmosphere in class the lecturer needs to reflect in advance, if there are stereotypical, discriminatory sequences in there. If so, it can be to (1) serve a cause (e.g. example of showing discriminatory behaviour) and (2) needs to be reflected.

What must be considered so that this method does not lead to stereotypes and/or discriminatory categorisations?
Many films give cause for reflection and discussion by presenting various forms of discrimination. However, in addressing discriminatory structures, it must be avoided that a whole society is judged

in a generalised way. For example, the thematisation of racist or patriarchal structures must not be used to judge a religious or cultural community in general.

How to work with this method in a language sensitive way/how to include multilingualism?

The movie might be in (some of) the participant's first language with subtitles in teaching language (or the other way around).

How to use this method in a participatory way?

Accessibility: The use of subtitles or change of language can increase the accessibility and create space for other languages than the usual teaching language. With the possibility to rewind, watch again different aspects can be looked upon closely or a deeper understanding (e.g. for language learners) can be gained.

Possible variations of the method

As mentioned in the summary at the beginning, guiding questions can help channelling the awareness of the participants towards the emphasised aspect in the movie. Especially when the movie clip is a bit longer, questions are helpful for the audience to gain focus.

Tips

The movie clip could be integrated in the teacher-centred teaching part and would make it livelier. Enough time should be scheduled for the discussion afterwards (For the discussion guideline rules see 3.3 General Guidelines for Implementing the Methods of the Toolbox).

Example/possible topic

Chose the movie/clip/video carefully and in alignment with the learning group. A selection of films about (flight) migration can be found at: https://www.migration-im-film.de/ (in German) [29.02.2020]

Internationally (awarded) films on topics of heterogeneity, being different and discrimination etc. for example

- Female Pleasure (2018). A (documentary) film about five women from different cultures (and religious beliefs) who fight for a self-determined female sexuality.
- The light – Holy siz - a music video about a boy who wants to wear a dress and the right to yourself. Available at: https://www.youtube.com/watch?v=Cf79KXBCIDg
- Always #LikeAGirl (2014)). An advertising clip of the brand *Always,* which uncovers negative associations with the phrase "Like a girl" and replaces them with positive ones. Available at: https://www.youtube.com/watch?v=XjJQBjWYDTs
- A Man's a Boss, a Woman's Bossy (2013). An advertising clip of the brand *Pantene,* which shows that the same behaviour is labelled differently by society for men and women. Available at: https://www.youtube.com/watch?v=B8gz-jxjCmg
- Bekas (2012). A Kurdish comedy drama about two boys who try to emigrate to America on their own after seeing a Superman movie.
- Mediterranea - Refugees Welcome? (2015). An Italian-French film about the migration of a family from Burkina Faso to Europe.

Furthermore, there are many blockbuster movies that show gender stereotypes or racism, which can be used as impulses for discussion.

d) Further information

Fremdsprache Deutsch: Zeitschrift für die Praxis des Deutschunterrichts, Heft 36/2007: Sehen(d) Lernen. Hueber.

4.3.2 Questionnaire on Heterogeneity in Schools

a) General information

Time frame: About 45 min and the time needed to conduct surveys outside the regular teaching hours

Social form(s): Group work

Number of people: Learning group

Short summary: Participants develop their own questionnaire based on a study of the "Index for Inclusion" by Tony Booth and Mel Ainscow 2002, which is a tool for schools to reflect on their performance regarding the aim to provide inclusive education. In doing so, the participants first learn about the Index for Inclusion in detail and reflect on the underlying values and goals. By systematically deriving their own questionnaire from the Index of Inclusion, the participants secondly reflect on the necessary steps to implement inclusion in practice. Subsequently, the questionnaires can be used by the participants to evaluate the openness towards inclusive education of an institution (e.g. the internship school as well as the programme in which they participate) in terms of an inclusive understanding of dealing with heterogeneity.

b) Description of the method (preparation, working steps, aim(s))

The participants create their own questionnaire based on an intensive study of the "Index of Inclusion". The Index for Inclusion is a set of indicators divided into three dimensions (A Creating inclusive cultures, B Producing inclusive policies, C Evolving inclusive practices), which are again divided into two sections (A.1 Building community A.2 Establishing inclusive values, B.1 Developing the school for all, B.2 Organisin g support for diversity, C.1 Orchestrating learning, C.2 Mobilising resources), which are again subdivided into 5 to 11 indicators. Each section contains up to eleven indicators and the meaning of each indicator is clarified by a series of questions.

For example, here are the indicators of the topic to create inclusive cultures, policies and practices, with the questions arising from one of the indicators in each case (Booth & Ainscow 2002, 39:

- Everyone is made to feel welcome.
- Participants help each other.
- Staff collaborate with each other.
- Staff and participants treat one another with respect.
- There is a partnership between staff and parents/carers.
- Staff and governors work well together.
- All local communities are involved in the school

From the multitude of these indicators, the participants are now asked to identify those target dimensions that are most important to them and to develop their own questionnaire.

Given the scope of the index for inclusion, it may be helpful to first select, together with the participants, a dimension, section or indicator on which they wish to focus. Also, different groups could work on different dimensions, sections or indicators.

The joint discussion of the questions already leads to a wider understanding into what is necessary for shaping a school life open to heterogeneity.

When the own questionnaire is completed, participants can now use it to – theoretically and practically – examine different educational institutions with regard to inclusion. They can, for example, examine their internship school, ask practising teachers about their school or simply evaluate schools where they previously worked based on memory. The various results are then compiled and discussed within the group.

The aim of this method is to adopt a self-review approach to analyse their cultures, policies and practices and to identify the barriers to learning and participation that may occur within each of these areas. Hereby, the participants decide on their own priorities for change and how to evaluate their progress. The method may be used as an integral part of existing development policies, encouraging a wide and deep scrutiny of everything that makes up a school's activities. The Index takes the social model of disability as its starting point, builds on good practice, and then organises the Index work around a cycle of activities which guide schools through the stages of preparation, investigation, development and review.

In a broader sense, the method can enable participants to contribute in communication and communities of all persons involved in schools in order to achieve high standards of openness to heterogeneity.

c) Reflecting questions on how to implement the methods in programmes for (recently) immigrated and refugee teachers

How can the participants and lecturers contribute their knowledge in a way that does not culturalise?

By creating their own questionnaire, the participants actively deal with the Index for Inclusion and work out the criteria for dealing with heterogeneity that are most important to them. The variety of different indicators for including heterogeneity within the index for inclusion allows the individual perspectives of the participants to be heard without running the risk of promoting one-sided views.

What must be considered so that this method does not lead to stereotypes and/or discriminatory categorisations?

It is important to clarify that the method expects a lot of initiative and responsibility of the participants and that the contributions of each participant are equally valued. At the same time, it must be reflected that even helpful questionnaires and catalogues of criteria can also reproduce categories of difference and thus must always be critically questioned and reflected on. In this context, it is also important that the lecturer allows space for deeper reflection.

How to work with this method in a language sensitive way/how to include multilingualism?

The questionnaire could be designed and answered in different languages. If possible, it might be useful to form language groups.

How to use this method in a participatory way?

It is important to create an atmosphere in which everyone feels free to bring in their perspectives, interests and requests. The participants should be involved in the planning, teaching and evaluation of the method.

Possible variations of the method

There are possibilities of variations of the method, for example participants can discuss or create their own questionnaire based on their needs and can differ from group to group and from course to course.

Possible application (for other contexts, e.g. schools)

The method can be adapted to other contexts, for example to the school context by taking into consideration the need to prepare the material for students' level.

Example/possible topics

As described above, the overall topic is heterogeneity and inclusion in school. Below is an example of a possible questionnaire on the subject with questions chosen and derived out of different indicators of the Index of Inclusion

Questionnaire on heterogeneity in schools:

- Is the first contact that people have with the school friendly and welcoming?
- Is the school welcoming to all students, including students with impairments, travellers, refugees and asylum seekers?
- Is the school welcoming to all parents, carers and other members of its local communities?
- Do students seek help from and offer help to each other when it is needed?
- Are supportive friendships actively encouraged?
- Do students share rather than compete for friends?
- Do students avoid racist, sexist, homophobic, disablist and other forms of discriminatory name-calling?
- Do students feel that disputes between them are dealt with fairly and effectively?
- Do staff treat each other with respect irrespective of their roles in the school, class, gender or ethnic background?
- Do staff address all students respectfully, by the name they wish to be called, with the correct pronunciation?
- Are all students, parents, carers given an opportunity to be involved in decisions made about the school?

(The questions are extracted from: Booth, T., Aiscow, M (2002): Index for Inclusion – developing learning and participation in schools. https://www.eenet.org.uk/resources/docs/Index%20English.pdf [29.02.20].)

Furthermore, single topics can be specified. For example, the Index for Inclusion offers many subcategories that can be explored in detail. In addition, perspectives on heterogeneity and inclusion

that go beyond the Index of Inclusion can be introduced into the questionnaire together with the participants.

d) Further information

Centre for Studies on Inclusive Education: Index for Inclusion: developing learning and participation in school. Available at: http://www.csie.org.uk/resources/inclusion-index-explained.shtml [29.02.2020].

4.3.3 Situation Analysis Method

a) General information

Time frame: Part of a lesson

Social form(s): Group work

Number of people: 4-25

Short summary: The Situation Analysis Method is a useful tool to raise awareness to specific situations and bring participants to reflect on them. The method can be based on a film clip (see 4.3.2), a picture, a written observation or a transcribed conversation sequence (e.g. of a classroom, where the teacher-student interaction should be first described and second analysed).

b) Description of the method

A situational analysis pays attention to the integration of any kind of case material in order to facilitate the description of social processes and interactions, e.g. in the class. A related problem where situational analysis would appear to be applicable concerns the difference between people's beliefs and acknowledged acceptance of certain norms on the one hand and their actual behaviour on the other. As a method of integrating variations and exceptions into descriptions of regularities, situational analysis, with its emphasis on process, might therefore be especially suitable for the study of non-homogeneous schools.

When using the method, different people or groups can have a different focus:

1. in observing/reading different people (e.g. one or more group(s) is/are taking a closer look on the teacher, one or more group(s) is/are taking a closer look on the students) or
2. on chronological sequences (e.g. one group is taking a closer look from minute 0 to minute 2/first part of the sequence, one group is taking a closer look from minute 3 to minute 4/second part of the sequence, etc.).

In the end the discussion should be together.

The situation analysis is useful to on the one side raise awareness to social situations and activate participants to reflect on them. On the other side the method offers the opportunity to reflect on one's own expectations by practicing the division between observation (step 1) and interpretation and discussion (step 2), respectively to experience how difficult it is to divide between these two steps.

c) Reflecting questions on how to implement the methods in programmes for (recently) immigrated and refugee teachers

How can the participants and lecturers contribute their knowledge in a way that does not culturalise?

By using multilingualism when applying this method, culturalisation within the learning group can be prevented. Participants can reflect (e.g. by language comparison) on the use of language and the way a situation is described with regard to possible culturalisation.

What must be considered so that this method does not lead to stereotypes and/or discriminatory categorisations?

It is important to look critically at stereotypes that may arise when analysing different situations. For example, it may happen that characteristics or motives are attributed to certain actors due to their age, gender or origin. Especially when situations are analysed which seem to be based on an intercultural conflict, there is a risk that simplifying stereotypes are reproduced. Here it is important to constantly and critically question one's own patterns of interpretation.

How to work with this method in a language sensitive way/how to include multilingualism:

The method can be used in a multilingual way when different focus can be discussed in different language groups.

How to use this method in a participatory way?

The participants might bring their own film clips or pictures that can be observed, described, interpreted and discussed.

Possible variations of the method

The method can be based on a film scene, a picture (for example a photo), written observation, conversion sequence.

Possible application (for other contexts, e. g. schools)

The method can be used in schools by taking into consideration the age and experiences of the students.

Examples/possible topics

As described above transcribed conversation sequences can be analysed. Here, school situations can be systematically analysed with regard to teacher-student or student-student communication. It is also possible that the participants write an observation protocol of situations in their school internship in order to analyse them with the help of the situation analysis method. But also films about school life can be analysed, whereby it must be ensured that the teaching situations shown are fairly realistic.

d) Further Information

Claire Davis and Elizabeth Wilcock (2003): "Teaching Materials Using Case Studies" Available: http://www.materials.ac.uk/guides/casestudies.asp [29.02.2020]

4.3.4 Cognitive Apprenticeship

a) General information

Time frame: Several lessons

Social form(s): Individual work, face-to-face-counselling

Number of people: Learning group

Short summary: Cognitive Apprenticeship ("cognitive teaching") is a method that is intended to make cognitive processes visible to the learner. It is based on the idea of the learner as an "apprentice" and the lecturer as a "master" and is structured in four phases:
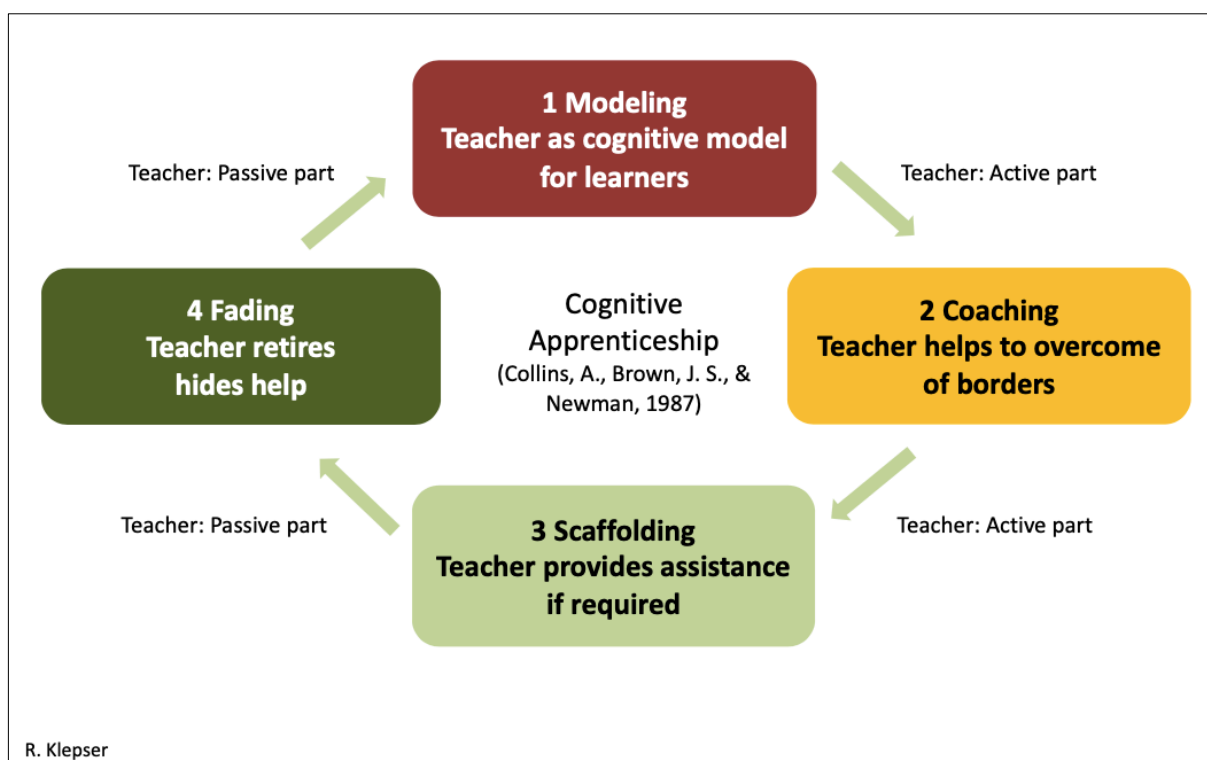

Illustration 7: Visualisation of the four phases of the Cognitive Apprenticeship.

The method is based on the idea to use the advantages of a practical teaching in the sense of a master-apprentice-relationship for the theoretical training. The practical training should make the process visible up to the completion of a construct/product, which mostly remain invisible in a theoretical training.

b) Description of the method

The lecturer has to prepare the session on basis of knowledge level of the group by choosing a sequence that the lecturer, as the active teacher wants to present. In a further preparation concerning the scaffolding the lecturer has to think about different learning levels within the group and prepare support models for each learning level in advance. The working steps are:

1. Modelling: The lecturer is demonstrating the tasks the participants have to do. While demonstrating, the learner can experience and build a conceptual model of the task at hand. The modelling also includes demonstrating expert's performance or processes in practice.
2. Scaffolding: During this phase the lecturer is applying strategies and methods to support the learner`s learning. In this phase the teacher has to match the difficulty of the task to each participants` level. The lecturer may have to execute parts of the task that the participants are not yet able to do. This requires the lecturer to have the skill to analyse and assess the participants' abilities in the moment.
3. Fading: The lecturer tries to fade away as the participants` competencies are rising.
4. Coaching: This phase involves observing participants` performance and offering feedback and hints to sculpt the participants` performance to that of an expert. The lecturer oversees the participants' tasks and may structure the task accordingly to assist the participants' development.

The method is based on the assumption that abstract topics can also be taught practically. The internal processes involved in solving an abstract problem are to be made visible, for example by writing down one's thoughts or speaking them on tape. The topic chosen by the lecturer can be related to the heterogeneous situation in classes in schools, e. g. didactical knowledge on how to individualise a lesson in school with regard to the individual learning level of the students.

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c) Reflecting questions on how to implement the methods in programmes for (recently) immigrated and refugee teachers

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How can the participants and lecturers contribute their knowledge in a way that does not culturalise?

Each learner learns at his*her own pace and gets support from the lecturer if needed.

What must be considered so that this method does not lead to stereotypes and/or discriminatory categorisations?

The lecturer should be aware of different communication paths of participants.

How to work with this method in a language sensitive way/how to include multilingualism?

To work with this teaching method in a language sensitive way, in the first phase (modelling) the demonstration of the task has to be at a language level of the language of instruction each group member is able to understand. In the following phases the teacher has to adapt the language level to each learner.

Multilingualism can be included, if the lecturer and/or one of the lecturers is able to speak different languages or if participants can translate and/or interpret.

How to use this method in a participatory way?

The initial idea of a "master-apprentice"-relationship is not participatory. The topic and the way knowledge are acquired is initially teacher-centred. In the process, however, the teacher fades into the background and especially in the last two phases the method can be participative, if the participants are able to increasingly take over the decision on relevant content and the way of learning.

Possible variations of the method

The method should not be changed in structure.

Possible application (for other contexts, e.g. schools)

The method is easily adaptable into the school context.

Tips

Before deciding about this method, the lecturer should analyse the learning and language level of the language of instruction the participants to be able to provide an appropriate scaffold.

Examples/Possible topics

The method can also be used to introduce teaching methods in the form of teaching simulations. A participant who has already gained a lot of experience with a certain teaching method will initially demonstrate it to the others. Afterwards other participants take over the role of the lecturer, while the experienced participant gives guidance according to the cognitive apprenticeship method.

d) Further information

Collins, A./ Brown, J.S./ Newman, S.E. (1988): *Cognitive Apprenticeship. Teaching the Craft of Reading, Writing and Mathematics.* In: Thinking: The Journal of Philosophy for Children; Volume 8, Issue 1, 1988, 2-10. Available at: https://www.pdcnet.org/thinking/content/thinking_1988_0008_0001_0002_0010 [29.02.20].

4.4 Phase 4: Reflection, de-construction and further development of knowledge and concepts

Phase four includes methods that are mainly aimed at discussion and reflection in connection with dealing with heterogeneity in schools. The methods are intended to support participants and lecturers in the programmes in taking up and discussing not only the topics themselves, but also the social controversies concerning social differences and group constructions.

4.4.1 Power Flower

a) General information

Time frame: 45 min

Social form(s): individual work, plenary discussion

Number of people: whole group

A.4. Short summary: The participants reflect on social power relations with the help of a picture of a flower, that includes different social categories which are illustrated in flower inner and outer flower petal each. Each category is divided into an expression of the category that is dominant on the one hand and marginalised on the other. In individual work, the participants first assign themselves to the various social categories and whether they belong to a privileged or a non-privileged group. This is followed by a discussion in which the construction of various social categories and power relations is examined. Together, ways are required to overcome existing power hierarchies, to deconstruct social categories and thus to express criticism of social injustice.

b) Description of the method (preparation, working steps, aim)

The goal of the method is the reflection of individual social positions and multi-layered group affiliations as well as general social power hierarchies.

At the beginning the worksheet with a visualisation of the "Power Flower" has to be explained (different visualisations of the Power Flower can be found online). The inner part of the flower should present characteristics that belong to human identifications, such as social and cultural background, gender, place of residence, etc. The inner petals show groups that are generally privileged, while the outer petals show categories that are generally not privileged. Some examples should be discussed for clarification. Hereby, it is important to point out that these categories of difference and social groups are socially constructed and not ´naturally given´, but that they nevertheless have an effect on real life. These categories and the categorisation of privileged and non-privileged (or dominant and dominated) groups can be done analogously to the ´List of 15 bipolar hierarchical difference categories´ (see. 2.1. Discourse on Heterogeneity in School). Additional categories can also be added (by the participants) if required.

During the individual work phase the participants fill out the flower petals by assigning themselves to the privileged or non-privileged expression of each category. The participants decide for themselves which expression they think they belong to. If the participants cannot assign themselves to either one or the other, the addition of a third section of a petal is possible. Hereby, the participants are informed that the presentation of their own Power Flower at the final plenary discussion is voluntary.

During the plenary discussion the assessment of the own positioning will be discussed. The importance of knowing one's own position in order to deal with power structures should become evident. The differences between individuals should also be discussed, which in the best case should lead to empathy for other life situations. Here it is important to avoid feelings of guilt as well as feelings of powerlessness. Rather, the aim of the method is to consider together how power structures could be questioned in order to achieve a more solidary society.

c) Reflecting questions on how to implement the methods in programmes for (recently) immigrated and refugee teachers

How can the participants and lecturers contribute their knowledge in a way that does not culturalise?

The self-assignment of participants to different culturally and ethnically constructed social groups could lead to the reproduction of culturalising and ethicising categories. As already described above, the social mechanisms of the construction and hierarchisation of social categories must be reflected.

What must be considered so that this method does not lead to stereotypes and/or discriminatory categorisations?

It should also be debated how it might be possible to transform categories or power relations (e.g. from a marginalised position). At the same time, it can be argued that power can also be positive if it leads to a responsible shaping of society that enables participation, empowerment and power sharing (for example by ensuring fundamental and human rights).

How to work with this method in a language sensitive way/how to include multilingualism?

The worksheet, the underlying categories as well as a fundamental understanding of social power structures must be presented in a comprehensible way in advance. Individual technical terms could be explained and discussed in several languages by participants with the help of translation programs.

Furthermore, the participants should be given the opportunity to prepare the discussion in terms of language. This can be done individually or in language-specific groups. The topic can be thought through in advance in their first language and then prepared for the joint discussion in the language shared by all participants. Based on the preparatory explanations, relevant terms (e.g. from sociology) can be explained on cards in several languages and used during the discussion.

How to use this method in a participatory way?

Especially when describing, explaining and discussing the complex social contexts, it is important to find a precise and differentiated language.

Possible application (for other contexts, e.g. schools)

The method can certainly also be applied in higher grades at school to generate an awareness of social structures among the students. Here the categories and power relations must be very thoroughly selected and explained. In addition, it must be taken into account that many students may be personally affected and that due to their young age, they must be introduced to the subject matter with care. It is crucial to ensure that the students are empowered and strengthened.

Examples/possible topics

The method is suitable for reflecting on social power relations, social categories, forms of discrimination and strategies for overcoming discrimination.

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d) Further information

Nürnberger Menschenrechtszentrum (2010) „Diskriminierung trifft uns alle!" Power Flower. Available at: http://www.diskriminierung.menschenrechte.org/wp-content/uploads/2010/12/power-flower.pdf [29.02.20].

4.4.2 Picture a Perfect School – for All

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a) General information

Time frame: 60 min

Social form(s): Group work, joint discussion and reflection within the whole group

Number of people: 6-20

Short summary: The method consists of two phases. In the first phase, the participants should develop their ´perfect´ school and describe it e.g. in the form of a poster. In the second phase, the participants adopt the perspective of a person who is learning or working at the school on the basis of role cards. Here fictitious people are described like a student with a physical disability, a student

with partial learning difficulties, a student with high abilities, a music teacher, a caretaker or a parent. With the help of these role cards, the participants now have to check whether the perfect school they have conceived meets the different perspectives and needs of all these individuals.

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b) Description of the method

The method consists of two phases, (1) a phase of designing a concept for a 'perfect school' and (2) a phase of systematically reviewing the school concept through different perspectives based on role cards to reflect on whether this is a 'perfect' school for everyone concerned. Finally, a presentation of all school designs and a reflection on the working process in the groups will take place.

1. During phase one, the participants are placed in the positions of school developers and design a concept for school on the basis of their own prior knowledge and previous teaching content, which they consider to be optimal for learning and living together. The participants design their schools in groups of three to five people and thus already integrate different perspectives and ideas.

2. In phase two, the groups receive the role cards to reflect on and refine their school designs. Now they are placed in the position of different people who are learning or working at their school. The cards describe different students, teachers, parents or other people involved in the school with different learning needs, physical abilities, languages, ages, and more. Each participant takes a card and reflects on whether the jointly designed school is also an optimal place to learn or work for this person. If missing prerequisites or barriers for the person described on the card, the concept should be modified and developed further in respect to different needs.

3. At the end of the lesson, the teams present their schools to the other groups. Here, for example, the following questions can be answered:
   - What were the challenges to make the school suitable for everyone?
   - How have we solved these challenges? What creative ideas have been evolved to redesign teaching and learning?
   - Which methods and principles of inclusive education could be applied? Which questions remained unanswered?

The remaining questions or unresolved challenges can be noted and used as a basis for various research activities on dealing with heterogeneity in education, which could be conducted by the participants until the next lesson.

Overall, this method brings the participants to think themselves into institutional, spatial and didactic structures. Through the change of perspective in the second part, they can critically review their own ideas and empathetically think of the situation of different school members. In this way they explore heterogeneity as well as processes of inclusion and exclusion through an interplay of structural and personal perspectives.

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c) Reflecting questions on how to implement the methods in programmes for (recently) immigrated and refugee teachers

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How can the participants and lecturers contribute their knowledge in a way that does not culturalise?

The personal descriptions on the role cards are sometimes at risk of re-producing stereotypes. Various attributes such as age, need for support, migration background, etc. could provoke attributions that do not always do justice to the complexity of the persons concerned. Therefore, it is important

to critically question the images, which may be produced by different role cards, during the reflection phase.

What must be considered so that this method does not lead to stereotypes and/or discriminatory categorisations?

When preparing the cards, it should be carefully thought about how the respective persons are described. In addition, it must always be clear that the anticipated learning needs of the described persons always remain a construction of the participants, and in the actual situation can turn out to be much more complex and heterogeneous.

How to work with this method in a language sensitive way/how to include multilingualism?

When designing the schools within the groups, the participants can use the language of their choice.

How to use this method in a participatory way?

The participants can contribute their own ideas well in this method. Surely the ideas cannot be implemented immediately in the school reality, but the joint reflection strengthens the participants' ability to get more involved in the school design in the future, to formulate their own ideas and to represent their own positions.

Possible variations of the method

The method can be performed to address various issues. For example, specific school designs could be developed to include multilingualism, different age groups or specific educational needs.

Possible application (for other contexts, e.g. schools)

This method can also be used at school to let the students develop ideas. In this way the schoolchildren can acquire basic concepts of inclusion, gain an understanding of school structures and develop a responsibility for their own school life.

Examples/possible topics

The topic is particularly suitable for reflecting on the structure and design of schools in a heterogeneous society.

Possible Character Cards for the second phase of the Method ´Imagine the perfect school´:

You are a student with a physical disability who uses a wheelchair.	You are a student with an outstanding talent for mathematics.
You are a single mother of a student who has little time due to work.	You are a teacher who loves music and can play three instruments.
You are a teacher on the verge of retirement who gets tired quickly.	You are a very sensitive and thoughtful student.
You are a young sports teacher and the trainer of the internationally successful girls' basketball team of the school.	You are a student with a dyscalculia but who speaks three languages and is fluent in grammar and orthography.
You are a student who has been living in the country for a year and is still learning the official school language.	You are a teacher who is attending a programme for refugee teachers at university and is still learning the official school language.
You are a social worker at school who is very dedicated and supportive of the students, but you are often very stressed because of a parent with dementia that you are taking care of.	You are a father who had learning difficulties in your own school days. You want to support your child, but you cannot support homework and you are afraid to attend parent-teacher meetings.
You are a full-time working parent of a student who has a strong interest in science but has difficulty concentrating on learning.	You are the school principal and you try to present the school as best as possible to the public to get funding from the local businesses.

Illustration 8: Character Cards provided for phase 2 of the Method "Picture a perfect school – for all".

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d) Further information

As described, the method consists mainly of a first phase of drawing up a school for all and a second phase of testing through role cards.

The second phase is based on a well-known method from human rights education. See for examples: Nürnberger Menschenrechtszentrum: Übung "Ein Schritt nach vorne". Available at: http://www.diskriminierung.menschenrechte.org/wp-content/uploads/2010/12/schrittnachvorn.pdf [29.02.20].

4.4.3 3W-Method

a) General information

Time frame: Part of lesson

Social form(s): Group work of maximum five people each or together in class (this is especially helpful, when the method is new to the group)

Number of people: 30

Short summary: 3W stands for the questions: *What is happening? Why is it happening this way? Which solution is possible?* The method is based on observational protocols participants have to provide during their internships in schools. These observation protocols can be discussed in the university courses with the help of the 3W-method. The groups or whole class is working together on the protocols according to the three questions above.

b) Description of the method (preparation, working steps, aim)

The 3W method can be seen as a tool to build awareness regarding one's stereotypes (while observing and discussing the given facts – Step 1). Moreover, it is a way to reflect on social situations in class and get aware of own behaviour, teaching role through observing others and reflecting on behaviour.

Complementing to the internships taking part in the R/EQUAL partner programmes the participants have to write observational protocol about a specific scene in class (the scene can be chosen freely or with a given topic from the teacher). Guidelines for writing an observational protocol should be discussed (short scene, about two pages long, description without judgement as objective as possible). Afterwards the participants are asked who is interested in sharing his*her scene in the course.

When the group is not familiar with the method, it is recommended to work on one protocol with the whole class. If the group is familiar with the method: Groups of 4-5 people are built.

The leading questions for implementing the methods are:

- What is happening?   (observation)
- Why is it happening this way? (brainstorming reason, trying to understand the situation)
- Which solution is possible?   (further ideas on problem solving, interpreting the situation)

Out of experience, participants tend to have a strong opinion on what they are seeing. Therefore, it is necessary to emphasise on the step 1 (just observing) and also plan a huge amount of time for it. If necessary, remembering the participants to stay with step 1. Step 2: thinking about why this is happening and step 3: providing solutions most of the time is easier for the participants. In order to stay focused, it might be of help to set a timer for each question.

> **c) Reflecting questions on how to implement the methods in programmes for (recently) immigrated and refugee teachers**

How can the participants and lecturers contribute their knowledge in a way that does not culturalise?

The method offers the opportunity for observation and bringing awareness to one's beliefs, stereotypes etc. So, culturalisation, stereotypes are very likely to be part of the interpretation and need to be dismantled.

What must be considered so that this method does not lead to stereotypes and/or discriminatory categorisations?

See question above.

How to work with this method in a language sensitive way/how to include multilingualism?

The method is very text-related and might be therefore not that multilingual. If the teacher understands more than the teaching language it would be possible to hand in the protocol in another language. The protocol which gets discussed needs to be in a language which everyone in class is able to understand.

How to use this method in a participatory way?

Participants could be worried about expressing their view on a topic relevant in the observation protocol. This may be counteracted with the General Guidelines provided in 3.3. It might be easier (and faster) to work in smaller groups and not analyse with the whole class.

Possible variations of the method

As the three steps are quite time-consuming, focusing on all three steps in one lesson might be too much. It could be done the following way:

- Lesson 1: Step 1
- Homework: Step 2
- Lesson 3: Discussion of Homework and Step 3.

Tips

Reminding to stay at step 1 and not rush through all steps.

Examples/possible topics

One possible way to use the method is that the participants write down situations from their internship in order to analyse them together with other participants afterwards. These could be, for example, situations in which a conflict or interruption of the learning process has occurred. Based on these situation descriptions, disruptive factors can be identified and possible solutions discussed. But it is also possible to write down situations in which the learning and cooperation of the students has been very successful. In this way, meaningful conditions for success can be determined. If the participants cannot or do not want to draw on their own experience, there are many case studies in the literature, especially regarding the explanation of classroom disruptions. Films about school can also be analysed, whereby it must be ensured that the teaching situations shown are fairly realistic.

4.4.4 Learning Portfolio

a) General information

Time frame: Several lessons

Social form(s): Individual work, peer-feedback, face-to-face-counselling with the teacher

Number of people: /

Short summary: A portfolio is a type of assessment that reflects the process of writing or analysis of a topic. Additionally, a large emphasis of portfolio classrooms is reflective learning. Through portfolios, participants may begin to become more self-aware of their strengths and weaknesses as a writer or learner. Three important factors must be well organised by the instructor prior to implementing portfolios:

- timing
- binding
- reflecting.

Portfolios require a different type of grading. Whereas traditional grading systems are focused on percentages and letter-grades, portfolio classrooms are focused on feedback. To give feedback the portfolio content (writing, information gathered and transparency of transfer capacity) as well as the reflective components of the process need to be determined (it also needs to be determined if products other than the final draft will factor into the final grade).

b) Description of the method (preparation, working steps, aim)

The participants must be well prepared for working with the portfolio. The participants must have acquired sufficient tools and methods to solve the different parts of a portfolio individually and autonomously. The working steps of a portfolio are:

- Planning of the portfolio: Participants should be accompanied by the lecturers in planning the portfolio, especially at the beginning when they are not yet familiar with the method. The amount of time and the individual goals must be agreed upon with the participants.
- Working on the portfolio: Over a certain period of time, different tasks on a topic will be worked on, whereby the individual work steps should be combined in a meaningful way.
- Reflection of the portfolio: Both the learning outcomes should be described and the learning process itself should be reflected. This includes the joint evaluation of useful methods and the identification of individual interests, forms of learning, strengths and learning goals that can serve as a basis for future portfolios.

A portfolio is a document in which the results of learning activities are collected and presented. These can consist of different texts, pictures or other learning outcomes. The aim of the portfolio work in Higher Education is on the one hand to enable the participants to structure and reflect their own learning process and on the other hand to gain an overall picture of the learning topic.

Portfolio projects are highly individualised, intended to serve the learning needs of participants in a particular learning group. In other words, by their very nature portfolios make possible the developmental charting of individuals, as well as a rich portrait of the participants learning process.

c) Reflecting questions on how to implement the methods in programmes for (recently) immigrated and refugee teachers

How can the participants and lecturers contribute their knowledge in a way that does not culturalise?

The method is individually adaptable; stereotypes can be prevented well in the planning phase and/or made conscious and be deconstructed in the reflection phase.

What must be considered so that this method does not lead to stereotypes and/or discriminatory categorisations?

See *culturalisation*

How to work with this method in a language sensitive way/how to include multilingualism?

All languages can be theoretically used within the portfolios. Lecturers and/or participants can also choose to use different languages for different tasks of the portfolio.

How to use this method in a participatory way?

Since the participants independently organise their learning process within the portfolios, a high degree of independence is provided. However, it is important that the reflections of the individual participants are repeatedly translated into joint dialogues and are also taken into account for the further design of the programmes.

Possible variations of the method

Portfolios can be varied in many ways. Different tasks can be individually planned with the participants. In addition, different methods or tasks for small groups can be integrated into the portfolio.

It is also possible to process certain tasks in groups. This is especially useful for projects where team results have to be documented or when topics are to be presented from different perspectives.

Possible application (for other contexts, e.g. schools)

Portfolios can be used very well in schools. Here, individual differentiation is possible and with increasing age, students can more and more develop their own portfolios themselves.

Examples/possible topics

Portfolios can be used on a wide variety of topics. However, it is particularly useful if space is to be given to individual interests and reflections. Therefore, portfolios are particularly useful for topics in which different perspectives are mutually enriching. By working on topics such as heterogeneity in school or Human Rights, the participants can set individual research according to their interests, which are then repeatedly brought together in joint discussions to benefit from each other.

d) Further information

Zubizarreta, John (2008): The Learning Portfolio: A Powerful Idea for Significant Learning. Manhattan, Kansas: Idea Paper 44.

Centre for Assessment Research, Policy and Practice in Education (CARPE): The Learning Portfolio in Higher education. A game of Snakes and Ladders. Available at: https://www.dcu.ie/carpe/news/2018/Feb/Learning-Portfolio-Higher-Education-Report-Launch.shtml

"What is a Learning Portfolio" an information clip in English language. Available at: https://www.youtube.com/watch?v=sSjaUvToR_4

Ellmin: Portfolio i skolan http://www.ellmin.se/skolan.html [18.03.20]. (In Swedish language)

Method pool by Kersten Reich. Available at: http://methodenpool.uni-koeln.de/portfolio/frame-set_portfolio.html [29.02.20]. (In German language)

4.5 Phase 5: Presentation and Final Reflection

Phase five is the final phase. In this phase, not only the information gathered is collected and saved, but there is also the possibility of a reflection of the teaching series as a whole and feedback from all participants. Therefore, the methods in phase five have an evaluative character.

4.5.1 Manifest and Plan of Action

a) General information

Time frame: 30-45 min

Social form(s): Group work

Number of people: 6-20

Short summary: The participants should now transfer the thoughts they have developed during the learning series (e.g. about human rights) into concrete actions. This can involve both very personal aspects (e.g. buying fair trade products) or involvement in public political discourses. The development of the action plan is pre-structured by small tasks.

It is important that especially learning content on heterogeneity in school does not remain at a theoretical level. Participants gain knowledge about their rights and policy options in their new country of residence. Thus, the participants are empowered to defend and exercise their own rights as well as the rights of others.

b) Description of the method (preparation, working steps, aim)

The method is to be used to conclude a series of lessons and to transfer the acquired knowledge into strategies for action. After a short explanation of the aims of the method, the participants start working in groups of 3-5 people.

The method consists of two main phases. First, the participants develop principles for an educational manifest, f.e. for a human-rights-oriented school system. Second, they develop an action plan on how these aspects can be implemented in schools and educational institutions.

In the first phase, therefore, the participants first agree on a selection of central principles for a school system, which leads to reflections and discussions on various aspects. After having identified the most central principles, each group develops a plan on how these principles can be implemented in a concrete and tangible way.

The following questions may serve for orientation:

a) What can be done to improve the human rights culture at the school/educational institution?
b) In which fields (e.g. school rules, joint projects, international networks, etc.) should ideas for action be developed?
c) What actions can be done in the next weeks to promote a more human rights-oriented (school) culture?

Concerning a), the participants should first compile a list with as many measures for implementing the principles as possible. At this point it should not play a role how realistic an implementation would be, so that the creativity of the participants is not prematurely limited.

Concerning b), it will be examined which of these steps could be implemented in a realistic manner and who concretely take responsibility for them.

Afterwards, in question (c), it will be outlined what the individual participants of the group could do to promote the implementation of certain principles.

After the group phase, a joint discussion follows. First, the different lists are compared, which can lead to interesting discussions about the prioritisation of different principles. In addition, various options for action can be compared and supplemented. The possibilities for individuals and groups to shape society should be of course assessed realistically. However, a sense of empowerment is to be strengthened by developing old and new ways of assuming responsibility. In the best case, each participant takes up a concrete opportunity for action for which he would like to take care in the future.

c) Reflecting questions on how to implement the methods in programmes for (recently) immigrated and refugee teachers

How can the participants and lecturers contribute their knowledge in a way that does not culturalise?

Participants can contribute their ideas and previous experience with school systems while using the method. Obstacles and possibilities for open school forms are identified from various perspectives. Thus, ideas that are one-sided or stereotypical can be jointly reflected on, supplemented and deconstructed.

What must be considered in order for so that this method not to does not lead to stereotypes and/or discriminatory categorisations?

The aim of the method is to design principles and steps of action for a school that is open to social heterogeneity. This also includes tackling different forms of exclusion and institutional discrimination. Conscious and unconscious stereotypes and prejudices that prevent equal participation must therefore be clearly identified. The joint attempt to find ways of overcoming different forms of discrimination sharpens the awareness of one's own and societal thinking patterns and counteracts one-sided stereotypes.

How to work with this method in a language sensitive way / how to include multilingualism?

During the group work the languages can be chosen upfront. The tasks or the search for background information can also be carried out in several languages.

How to use this method in a participatory way?

A high level of participation is possible by developing one' s own action plan. Not only does the method ensure a high degree of participation throughout the learning process, but it also helps the participants to participate more strongly in society.

Possible application (for other contexts, e.g. schools)

This method can also be used in schools. In this way, students can acquire participation, the ability to act and responsibility for their (school) environment. They can contribute actively to shaping the world around them, but also what challenges arise in the implementation of specific objectives and how these can be overcome.

Tips

The various possible actions could be distinguished on the basis of three questions: What can we do at the socio-political level? What can we do together in our immediate environment? What can I do myself as an individual? This shows that the different levels are connected, but also that there is a spectrum of ideas ranging from "simple to difficult" to implement.

Example/possible topics

This method could be used to discuss human rights and more precisely the design of schools in accordance with human rights. Possible questions could be:

Manifesto and Action Plan for a Human Rights oriented School:

1. Develops 5 principles for a human rights-oriented school or educational institution

2. Develop an action plan on how these aspects can be implemented in schools and educational institutions. The following questions can be helpful here:

    a. What would have to be done to improve the human rights culture at the school/educational institution?

    b. In which fields (e.g. school rules, joint projects, school without racism concept, etc.) should ideas for action be developed?

    c. What actions can the learning group concretely do to promote a more human rights-oriented (school) culture?

4.5.2 Digital Questionnaires

a) General information

Time frame: Part of lesson (at the end of a topic/lesson or even at the beginning of a lesson to repeat information)

Social form(s): Individual work

Number of people: Up to 30 participants (it could be more, but if a discussion is to take place afterwards, more than 30 people are not recommended).

Short summary: There is open access software available to create digital questionnaires (that can also be used for quizzes or games) in a very easy way. The questionnaire may include open-questions as well as single-choice questions etc. The most interesting thing is, that online questionnaires can be used with the participants, while simultaneously the programmes are evaluating the answers, which can be shown via projector. E.g. for an open question: "What is your first language?" When the participants type in the different answers and click on sending, the online tool chosen (e.g. Kahoot, Mentimeter) is showing how many participants are speaking in which language. The results are presented in a diagram, which grows while the survey/question is ongoing.

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b) Description of the method (preparation, working steps, aim)

As a highly interactive tool online questionnaires can be used as a playful form of evaluation. Evaluation of knowledge or parameters of participants in the class (social component as a way of getting to know the diversity of a classroom better) are both possible options. As the retrieved data gets visualised by the programme instantly, it also has an element of surprise in it.

Step-by-step implementation of method:

1. Preparation:
   - Make an account
   - Prepare the questions
   - Inform participants to take an electronic device with them.

   In class:

2. Ask questions
3. Discuss the outcome.

In preparation of the method, the lecturer needs to create an account and to prepare the questions online. Also, all participants need an electronic device (smartphone, tablet, etc.) for taking part in the poll. If the lecturer knows that every participant has a smartphone (with them), then the need to bring an electronic device is not given.

The discussion of outcome is recommended as a possible way to have a deeper going discussion.

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c) Reflecting questions on how to implement the methods in programmes for (recently) immigrated and refugee teachers

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How can the participants and lecturers contribute their knowledge in a way that does not culturalise?

When creating the questions, it is important to make sure that they are formulated as openly and unbiased as possible. Suggestive and problem-oriented questions should be avoided, as this could lead to generalised attributions. To give an example: The question "Have you ever had trouble with your German neighbours?" conveys a problematic category and problem focus, while a question such as "How is life in your neighbourhood?" allows for a wider range of answers.

What must be considered so that this method does not lead to stereotypes and/or discriminatory categorisations?

If the questions are sensitive, this should not be too much of a risk.

How to work with this method in a language sensitive way/how to include multilingualism?

There could be questions in other languages than the regular teaching language.

How to use this method in a participatory way?

Participants could come up with own questions. To prevent from prank questions (also might rather be the case in the school context), the questions need to be approved by the lecturer/teacher in advance.

There could also be the possibility of a homework to think up questions for certain topics from the previous school year or semester and then do the quiz together in the next section. Or: Every participant or pair of participants needs to make a quiz for the next lesson as a revision of the content of the previous lection.

Regrettably, most of the online tools are language based and therefore not that inclusive. There could be looked for possible alternatives for people with sight impairment (audible version) to have a more inclusive version.

Possible variations of the method

A game with different topics can also be created by the participants themselves (more in depth engagement with the content), also useful for teacher training to practice the preparation of the method.

Examples/possible topics

With regard to various content issues, the method can query the opinions and interests of the participants (e.g. on the topics of heterogeneity in school, inclusion, human rights, etc.)

However, the method can also be used to determine the following learning topics. Which topics were addressed in the previous series of lessons and which should be further deepened in the near future? Which individual, professional and social questions and interests have arisen for the participants from the previous sessions? Such questions can be used to conclude learning topics and at the same time build a bridge to the next topics. At the same time, general learning topics are thus linked with individual perspectives, experiences and interests.

d) Further Information

Kohoot – Make learning awesome. Available at:

https://kahoot.com/ [29.02.20].

Mentimeter – Create interactive presentations, workshops, and meetings. Available at:

https://www.mentimeter.com/ [29.02.20].

4.5.3 Feedback/Sum-up

a) General information

Time frame: Part of lesson

Social form(s): Group work

Number of people: 6-30

Short summary: At the end of a lesson series participants are asked what was their favourite aspect of the examined topic. What was from their individual point of view especially interesting, new, hard or surprising? After the collection of these answers the groups gather around the topics and form groups (the people interested in the same topic form a group). Then the groups are asked to prepare ten minutes a little knowledge revision to present it in class afterwards (not with a lot of tools, even though they can if they want be creative).

b) Description of the method

This method gives a meta overview on a unit, semester, module, etc. It can be used for revision. The lecturer might get an insight in the interests of the participants (what was their favourite aspect of the topic, what did make fun, what wasn´t picked at all in the revision, etc.). Moreover, the revision is helpful for the participants to think about what was part of the topic, and it might be useful to sum up content in their own words for the peers.

c) Reflecting questions on how to implement the methods in programmes for (recently) immigrated and refugee teachers

How can the participants and lecturers contribute their knowledge in a way that does not culturalise?

The method does not culturalise, but culturalisation could be in the presentation of the topics. If so, it needs to be discussed.

What must be considered so that this method does not lead to stereotypes and/or discriminatory categorisations?

See *previous question.*

How to work with this method in a language sensitive way/how to include multilingualism?

A possible variation to increase multilingualism might be to pick five words in relation of the selected topic, translate it to the languages spoken by the presenters and include them in the presentation.

How to use this method in a participatory way?

The selection of topics might be tricky for some participants. It might be easier to have five different topics given as option. Also picture impulses can be used for Feedback/Sum-up.

Possible variations of the method

As the group finding process is rather open, there might be people, who pick a topic out of different reasons (some find it the best of the course, some find it difficult or challanging, others find it especially interesting). This is no problem and shows the variety of perspectives and opinions on it. Also, it empowers critical thinking and creates a space for diverse opinions.

Examples/possible topics

One possibility for a Sum-up is that after a lesson series on heterogeneity in school, the participants reflect on various aspects. For example, are there methods, learning strategies or school laws that the participants were previously not familiar with? Were there any learning needs of different students (e.g. language learners of the regular teaching language or with special learning needs) that they did not know before? Or were there perhaps also aspects that surprised them in a negative

way, such as forms of institutional discrimination? In this way, an individual access to the contents of the lesson series can be achieved, which makes their individual gain in knowledge visible.

4.5.4 Poster Gallery Walk

a) General information

Time frame: Phase of a lesson, presentation of results and final reflection

Social form(s): Individual work, group work, pair work, and plenum

Number of people: variable

Short summary: This method allows participants to be actively engaged as they walk throughout the classroom designed as a gallery to present their findings. Beforehand they have worked together in small groups to share ideas and respond to meaningful questions, documents, images, problem-solving situations or texts they have prepared for presentation in the gallery. This method can especially be used for a reflection phase or present results. By giving the participants an opportunity to creatively think about a way to present their results to the others they can rethink their results at the same time and deepen their knowledge.

b) Description of the method (preparation, working steps, aim)

To prepare a Gallery Walk, the lecturer may prepare a poster template for all participants. The lecturer should give the timeframe of preparing the poster and at least give certain topics that have to be on the poster so the method is not open for participants that need more guidance or have never done a poster before. The lecturer could also prepare an example for the whole group. After making a timeframe for preparation the lecturer should also include a reflexion phase and guiding questions when the participants walk through the room they examine the results of their fellow participants.

1. Preparing the poster with participants' results.
2. Giving participants the chance to walk and examine the posters for a first time.
3. Giving the participants guiding questions for the Poster Gallery Walk.
4. Coming together for a group evaluation and reflect about the process of making the poster and the results of the others by using the guiding questions.

After completing a research or supervised self-study to discuss findings and implications with the whole class, the method gives participants the chance to present their work and get peer-feedback and/or feedback from the lecturer. Questions and problems can be discussed in the plenum. Participants appear as experts in their research field.

c) Reflecting questions on how to implement the methods in programmes for (recently) immigrated and refugee teachers

How can the participants and lecturers contribute their knowledge in a way that does not culturalise?

If the posters of the Poster Gallery Walk are on topics concerning heterogeneity results of the working process have to be visualised in a non-stereotyping way. At the end of the walk, in the reflection phase, the lecturer as a moderator has to be aware of stereotyping by the group as well as him or herself. Awareness is a very important aspect; pictures and symbols should be chosen carefully.

What must be considered so that this method does not lead to stereotypes and/or discriminatory categorisations?

see previous question

How to work with this method in a language sensitive way/how to include multilingualism?

The Poster Gallery Walk gives the participants the opportunity to not only include text but also pictures and symbols, tables or charts. Information can be given multilingually. Also, it is possible to give further information about the results in the reflection phase afterwards, where all participants can communicate on their own language level.

The reflection phase gives opportunities to work in a multilingual way if the lecturer speaks more than one language or fellow participants can translate into their first language.

How to use this method in a participatory way?

This method is participatory, if the lecturer is not giving guiding questions and topics but when the participants can choose them by themselves and agree on them.

Possible variations of the method

Before learners go back into the plenum the group could split up into two groups and one group is the experts and answers questions about their posters and the other one is walking around to examine the posters. After some time, these groups change. Afterwards, the whole group goes back into the plenum.

Examples/possible topics

This method is useful, e.g. for the topic of heterogeneity in school. On individual posters ideas for the inclusive design of different areas of the school (learning rooms, schoolyard, school library, computer room, school canteen, sports hall etc.) could be presented. The individual elements could then be combined and interlinked in a joint discussion.

The method is also useful for the topic of human rights (or subsets of human rights such as children's rights or the rights of people with disabilities) or anti-discrimination policy. Specific rights/policies could be presented on each poster, which could subsequently be discussed in an overall context.

Following a suggestion of some questions that could accompany the reflection on the Poster Galley Walk across different topics:

1. Do I get all the information I need?
2. What is missing?
3. What inspires me?
4. Do I have to do further research?

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d) Further information

As ab example "Facing History and Ourselves" Gallery Walk. Available at:

https://www.facinghistory.org/resource-library/teaching-strategies/gallery-walk [29.02.20].

5. Closing comment

The methods provided in the *Method Toolbox* have been used in the R/EQUAL partner programmes and discussed at a participatory workshop held in September 2019 at the University of Cologne. The R/EQUAL consortium thanks the participants and alumni of the R/EQUAL partner programmes at the University of Cologne (Ahmed Dabol Alsos, Ahmed Sükrü Bal, Midya Issa and Narin Mohamad Ali), the University of Vienna (Shyraz Shahoud, Lobsang Buchung) and the Stockholm University (Maher Arshinak, Shukran Salman) to participate and give feedback on the methods provided by the partner programmes.

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The *Method Toolbox* is the result of the work done in the programmes for (recently) immigrated and refugee teachers by all parties involved in many hours of teaching and learning. For us, teaching and learning methods are tools to support communication, learning and reflecting on issues relevant to the programmes. As emphasised at the beginning of the *Method Toolbox*, it is essential that methods are themselves heterogeneity-sensitive when dealing with the topic of heterogeneity in school. We have therefore questioned the well-known and less well-known methods of the *Method Toolbox* about their sensitivity to heterogeneity in the learner group.

The R/EQUAL partners experienced this joint reflection of their own work as a great enrichment. Questioning the own work with internationally trained teachers about potential stereotypes and culturalisation is of central importance for professional work within programmes for (recently) immigrated and refugee teachers.

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7. List of Illustrations