

For more than 60 years, young people from Germany and Israel have been meeting one another within the framework of organized exchange programs. Numerous questions have been asked again and again – Why? What? Who? Where? How? – but comprehensive and detailed answers were nowhere to be found in written form. This new practical guidebook for German-Israeli Youth Exchange provides a wide range of support for newcomers as well as experienced group leaders. It offers numerous suggestions for how to find partners for and prepare, implement, reflect on, and follow-up on exchange programs. (Volume I)

The participants in German-Israeli youth exchange programs have become increasingly diverse in recent years, in terms of both their individual and collective identities. Gone are the days in which programs of encounter include only young Israelis with Ashkenazi Jewish backgrounds and young Germans with Christian backgrounds. Since 2015, the project "Living Diversity in Germany and Israel – Challenges and Perspectives for Education" has sought to encourage and support the discussion and practice of diversity-conscious educational work with pedagogical experts from both countries. One aim of the project, which is intended to last four years in total, is to make diversity-conscious pedagogy more useful and accessible for German-Israeli exchange programs. This new collection of methods for diversity-conscious education and encounters invites educators to dive into this material. (Volume II)

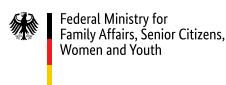
Both volumes are available in German and Hebrew in order to facilitate easy access to the guidebook for member organizations in both Germany and Israel. The methods presented in Volume II are also available in English so that they can be implemented in joint German-Israeli programs for which the common language is English.

We wish you the best of luck in developing inspiring and unifying German-Israeli exchange programs!



Funded by

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ISBN: 978-3-9820310-4-0

Plan Together – Live Encounters!

Practical Guidebook for German-Israeli Youth Exchange – Volume II



Plan Together – Experience Exchange!

Practical Guidebook for German-Israeli Youth Exchange

Volume II: Methods on Diversity-Conscious Education and Encounters



The background of the slide is a dense grid of small dots in various shades of green and yellow. In the top right corner, there is a large white circle with a thin grey border. Inside this circle, the text "Plan Together – Experience Exchange!" is written in a green, sans-serif font.

Plan Together –
Experience Exchange!

Imprint

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Production: Elbe Druckerei Wittenberg GmbH

ISBN: 978-3-9820310-4-0

ConAct – Coordination Center German Israeli Youth Exchange works on behalf of the German Federal Ministry for Family Affairs, Senior Citizens, Women and Youth, supported by the federal states of Saxony-Anhalt and Mecklenburg-Vorpommern. ConAct is formally connected to the Protestant Academy of Saxony-Anhalt in Lutherstadt Wittenberg, yet as a state institution it is not being connected to any religion. Thanks to the invitation of Lutherstadt Wittenberg, the office of ConAct is located in the historical city hall.

The **Israel Youth Exchange Authority** is the coordinating office in Israel and respective partner organization of ConAct. It works in cooperation with the Israeli Ministry of Education and the Israeli Ministry of Foreign Affairs.

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This method collection was developed in the frame of the project “Living Diversity in Germany and Israel – Challenges and Perspectives for Education and Youth Exchange”. The project is funded by the Federal Ministry for Family Affairs, Senior Citizens, Women and Youth through the German federal program “Live Democracy!” as well as through support from the Israeli Youth Exchange Authority. The project is running from 2015 to 2019.

Further information: www.living-diversity.org.



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Federal Ministry for
Family Affairs, Senior Citizens,
Women and Youth

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Demokratie **leben!**

Plan Together – Experience Exchange!

Practical Guidebook
for German-Israeli Youth Exchange

Volume II:

Methods for Diversity-Conscious Education and Encounters

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for German-Israeli Youth Exchange

Overview of the
individual volumes
and language versions

סקירה כללית של
הכרכים בשפות השונות

לתכנן יחד – לחוות מפגשים!

המדריך לחילופי נוער גרמניה-ישראל

Volume I

Plan – Exchange – Evaluate
– Follow-Up

כרך I

לתכנן – לפגוש –
להעריך – לסכם

• German

• גרמנית

• Hebrew

• עברית

Volume II

Methods for diversity-
conscious education and
encounters

כרך II

הצעות לפעילויות חינוכיות,
המעלות את המודעות למגוון
החברתי והתרבותי במפגשים

• German

• גרמנית

• Hebrew

• עברית

• English

• אנגלית

Plan Together – Experience Exchange!

Practical Guidebook for German-Israeli Youth Exchange

Volume II: Methods for Diversity-Conscious Education and Encounters

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Introduction

Encourage being a Mensch! We humans are diverse and unique. Each of us is characterized by personal qualities, individual identities, and collective affiliations. There's only one of each of us! Diversity-conscious educational work addresses this diversity of people, life perspectives, personal stories and individual characteristics in educational processes. It seeks to make this diversity tangible, valuable and accessible for all participants. Educators are called upon to approach learners and participants with attitudes that are open to this diversity. It is up to them to treat this with respect and to convey this respect in their educational work – including German-Israeli exchange programs.

The German-Israeli youth exchange as a space for learning about diversity: The German-Israeli youth exchange is an important setting for historical and political educational work. The debate on the exclusion, persecution and murder of Jews and members of other minorities in National Socialist Germany and Europe offers young people many opportunities to reflect together on life in the here and now. What can we learn from history? What significance does history have for our lives today? How do we imagine life in open and democratic societies in Germany and Israel today – and what can and do we want to do to support that kind of life? How do we engage with the diversity of personal opinions, religious affiliations, national identities, and global migration stories?

In German-Israeli youth exchanges, the differences between “Germans” and “Israelis” were and are extremely present, precisely because of this history. At the same time, there is a growing sensitivity to the diversity of individual identities and collective affiliations of participants from both countries.

Exchanges no longer include only young Israelis of Ashkenazi-Jewish origin and Germans with Christian backgrounds. Youth from both countries bring with them a variety of stories, while both societies are struggling to support the coexistence of inhabitants with diverse individual and cultural backgrounds. Since 2015, the four-year project “Living Diversity in Germany and Israel – Challenges and Perspectives for Education and Youth Exchange” has sought to discuss and practice diversity-conscious educational work with experts from both countries. One aim of the project is to make diversity-conscious education applicable for German-Israeli exchange programs.

Working in a diversity-conscious way: This collection of methods invites experts in (German-Israeli) exchange and educational work to consciously choose methodological approaches for their exchange projects that address the diversity of the individual and collective backgrounds of young people from both countries. The methods compiled here include both routine approaches that encourage interaction as well as more challenging approaches that deal with content such as discrimination and exclusion. Not all of the methods presented here are new; many were adapted from other programs to fit the specific context of German-Israeli exchange programs, while others were developed specifically for German-Israeli exchange work. A whole range of the methods collected here were tried out, reflected upon and further developed in a training program with group leaders from Germany and Israel.

Exchange practice meets diversity: As part of the new Practical Guidebook for German-Israeli youth exchange, this collection offers activities for various phases of a program, including getting to know

each other and spending time together, as well as reflection and follow-up sessions. Some methods are complex and challenging for the group leaders, while others are simple and directly applicable. However, the following applies for all methodical approaches: When educators are trained in diversity-conscious educational work, these methods offer great opportunities to have fun together while simultaneously making diversity come alive, addressing challenges cooperatively and empowering participants to work together respectfully. The methods presented here are only a selection. They can be used to complement pedagogical work that has already been tried and tested in countless exchange projects, or group leaders can adapt them as needed.

Thank you: This collection is the result of a two-year process involving a large number of individuals. The German-Israeli team from the “Living Diversity in Germany and Israel – Challenges and Perspectives for Ed-

ucation and Youth Exchange” project has researched, developed, implemented, reflected on, and further developed numerous methods in several bilateral programs with specialist educators and group leaders from Germany and Israel. This work was made possible thanks to funding from the German Federal program “Live Democracy!” by the Federal Ministry for Family Affairs, Senior Citizens, Women and Youth. The members of the bilateral working group for the development of the Practical Guidebook also contributed to this work, made themselves available as a test group, and contributed methodological know-how. We would like to thank them all for their ideas, energy and great perseverance in developing this collection together.

We hope that this collection will be a helpful companion for many future German-Israeli exchanges. We look forward to receiving feedback, suggestions, additions, and above all to more and new methods in order to further expand the list of possibilities of diversity-conscious German-Israeli exchange work!



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How to Use This Guidebook

On the structure: This practical guidebook for German-Israeli youth exchanges consists of two volumes. The first volume discusses questions related to “Plan – Exchange – Evaluate – Follow-Up” of German-Israeli youth exchange projects. Exchange projects bring with them organizational and educational challenges. Step by step, the first volume deals with the different phases of an exchange and includes numerous organizational and pedagogical hints. The second volume delves into methods for diversity-conscious education and exchange. Using these exercises during an exchange program can provide important stimuli for getting to know each other, for joint work on content, or for follow-up work. The second volume contains methods for each phase of an exchange, as well as for different topics.

On the different language versions: Both volumes (“Plan – Exchange – Evaluate – Follow-Up” and “Methods for Diversity-Conscious Education and Encounters”) have been published in German and Hebrew so that supporting organizations in Germany and Israel can all use the practical guidebook. However, English is generally the common language of communication during an exchange. In order to make it easier to use the methods presented in Volume II, this part of the guidebook is also available in English.

Volume I: Plan – Exchange – Evaluate – Follow-Up: The first volume is structured chronologically in seven chapters

according to the phases in which a German-Israeli exchange usually takes place.

Chapter I (“Central Ideas, History, and Contemporary Significance”) provides readers with essential information on German-Israeli youth exchanges. The processes involved in preparing for an exchange can be found in Chapter II (“Planning and Preparation”). Joint work on content is a central component of any exchange. Chapter III (“Topics and Contents”) explains which topics and contents are suitable for German-Israeli youth exchange program and how these can be utilized. Chapter IV (“Group Processes and Meeting Dynamics”) deals with certain group-dynamic processes that may occur within the framework of German-Israeli exchange projects. In view of the recurring challenge of financing youth exchange projects, Chapter V (“Financial Plan and Financing”) deals with where and how financial resources for German-Israeli exchange projects can be acquired. Suggestions for following up on German-Israeli exchanges can be found in Chapter VI (“Reflection, Evaluation and Follow-up”). Finally, Chapter VII (“Further Information and Contacts”) provides practical tips for a stay in the other country.

Volume II: Methods for diversity-conscious education and encounters: The second volume, divided into seven chapters, is devoted to diversity-conscious methods that should influence the various phases of exchange programs.

On the one hand, these methods try to make the existing heterogeneity in youth exchange visible and call attention to the diversity of the biographies, personal stories and experiences of the participants. On the other hand, they aim to promote a reflective approach to this diversity and to foster an attitude amongst both participants and group leaders that is critical of discrimination. In addition to classical methods for “Getting to Know Each Other and Warm Up” in Chapter I, Chapter II contains methods on the subject of “Biography and Identity.” The methods encourage group leaders to highlight the uniqueness of each person in the group and to examine the aspects of each person’s sense of individual and collective belonging. Chapter III provides methods for “Dealing with History” and contemporary significance of National Socialism and the Shoah. Chapter IV presents methods for addressing “Discrimination and Exclusion” that enable existing differences and potential prejudices within the group to be confronted with sensitivity. Chapter V deals with methods concerning Empowerment and Participation. They aim to boost the skills of individual participants and to build mutual trust within the group. Chapter VI offers methods for “Evaluation and Follow-up,” while Chapter VII provides general “Methods for Working on Thematic Content in the Youth Exchange.”

Symbols: Volume II contains numerous symbols that illustrate how the method in question works:



Educational tip: advices that ensure an optimal implementation of the method



Variation of the method



Recommended duration for the method



Recommended number of participants and age range for the participants



Recommended Materials in order for the method to be implemented properly

Gender-inclusive language: The authors have endeavored to utilize gender-inclusive language throughout the publication. However, it is more complicated to do this in Hebrew than in German. In Hebrew, both nouns and verbs must be adapted. The authors therefore decided to use the generic masculine in Volume I of the Hebrew language version. Volume II, on the other hand, uses a mix of the generic feminine and the generic masculine. In some methods only the female form is used, while other methods use only the male form. The gender-neutral “they” is used in the English-language version to refer to an individual in a mixed-gender group.

Chapter I

Getting to Know Each Other and Warm Up

The first thing to do at the beginning of every encounter is getting to know one another! This is an essential step that establishes mutual trust within the group and helps participants connect with each other. Getting to know one another builds the foundation for all further group exercises during the exchange and – most importantly – supports the process of learning with and from one another.

The “getting to know each other” activities do not have to be used exclusively in the very first time the group from Germany and Israel meets. In some cases, the participants from one country might not know each other yet. It may therefore be worthwhile to use these activities also in a preparation meeting prior to exchange program. This ensures that an adequate amount of time is dedicated to this phase. Additionally, participants who think they may already know each other have the chance to discover new things about one another.

Diversity-conscious educational work should always challenge preconceptions and stereotypes. In the following methods, the aim is not to discuss things that are obvious or to confirm one’s own assumptions. The “getting to know one another” activities open up the opportunity to look behind the façade and discover the individuality of each participant. Participants have their own personal characteristics, interests, and histories and these can and should be given the opportunity to enrich the youth encounters.

The “getting to know each other” phase can take a number of different forms depending on the chosen method; some methods are playful, like **“My Bingo,”** while others are narrative-based, like **“The Story of My Name.”** The activities can be implemented while seated, like **“A Word I Like,”** or they can involve movement, like **“Two Truths and One Lie.”** Three of the activities originally come from the ConAct publication **“Da fällt mir aber ein Stein von den Schultern,”** a collection of language animation methods in German, Hebrew and Arabic. The publication is available for download on the ConAct website (www.conact-org.de/materialien/conact-materialien/).

1

Hello! I am...

Overview:

This activity is suitable for a first getting-to-know session. The participants interact with each other in short rounds and can later on deepen their discussions on the topics raised. At the same time, they create a kind of personal profile for each participant which can be hung on the wall for the duration of the entire encounter.

Objectives:

- Enable participants to get to know each other
- Encourage the participants to talk to each other
- Encourage participants to find out interesting information about each other
- Gain a first impression of participants' expectations



45 minutes



all group sizes
Age: 12+



Profile worksheets for all participants, pens, material to fix the profiles to the wall: crepe tape, pin board, string and clothespins

Process:

Each participant receives a profile worksheet and a pen. The profile worksheet is a page created by the facilitators in advance; it contains several empty boxes which the participants can write notes in. Every participant writes their name in the designated box on the sheet. Consecutive rounds of conversation on different topics follow. In each round, the participants look for a new partner to talk with, preferably a person that they don't know well yet. When the participants come together, they introduce themselves, swap their profile sheets and begin to talk about the given topic. As one partner talks, the other takes notes on the profile sheet. At the end of the conversation, the participants return the sheets to their owner and look for a new partner to talk to about the next topic. The facilitators are encouraged to take part in this activity as well.

Suggestions for conversation topics for several rounds:

- **Round 1 – “Important things about me”:** In this round, the participants ask each other about personal things that they think are important to know. This can be age, residence, hobbies, languages, pets or favorite animals, special characteristics or features.
- **Round 2 – “Germany/Israel and me”:** In this round, the participants can talk about things that are related to Germany and Israel respectively. Have they been in the other country before? What is their relation to Germany/Israel? What do they wish to learn?
- **Round 3 – “Things that annoy me”:** In this round, the participants quiz each other about things that they don't like.

This can include characteristics, food, weather, and other topics.

- **Round 4 – “Hopes for the exchange program”:** In this round, the participants talk about their hopes and expectations for the exchange program. As all the profile sheets are put on display immediately afterwards, the facilitators can gain an overview and can possibly include some aspects in the course of the program.
- **Round 5 – “Portrait”:** This round involves less talk and more creativity. After introducing themselves and exchanging their profile sheets, the participants are asked to draw a portrait of their partner. Alternatively, the drawing exercise can be replaced with photos taken at the beginning of the seminar. They can be glued to the profile sheet.

When the discussion rounds are complete, the profile sheets are put on display in the seminar room. They remain there for the duration of the exchange program. This means participants can have a look during the breaks and read about people that they didn't talk to and perhaps find connecting points for later conversations.



Educational tip:

It can create a good, fun atmosphere if the profile worksheets are designed with every box showing a little symbol for each topic of conversation.

Hello! I am _____

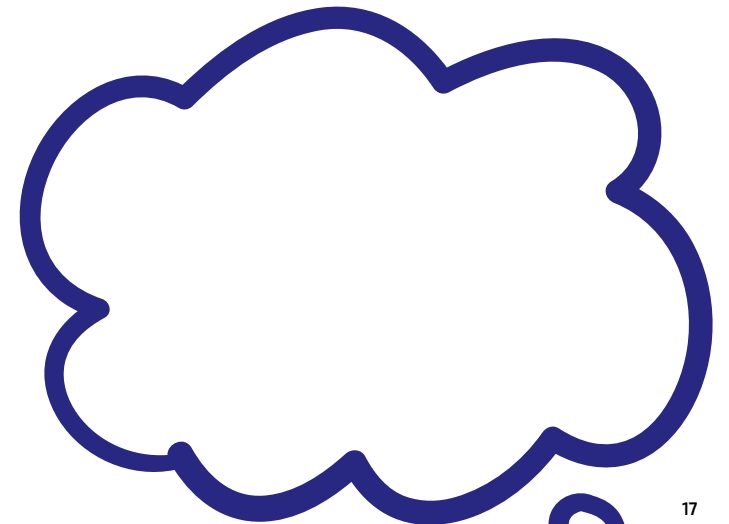
Important to know



Things that annoy me

Germany/Israel

Hopes for
the youth
exchange



2 The Story of My Name

Overview:

This activity is suitable for the first stage of a youth exchange when the participants are getting to know each other. The method encourages participants to talk about their name by making use of biographical elements – its origin and meaning, the story behind it as well as any positive or negative experiences they associate with it.

Objectives:

- Break the ice at an early stage of the exchange
- Find out interesting information about each other
- Recognize the diversity of backgrounds among the participants
- Create a positive association with the name of each participant



45–60 minutes



10–30
Age: 13+



Flipchart paper,
marker

Process:

The facilitator asks the participants to introduce themselves to the group by telling the “story of their name”. These optional questions are written on flipchart paper:

- What is the meaning of your name?
- Who chose this name for you?
- Do you have a nickname, or how would you like to be called here?
- Have you had any positive or negative experiences with your name?

- How is your name pronounced correctly?
- Is there a famous person with the same name as you?

The participants take a moment to think about the questions, before they introduce themselves to each other. Not all the questions need to be answered by everyone. The facilitator can start first. If the number of participants exceeds 20, it is recommended to split the group into two.



Educational tip

1. As an extension of the “Story of My Name”, the facilitator can also ask questions about the story of the family name. This would enable a first discussion based on the family history or the special background of each participant. Family names make migration backgrounds, origins and stories of mobility visible and can be used to further cultivate diversity among the group.
2. Different or unusual names can be often perceived as a burden by their owners. The facilitators are suggested to ask questions which encourage and reinforce positive associations with the names.

3

My Bingo

Overview:

This classic activity encourages playful interaction between the participants. They examine personal and group diversity, similarities and differences. The activity can be used simply for getting to know each other as well as a way of introducing a number of other identity-related topics which may come up during the exchange program.

Objectives:

- Get to know each other and break the ice among the participants
- Foster diversity in the group
- Recognize complexity and diversity within one's own identity
- Discover similarities and differences between participants
- Examine different elements that make a person unique

Process:

Each participant receives a BINGO sheet (below) and takes 5 minutes to fill out all the fields and checks with a ✓ the ones which apply to them. Afterwards the participants start mingling, comparing their results with other participants' and looking for matching answers. When they find a match, the participants mark it by placing their signature in the question box on each other's BINGO sheet. Then they continue to walk around the room searching for new matches. When a participant completes a row with matched answers (vertically, horizontally or diagonally), they can say BINGO out loud.

The facilitator decides how many "Bingos" are called before the game is over and then brings the participants back to the circle for a group discussion prompted by the following questions:

- Did you learn something interesting about the group/yourself/someone else?
- Was there a box which was hard for you to fill out?
- Did you find more similarities or more differences?
- Which categories were harder to find a match for and which were easier?
- What other categories could have been included in the BINGO sheet?

Some of the categories – such as the ones related to gender, nationality, religion etc. – might cause some discomfort for some participants. This could be a suitable way of starting a discussion centering on those topics.



60 minutes



10–20
Age: 15+



Bingo sheets for each participant, pens



Educational tip

If there are more than 20 participants, it is recommended to split the group in two. Depending on the group size and the time available, the facilitator can choose alternative versions. For example: a series of five matches can be sufficient for BINGO if the group is small. Depending on the thematic orientation of the program and the average age of the participants, the facilitator can also modify the fields and categories on the BINGO sheet accordingly.

BINGO sheet

My favorite food is...	My (grand) parents come originally from...	I am really good at...		I have a disability in...	I would like to live in...
Age	A girl has to be...	Number of siblings		I feel at home in...	My passport(s) is/are...
After I finish school I plan to...	My role model is...	My name is pronounced wrong a lot		A boy has to be...	I am not good at...
I wear a religious symbol.	My first language is...	My star sign is...		I don't believe in God	I have failed a test
I live in... (*) (*) city	I have been to Germany / Israel before	I am left-handed		I really don't like...	If I was invisible for a day, I would...

4

Two Truths and One Lie

Overview:

This is a simple ice-breaker where participants discover interesting information about each other. They often find out that some people's truths are more unbelievable than their lies.

Objectives:

- Break the ice at an early stage of the exchange
- Foster diversity among the participants
- Get to know interesting information that makes each participant unique
- Create a surprise effect about what is true or not true in each of us.



30 minutes

10–30
Age: 13+Post-it or sticky notes,
pens

Process:

The facilitator asks each participant to take three post-it or sticky notes and use them to introduce themselves. The participant writes down two truths and one lie about themselves. The statements don't have to be too personal or revealing. They can refer to interests, hobbies or unique experiences in the past. The lie can be something funny, playful, surprising or even confusing about a person.

The participants are asked to move around and find a partner who they can exchange with on the three statements. Once they find out which piece of information was true and which was a lie, they can move on to the next partner. At this early stage of the youth exchange, it is advisable not to let the discussion between two participants continue for too long. The idea of this game is to get to know as many participants as possible in the time.

Example:

I have a Libyan passport.

I have a twin brother.

I don't know how to ride a bike.



Educational tip

If the number of participants exceeds 20, it is recommended to split the group into two. Some light music in the background can create a more relaxed atmosphere for this ice-breaker.

Variation of the method

1. "Two Truths and One Wish." – In this variation, the participants are asked to write a wish instead of a lie. The wish refers to something that is not true — yet is something the participant wishes was true. This often leads to surprising and touching moments, as the participants share things that they wish for themselves.

Example:

"I visit at least one new country every year." In this case, the participant is expressing an unfulfilled wish to visit at least one new country every year.

2. Depending on how comfortable the participants feel with each other, this method can be implemented also in the larger group. In this variation, the participants form a big circle. One participant makes three statements about themselves – two truths and one lie. The rest of the group votes on whether each statement is a truth or a lie/wish. Then the participant reveals the true information. For this variation of the method it is advised to plan some extra time.

When the time is over, the facilitator can initiate a short reflection round and ask:

Did you learn something about each other which surprised you or you didn't expect?

5

World Map

Overview:

This is a simple ice-breaker where participants discover information about each other's place of origin and what it means to them.

Objectives:

- Break the ice between the participants
- Get to know the participants' place of origin
- Warm up the team and help the participants relax
- Foster cooperation and trust between participants



30 minutes



all group sizes,
Age: 13+



Index cards, marker

Process:

All the participants stand in the middle of a large room. The facilitator explains that the room represents a map of the world and indicates which direction is North, South, East and West. The four points of the compass can be written

on index cards and stuck to the wall in order to help the participants to orientate themselves.

The facilitator asks the participants to position themselves on the world map according to where they were born or

grew up. In order to find the correct location in the room, they must talk to each other and adjust their position relative to each other. After everyone has found their spot, each participant calls out the name of where they are standing, i.e. the place where they were born or where they grew up. The facilitator can ask if the name has a meaning in their language and invites the participants to say something about the place name if they know anything.

The participants go then through a second round where they position themselves according to the birthplace of their grandparents. This is a suitable moment for the facilitators to raise awareness of the migration stories within the group, even if the participants themselves do not identify directly with them. After this round, the participants might find interesting geographical or biographical connections between each other, and these can strengthen the trust within the group.



Educational tip

The facilitators should make sure that everyone has a chance to say something, especially those participants who are positioned in more remote corners of the map. A possible additional question could then be: What is it like for you to stand in this place? The method requires sensitivity and experience in group moderation.

Source: ConAct, Language animation methods for the German-Israeli Youth Exchange "Da fällt mir aber ein Stein von den Schultern".

German	Hebrew	English
Norden	Zafon	North
Osten	Mis'rach	East
Süden	Darom	South
Westen	Ma'arav	West

6

Good Morning! Spread a Smile Around

Overview:

This simple icebreaker is a good way to start the day positively and helps the participants loosen up if the atmosphere is rather reserved.

Objectives:

- Start the day positively
- Break the ice between participants and help them relax
- Inject positive energy into the group after a misunderstanding

Process:

The facilitator asks the participants to look at their neighbor to the right and smile at them. That participant then passes the smile on to their neighbor. This means that the original smile passes around the circle across the face of every participant. After the smile has reached the last participant in the circle, it changes direction and goes back the other way. This time, however, it is accompanied by a friendly “Good morning”, “Hello”, “Good evening” etc. depending on the time of the day and preferably in

a language that is not the participant's native language. Alternatively, the participant can give an imaginary gift to their neighbor to the right and this can be passed around the entire circle. The gift could be, for example, a flower, which the first giver indicates by means of an impression or a mime.

Source: ConAct, Language animation methods for the German-Israeli Youth Exchange “Da fällt mir aber ein Stein von den Schultern”.



10 minutes



all group sizes,
Age: 13+

German	Hebrew	English
Guten Morgen!	Boker Tov!	Good morning!
Guten Tag!	Boker Tov!	Good morning!
Guten Abend!	Erev Tov!	Good evening!
Gute Nacht!	Laila Tov!	Good night!

7 A Word I Like

Overview:

This is a language animation activity which raises interest in the languages represented in the group and helps participants not only cherish linguistic differences but also discover similarities.

Objectives:

- Overcome language barriers
- Generate interest in another language and convey a feeling for it
- Increase the attention participants pay to each other
- Promote active listening



30 minutes



all group sizes,
Age: 13+



Index cards, pens

Process:

The group sits in a circle. The facilitator asks the participants to think of a word which they particularly like in their native language. All the participants write their word on an index card. Every participant presents their word in the group and says why they chose the word and what they particularly like about it. The facilitator makes sure that everyone has their say. Afterwards,

all the index cards can be pinned or stuck to the wall and the participants can help each other with the phonetic transcription of the word into the other languages represented in the group.

Source: ConAct, Language animation methods for the German-Israeli Youth Exchange "Da fällt mir aber ein Stein von den Schultern".



Chapter II

Biography and Identity

At first glance, it can seem quite abstract to use a term like “identity” to refer to the sum of one person’s characteristics. However, upon closer examination, we quickly realize how complex and important the concept of identity is. Our conceptions of ourselves do not only incorporate our personal qualities and characteristics but also our affiliation with certain groups and the characteristics of these collectives. It goes without saying, that concepts of identity strongly influence the dynamics of social interactions between different groups, for example in respect to mutual labeling, categorizations and comparison processes.

The topic of identity has a great relevance for German-Israeli youth groups. This is not only because of the weight of common history but also in view of the last several decades, in which migration has greatly influenced both societies. It is therefore important to explore the diversity of individual and collective identities. It would be too easy – in the context youth encounters – to speak of “the Israelis” or “the Germans” without further investigating what personal history, experiences and affiliations lie behind these categories.

Identity emerges in the interplay of affiliation and differentiation, belonging and borders. Who am I? What defines me? What makes me different from other people; what connects me to them? How do I interact with my environment? When these questions are dealt with together, identity becomes both the subject and the purpose of educational practice. Educational approaches enable youth to be given sufficient space to develop and value their uniqueness, their biographies, and their personalities within the framework of the youth exchange. However, one must always keep in mind that these discussions are centered

around a dynamic variable; identities can always change. They can be exposed to real or perceived threats; they can take fragile forms, develop new aspects and then stabilize again.

Addressing individual and collective identities is a key step in strengthening awareness of diversity in work with young people. Furthermore, the establishment of a stable and positive identity is a prerequisite for being able to open oneself up to engaging with “the Other” without feeling threatened by this “Other.” The topic of identity is thus closely linked to phenomena of discrimination and exclusion, as well as to the goals of empowerment and participation (see **chapter 4** and **5**).

The selected methods enable participants to engage with their own backgrounds and with the many facets of identity. This also includes collective affiliations, for example with family or with their hobby groups. The “**My Family Album**” method makes it possible to gain insight into participants’ backgrounds and the life stories using personal or family photos. The biographical method “**Life Experiences in a Bag**” encourages participants to start a conversation about aspects of their identity and life path so far. In this way, it becomes possible to realize and appreciate individual differences between participants, thereby understanding their complex personalities in a more nuanced way. When utilizing the methods, however, it also becomes clear what connects us despite all our differences – this provides an opportunity to build bridges between groups that at first glance may seem quite different. The “**Identity Pizza**” method, in which participants share personally significant objects, can help to establish a sense of intimacy in the group, enabling participants to reflect on the complex connections between individual and group-based identity, community and belonging.

8 Identity Pizza

Overview:

This is a biographical method for creating an opportunity for participants to get to know each other more personally. With the help of a few personal items, the participants reflect on the complex relationship between personal and group identity, community and belonging. The method creates also a group dynamic that helps the participants feel safe and at home.

Objectives:

- Foster diversity among the participants
- Understand the complexity of personal/group/national identity
- Discover interesting information that makes each participant unique
- Create intimacy between participants by sharing personal items
- Enable biographical learning by using personal items



90–120 minutes



10–20,
Age: 14+



Markers, 2x2 m brown or white flipchart paper taped to the floor with a "pizza" shape drawn on it.

Process:

Phase I – Introduction of Objects

In advance of the exchange program, the facilitators ask the participants to bring with them 2–3 personal objects. These should be items that are important to them, that represent them or that can tell the group something about them.

Each participant introduces the objects that they brought, explaining why they chose these specific items. After the introduction of the 2–3 objects, the participant places them on the "pizza" and names the category of the "slice". For example, the necklace that a participant got as a birthday present from their mother goes on a slice called "family"; a favorite book goes on the "hobbies" slice, items such as a passport or an identity card go in categories such as "homeland" etc. The next participant follows and either adds their items to an existing category or defines a new one. This allows every participant to define for themselves how they relate to their items. So, an identity card could go on the "homeland" slice, or in a new category such as "background" or "travel". This aspect of the method cultivates diversity among the group and encourages expression of personal affiliations. At this point, the participants only listen to the introductions and the categorizations.

Phase II – Group Discussion

During the activity, more and more objects accumulate on the pizza. Several categories and identity levels will appear on the pizza: nationality, community, family, history, religion and/or beliefs, hobbies, sports, youth movement, school, relationships, memories, habits and so on. In this phase, the participants can decide to change, add or reframe categories. Sometimes participants may want to add more aspects to the objects they have already introduced.

After all the objects have been placed, the participants can ask specific questions about certain objects/categories. This can trigger another round of changes, and the participants should have the opportunity to make them.

Phase III – Summary

At the end of the activity, the facilitator points out the key elements of the method:

Identity is a complex structure which consists of several aspects. In addition, the relation between personal and communal/national or social identity is very complex. This is why it is sometimes difficult to place an item in one single category. The facilitator can point out that we participate in creating our own identity and at the same time are constantly being influenced by external factors which shape us.

It is recommended that the summary be kept as short as possible to leave time for the participants to think about the process and how it made them feel, either on their own or in the large group.



Educational tip

As this is a time-intensive method, it is recommended that the suggested number of participants is not exceeded. Nevertheless, as this is an intimate and trust-building process for the whole team, it would be best to keep the whole group together.

Source: The method was developed by Yair Rubin and Dorit Levy as part of the group creation process in the Israeli youth organization Face to Face.

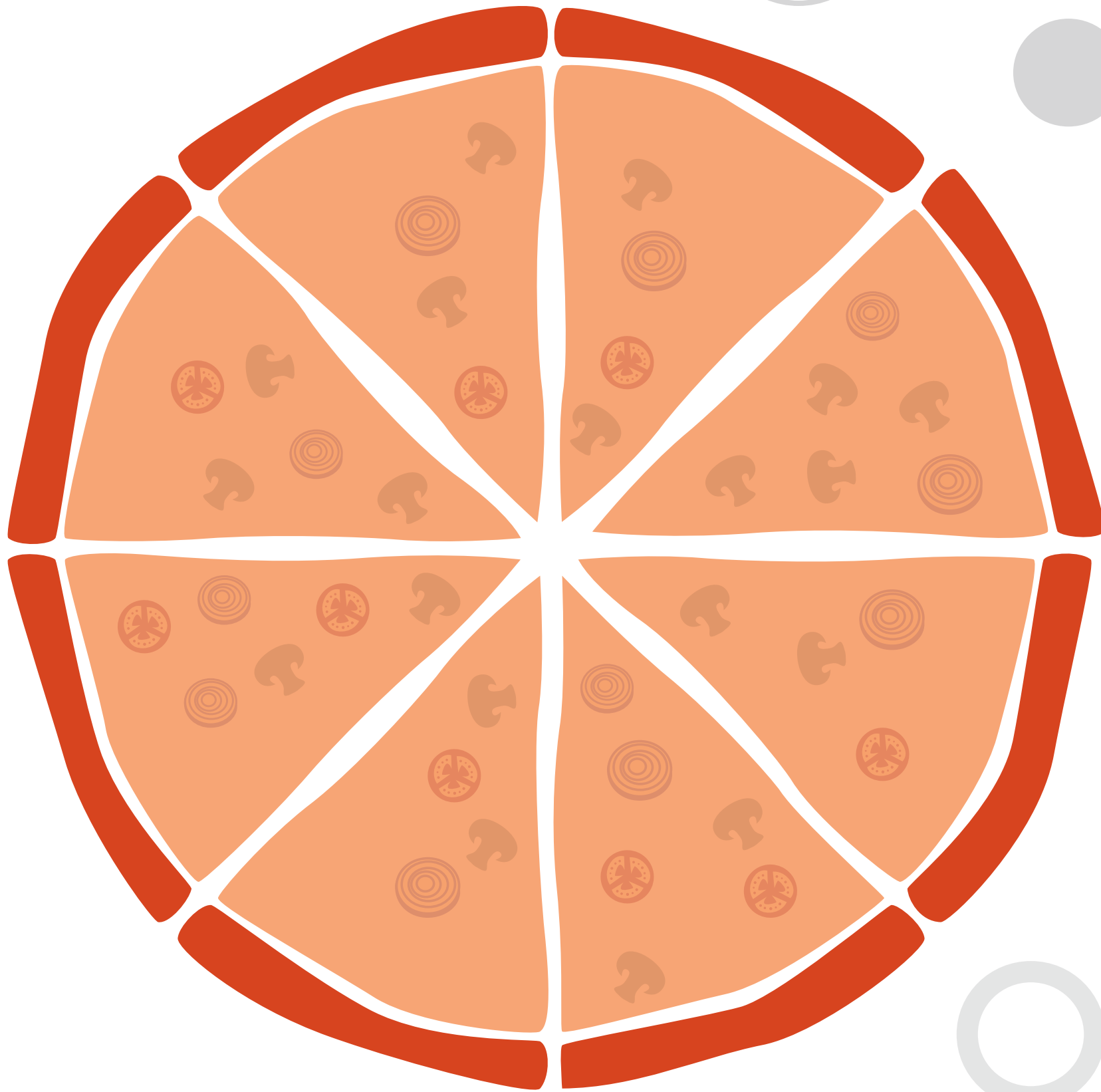


Photo Gallery

Overview:

The participants use personal pictures or photos of their families to give a first outline of their background, their upbringing and their socialization environment. They find out about special moments in each others' lives, learn about customs and rituals, and discover similarities and differences in their biographies.

Objectives:

- Make the diversity and mosaic of biographies and memories visible
- Discover interesting information that makes each participant unique
- Create intimacy between participants by sharing personal pictures and stories
- Understand the variety of customs and rituals within each national group



75 minutes



10–20

Age: 13+



Photos, index cards, pens

Process:

In advance of the exchange program: The organizers ask the participants to bring with them a number of favorite photos of them or their family, at least 3 or 4. These could be photos from their childhood,

holidays, their family or any other picture which they would like to share with the others in the group.

At the exchange program: The facilitator asks the participants to gather all the

photos and place them on the floor. The participants take a few minutes to look at all the photos together. Then they are asked to rearrange the photos according to topics and write a headline for each topic. For example:

Me and my friends

My summer vacations

My first day at school/work

My birthday party/family celebration

My hobbies

My Baptism/Bar*Bat Mitzva/Confirmation etc.

My travels

While they are rearranging the photos, the participants can ask questions about them and talk to each other as they create a small photo gallery.

The participants sit together in a circle around the photo gallery. At first the facilitator asks each participant to present one picture which is the most meaningful to them. This way, every participant gets to share something about themselves. Then the facilitator moderates a group discussion with the help of the following questions:

- Did something surprise you?
- Were there any photos where you didn't know what it was showing? (For instance, a picture of the Jewish Mimouna, the Muslim Sugar Feast or the Christian Easter Sunday.)
- What kind of similarities or differences did you spot?

- Do you know any stories related to something you saw in the picture, something you had heard of before? (For instance, a Schultüte¹ which is easily recognizable for participants coming from Germany)

In the German-Israeli context, the photos can reveal a great variety of stories: Depending on the origin of their family, the participants from Israel could talk about different rituals and customs which are common in their family. The pictures of participants from Germany can be very different if the participants grew up in the West, in the East or even in a different country. The childhood of a participant from a big city could look very different than the childhood of another participant who grew up in a rural area. Yet there could also be great similarities in the way they celebrate birthdays or in the hobbies they have. Lots of fascinating information comes to the surface during this moderation round. This strengthens the connection within the group and raises awareness about the variety of stories that exist even within a seemingly homogenous national group.



Educational tip

The facilitator can use a smartphone to take digital pictures of the participants who forgot to bring their photos with them and print them before the activity/exercise starts.

¹Children in Germany receive a "Schultüte" (cone shaped bag filled with sweets and toys) on their first day of school.

Life Experiences on a Bag

Overview:

This is a biographical method which enables participants to reflect on things that their identity consists of, important milestones in their life, things they are happy to share and other things that they prefer to keep to themselves.

Objectives:

- Reflect on elements of personal biography
- Encourage participants to express themselves in creative ways
- Give space for expression of different characteristics (language, ethnicity, religion etc.)
- Get to know each other's stories
- Cultivate existing diversity within the group



60 minutes activity and
30 minutes discussion



10–20
Age: 13+



The materials in this method are very important. The facilitators must ensure that the materials provided reflect the diversity among the group.

Paper bags – one for each participant –, pens, paints, travel magazines, newspapers with diverse content, ethnicities and languages such as Hebrew, German, Arabic, Turkish, Greek, Italian, Russian etc., national and international flags or other symbols – such as the rainbow flag – comics, postcards, stickers, glitter, printed emoji, natural items such as leaves or twigs, glue, scissors.

Process:

The participants receive an empty paper bag. They are asked to decorate it so that it says something important about themselves and/or their life experiences, or shows something related to their personal biography, past or present.

The participants start decorating the bag from the outside with the materials provided. If they wish, they can also decorate the inside or fill the bag. Inside the bag they can put things which are intimate or important to them; things that they are happy to share with others or things they prefer to keep to themselves. At the end, they themselves decide whether they want to close the bags or not.

The following orientation questions can make it easier for the participants to create the bags:

- What is important for me?
- What does my biography consist of so far?
- What makes up a big part of who I am? (My languages, my background, my religion, my hobbies, my dreams, places I have travelled to?)
- What have I achieved and would like to share? What would I like to achieve?
- Are there things I don't like sharing with others?

After they have completed their bags, the participants exhibit them in a visible place in the room. They all take a look at the bag exhibition. Afterwards they sit

together and reflect on the process. The facilitator asks the following questions:

- How do you feel about the exhibition?
- Which bag attracted you and why?
- Which was similar to yours?
- Which bag made you wonder and which would you like to ask a few things about?
- Which one would you like to look inside?



Educational tip

1. This method is really enjoyable for the participants and is suitable for a laid-back hour when they can create their bags by themselves and at the same time share materials with each other. The method can be used at any time during the exchange process and is also suitable for an opening session related to the topic of identity.
2. If the number of participants exceeds 20, it is recommended to split the group into two.

Source: <http://methodenpool.uni-koeln.de>
This method has been adapted for the purposes of the German-Israeli Youth Exchange.

Identity Circles

Overview:

This activity helps the participants to reflect on and prioritize the things that make them who they are and that are important to them. What at first sight seems to be a homogenous group of people can turn out to be a colorful collection of different personalities as the participants reveal multiple layers of their identities with the help of their own personal criteria.

Objectives:

- Find out how each participant defines what is important to them
- Enable the participants to understand themselves as unique individuals
- Nurture diversity in a seemingly homogenous group
- Recognize the differences/similarities within the group
- Open up a dialogue on stereotyped views of others

Process:

Each participant receives a copy of the prepared worksheet for the activity. The participants are asked to imagine that their identity is like an onion consisting of a core enclosed in several layers/concentric circles. Each circle represents a personal quality, an affiliation or a characteristic which contributes to the overall identity. The participants take a few minutes to gather as many features as they think are necessary to best describe themselves. In the first step, they write these characteristics down in no specific order or hierarchy on a piece of paper.

The following characteristics can help the participants gather their thoughts:

- Roles in life (daughter, brother, student, father, friend, etc)
- Birthplace
- Residence

- Language(s)
- Religion
- Gender
- Social status
- Citizenship(s)
- Member of a minority/majority
- Hobbies
- Studies/Profession
- Physical (dis)ability

After collecting all the characteristics and affiliations which represent them, the participants are asked to put them in order, starting with the most important characteristics and affiliations and going through to the ones that are the least relevant. They can add as many new circles as they think are necessary.



90 minutes



10–20
Age: 13+



A copy of the worksheet
for every participant, pens





The participants should focus only on the characteristics which are valid for them personally and not on how the people around them perceive them. When everybody has finished filling out their sheet, they come back to the circle and share their results.

Each participant has a few minutes to present the three circles which are the closest to the core of their worksheet.

After everyone has finished presenting the three main circles at the center of the image, the moderators lead a discussion with the help of following questions:

- Was it hard for you to decide which characteristics are the most important and which less?
- Was it easy for you to find categories which you identify easily with?
- Which categories did you come up with first? If they are important for you, why?
- Do you think someone else would have put your categories in the same order?
- Is the way you prioritized the circles similar to the way that people around you perceive you?



Educational tip

In the last part of the activity, the facilitator has the chance to raise awareness of the multi-layered nature of personal identity. This is especially valuable in bilateral groups where there is often the perception that each side is a homogenous group. Accordingly, “the Israelis” have more or less specific characteristics and “the Germans” are also seen as embodying a list of certain stereotypical expectations. After the presentations of their circles, the participants have the chance to reflect on the fact that the components of each person’s identity are often unique, and even if the components themselves are the same, the importance they have in the participants’ lives can be totally different. Participants can for instance realize that religion for a Muslim/Jewish/Christian doesn’t necessarily play the most important role in that person’s life, or that a participant in a wheelchair doesn’t actually see their disability as a burden in their daily life.

Chapter III

Dealing with History

Dealing with the history of National Socialism and the Shoah has always been a central element of German-Israeli youth exchange and will continue to remain so going forward. The National Socialists' terrible crimes and the fates of millions of people who were persecuted and murdered because of their ethnicity, sexual orientation, or political views must not be forgotten. Given these events, it is the universal responsibility of all humans to learn from history, to fight racism at all times and in all places and to protect minorities from discrimination.

However, in addition to conveying historical knowledge, a further question arises: how can we and how do we want to appropriately remember this history? How can we commemorate the victims in a dignified manner, together with (young) people from Germany and Israel? How can we establish common reference points between the history of the time and its present-day significance? What kinds of calls for action can we initiate for our contemporary lives in open, democratic societies?

As the history of National Socialism fades farther into the past, it has become more difficult to find authentic voices that can provide eyewitness accounts of the time. In many cases, encounters with eyewitnesses have already been replaced with other methodological approaches. Young people participating in exchange programs are already part of the third and fourth generations after the historical events of National Socialism. In the past, German-Israeli encounters primarily brought together the direct descendants of victims and perpetrators; today, young people with diverse individual and collective identities are participating in these encounters. Both German and Israeli society are becoming more diverse. Consequently, youth exchange experts must design methodological approaches that enable the establishment of relevant points of reference for all youth.

A diversity-conscious confrontation with history should therefore pursue a number of objectives. On the one hand, it is important to comprehend and convey the history of National Socialism and the Shoah as part of a global history. In this way, youth without family ties to Germany or European Judaism can still find meaningful connecting points to the history. In line with a subject-oriented perspective it is also important to open the space for diverse histories and memories, without – in doing so – calling into question the singularity of the Shoah or pushing the history of National Socialism into the background. Some youth may have personal histories that include stories of pain, escape and displacement that deviate from dominant narratives. In the educational work it is important to give space to their stories as well. This would enable furthermore to raise their interest and empathy for the victims of National Socialism. These are important steps for German-Israeli youth groups in order to prepare and conduct together a commemorative ceremony in Israel or in Germany.

In this chapter we present four methods that provide suggestions for educational work that engages with these challenging topics. For example, the **“River of Life”** enables participants to experience history as part of their individual memories and their diverse, collective memories, experiences and learning processes. In the **“Tracing History”** activity, youth are encouraged to learning more about the topic through cross-generational work with their own family biographies and additional individual approaches, as well as to acquire historical knowledge through participatory learning processes. We recommend the use of the **“Remembering Together – Building Bridges”** handbook in order to encourage a serious discussion of the memory of the Shoah and the examination of this history within the scope of German-Israeli youth exchange. In this handbook, facilitators will find comprehensive materials for designing various program units that will make both a common confrontation and a meaningful remembrance of this history possible in the exchange group.

River of Life

Overview:

This activity enables creative reflection on individual and collective memory, experience and knowledge related to the Holocaust and to the shared history of Germany and Israel. At the same time, it reveals the diversity that exists within a group of people and the different ways that members of group experience certain memories. The activity can be used during the preparation stage in Germany and Israel respectively, as well as during the actual exchange program.

Objectives:

- Facilitate an in-depth get-to-know session between the participants regarding individual and collective memory
- See history as part of personal and collective memory, experience and learning processes
- Foster different levels of historical memory and knowledge
- Reveal the diversity and mosaic of biographies and memories
- Emphasize the potential of creating and expanding one's personal path and knowledge

Process:

The facilitators briefly introduce the method:

"Imagine your life like a river that starts from a spring and flows continually towards the sea; sometimes it is a quiet stream and sometimes it is a raging torrent; sometimes it looks like a pond, sometimes it takes the form of a waterfall."

Each participant is given a sheet of A3 paper and takes 20 minutes to draw their River of Life. The following instructions lead them through the process:

- Mark the most important stations along the river and make short notes around them (mark with black pencil).
- When, where and how did you first come into contact with Jewish people, culture, history, religion or Israel/ German people, culture, history or Germany? Be as specific as possible and try to name places, names, book titles, films etc. (mark with blue pencil).
- When and where did you first come into contact with the history of National Socialism/Shoah in your life? Be as specific as possible (mark with green pencil).
- When, where and how do you commemorate the story and the victims of the Shoah? Be as specific as possible (mark with red pencil).

Participants work alone on their own piece of paper and focus on their personal memories, experiences and knowledge. Afterwards, they present their River of Life to the group.

For preparation sessions before the exchange: Each participant has 5 minutes to present their River of Life and answer questions. Make sure to arrange short breaks if needed.

During the exchange program: If the number of participants exceeds 15, it is recommended to split the group into smaller working groups, including one facilitator per group. Each participant has 10 minutes to present their River of Life and answer questions.

After the presentations are over, the participants retain their Rivers of Life and put them on show in the seminar room. During the exchange, participants recall often things which they heard during the presentation and refer to them again. Many of the remarks can be used for further exchange on the selected topics and can underline the difference between and variety of personal and collective memories, knowledge and experience.



20 minutes individual work and 100 minutes group work



10–20
Age: 13+



A3 paper, colored pencils, crepe tape, 1 flipchart



1. “River of Life” can also be used as a thematic method for an intensive getting-to-know session. This way the group can deal both with topics of the German-Israeli Youth Exchange as well as with other selected topics. For the closing session of the bilateral exchange – after both encounters – the method can be presented as a symbol of development and change which took place during the exchange program.
2. A respectful and trustful atmosphere encourages the participants to engage and communicate about intimate events. It is the participants who choose which events they want to talk about. It is important that each participant gets to say something about their own “river”. The facilitators should participate in the process as well. The facilitators emphasize the fact that the river represents themselves today, at this particular moment. In another stage of life or in another setting, the river could look completely different.

Source: ConAct, Handbook on Memory and Commemoration in German-Israeli Youth and School Encounters „Remembering Together – Building Bridges“.



13 Just Like Any Other Day

Overview:

This activity encourages the participants to reflect on exclusion laws in Nazi Germany and on the impact of those laws on the lives of Jewish citizens. The participants are confronted with the notion of laws as non-negotiable entities. They imagine structuring their daily routine in accordance with the laws, raising their awareness of how laws can lead to discrimination and the exclusion of certain groups of population.

Objectives:

- Reflect on anti-Jewish legislation in Nazi Germany
- Discuss the creation of laws and their impact on society
- Raise awareness of how laws can lead to discrimination of certain groups
- Reflect on the responsibility of the majority to oppose racist laws



90 minutes



10–20
Age: 15+



Flipchart paper, markers, cards
with examples of anti-Jewish
laws, paper, pens

Process:

The group comes together in a circle and the facilitators open a discussion with the help of following questions:

- Why do you think laws are important?
- What do laws achieve and what do they prevent?

The participants collect the most important keywords and write them down in the form of a mind map. They take about 20 minutes for a group discussion.

In the next step, the participants are split into two groups. Each group is asked to create a detailed daily schedule including all the major activities that take place during waking hours. The day can be a regular school/work day, a day on the weekend or even a holiday. Attention should be paid to ensuring that the groups both include participants from Germany and from Israel. The groups take ca. 10 minutes to complete their daily schedules.

The daily schedule should be as detailed as possible. For example:

07.00: I wake up

07.15: I take a shower and brush my teeth

...

08.00: I take the tram to school

10.30: I buy myself a chocolate snack

.....

15.00: I take a walk in my favorite park with my dog

16.00: I go to my football club and play with friends

The two groups come back together and read out their schedules. The facilitators distribute the cards with the anti-Jewish laws written on them, making sure that every participant has one card in their hands. The facilitators should take care to choose laws that are related to the daily life and interests of young people. Each card includes the month or year that each law was introduced. First, the participants are asked to arrange themselves into a line according to the introduction date. The participants are then asked to read their law out loud. If needed, the facilitators explain the law immediately. The participants check how the law affects the activities on their daily schedule and strike an activity off if the law applies to it. For example:

“June 1941 – Jews are no longer allowed to buy soap”

“December 1939 – Jews are no longer allowed to visit sports and athletics clubs”

In these cases, both taking a shower and going to the football club would be struck off the daily schedule. After all the laws have been read and checked, the participants come back to the circle and discuss with the help of following questions:

- How does your daily program look? What is left that you are allowed to do?
- What would your daily life look like if this is all you were allowed to do?
- What new routines would you introduce?
- Would anything require more time than usual?
- How would you prioritize the activities? Would the activities have the same meaning as now?
- Which of these laws made the biggest impression on you and why?

In a last discussion round, the participants are asked to look back at the first

mind map they created and reflect on citizens' role towards discriminatory or racist laws:

- Do the anti-Jewish laws correspond to the keywords on the mind map?
- What impact did these laws have on the Jewish population long-term?
- What impact did these laws have on the non-Jewish German population?
- Can it be that the German citizens were not aware of the exclusion of Jewish citizens, if this was regulated by laws?
- Do you know of any laws which can lead to the exclusion of groups of people in your country?
- How do you react to these laws?

Source: Anne Frank Zentrum. This method has been adapted for the purposes of the German-Israeli Youth Exchange.

One of the goals of this method is to challenge easy answers such as, "They did it because they hated Jews". Therefore it is important to also pay attention to laws which had a supposedly smaller impact on the lives of Jewish people, such as the law forbidding Jewish citizens to buy chocolate. Excluding people from routine activities led to isolation and a breakdown of contact with majority society. Once the Jewish citizens became invisible, it was easier for hate to grow. Similarly, laws which brought the appearance of Jews closer to stereotypical images used in Nazi propaganda – such as laws forbidding them to buy new outfits or shaving cream – served the goal of intensifying fear of them.



1933

Books written by famous Jewish writers, philosophers, publishers etc. are burned in public

April 1933

Germans are told not to buy from shops and business owned by Jews

1934

Jews are excluded from military service

1935

Jews are forbidden to hoist the flag of Germany

1935–1936

Many Jewish students are removed from German schools and universities

1935–1936

Jews are no longer allowed to vote and lose German citizenship

1935–1936

Jews are banned from parks, restaurants and swimming pools

1935–1936

Passports for Jews to travel abroad are restricted

1938

Jews' passports are stamped with a red letter 'J'. Some have passports removed to prevent them leaving the country

1938

Jews are excluded from cinema, theatre, concerts, exhibitions, beaches and holiday resorts

1938

Jewish children are expelled from German schools

1939

Radios are confiscated from Jewish people

1939

Jews are no longer allowed to purchase new clothes

1939

Jews are evicted from their homes without reason and notice

1939

Jewish students are excluded from exams in medicine, dentistry, pharmacy and law

September 1939

Jews are forbidden to leave the house from 20:00 until 6:00 the next morning. In the summer - 21:00-05:00)

December 1939

Jews are not allowed to purchase chocolate

December 1939

Jews are no longer allowed to visit sports and athletics clubs

1940

Jews' telephones are confiscated

1941

Jews are forbidden to leave the country

1941

Jews over 6 are forced to wear a Yellow Star of David with the word 'Jew' written on it

1941

Jews are forbidden to keep dogs, cats and birds

June 1941

Jews are no longer allowed to buy soap

June 1941

Jews are forbidden to buy shaving cream

August 1941

Jews are prohibited from smoking

September 1941

Jews are prohibited from using means of transportation without special approval

November 1941

Cameras are taken away from their Jewish owners

1942

Typewriters, calculators and duplicators are taken away from their Jewish owners

February 1942

Blind or deaf Jews are no longer allowed to wear armbands identifying their condition in traffic

February 1942

Jews are not allowed to receive milk or eggs

Diversity of Memory Cultures

Overview:

History itself cannot be experienced directly. The diversity of contemporary culture(s) of remembrance in Germany and Israel shapes our perception and understanding of the Shoah. These cultures of remembrance are conveyed in family, educational, scholarly, political and cultural contexts in which different narratives play different roles. The distinction between what is remembered and how it is remembered is of the utmost importance. This method helps participants recognize the diversity of memory practices in both countries and reflect on the contents (what) and forms (how) of memory practices.

Objectives:

- Exchange ideas about the concept of a "culture of remembrance"
- Promote reflection on and exchange of knowledge about memory cultures in Germany and Israel
- Differentiate between the object of memory (what) and reflect on the form of memory (how)

Process:

Introduction (10 min.): To begin, the moderators announce the topic of the exercise, "Remembrance Culture(s) in Germany and Israel," and conduct a short brainstorming session with the entire group on the concept of "Remembrance Culture." The brainstorming ideas are written up on a flipchart.

Individual Work (10 min.): Each participant writes down three essential places/forms of remembrance that are either:

- Important to them personally, or
- Important nationally

Full Group Discussion (15 min.): Individual participants present their selections. Afterwards, the moderators ask them the following questions:

- Do the "spaces/places" that you personally consider important play the same role in national practices?
- Do the "spaces/places" that are considered nationally important play the same role in the practices you personally consider to be important?

Group Work (30 min.): The following two questions can be discussed in small, mixed German-Israeli groups:

- Which specific dates are commemorated in Germany/Israel regarding the Shoah?

- At which (real or virtual) places is the Shoah remembered in both countries?

The small groups collect the object of remembrance – (what) is remembered – on red moderation cards and the form – (how) it is remembered – on green moderation cards.

Example I:

What: Yom HaShoah (date of the Warsaw Ghetto Uprising)

How: commemoration ceremonies, standing still during the two-minute siren

Example II:

What: "Stumbling Stones" (remembrance of the fate of those persecuted by the Nazis)

How I: brass plaque embedded in the pavement of the sidewalk in front of the former houses of Nazi victims

How II: citizens' initiatives in which neighbors research what happened in their houses, streets, and neighborhoods

Optional Additions: Pictures of memorial places and rituals are displayed (for example Yad Vashem, Holocaust memorial, "Stumbling Stones," Memorial Day November 9/January 27, people standing still on Yom HaShoah, etc.). The groups can then choose which photos they want to discuss.



90 minutes



10–30
Age: 16+



Moderation cards, pens, if necessary pictures of places of remembrance in Israel and Germany

Note: The use of images and examples is recommended, as the participants may initially find the topic of memory culture abstract.

Photos could also be made available that participants describe as "typical" or "surprising" (based on their experience and level of knowledge).

Full Group Discussion (15 min.): Presentation of group work

Closing Discussion (10 min.):

- What similarities and differences do you observe in the memory rituals (how) of Germany and Israel?
- What similarities and differences do you observe in the objects of memory (what)?

The participants think back to the flip chart where they documented their brainstorming session on the concept of a "culture of memory," and the moderators ask:

- What is important to you in your culture of remembrance?
- Is it possible to find a common form for these memory cultures in the design of a bi-national memorial ceremony for the group?

Source: ConAct, Handbook on Memory and Commemoration in German-Israeli Youth and School Encounters „Remembering Together – Building Bridges“.

Exchange and reflection on memory cultures in both countries should help the group of German-Israeli exchange program participants come up with its own ideas about a joint commemoration ceremony. The aim is not to distinguish between "good" and "bad" commemorative rituals, but rather to design a commemoration ceremony that does justice to as many members of the group as possible. The ConAct publication "Gemeinsam Erinnern – Brücken Bauen" (Remembering Together – Building Bridges Together) contains numerous materials for that can aid in the development of a more in-depth approach to the remembrance of the Shoah and the design of a joint commemoration ceremony as part of the German-Israeli youth exchange.



Tracing History

Overview:

Forms of decentralized remembrance are becoming increasingly important in efforts to give young people access to the history of National Socialism. The search for historical traces is a didactic approach that resembles the composition of a historical puzzle. It uses various media and techniques to create individual approaches to historical knowledge, thereby allowing young people to actively participate in the "securing of evidence" and history(s). In Israel, researching one's own family history is an integral part of both formal teaching and the collective narrative of Jewish mainstream society. In Germany, on the other hand, the search for historical traces is primarily guided by the history of places of residence or of specific people and is conducted within the framework of a project day, typically outside of a school context. Family biographical work tends to take place in the private sphere. With this guideline, we want to encourage the use of the historical tracing method as a joint and participatory learning process in German-Israeli youth encounters – whether in projects lasting several months or as one program component among others.

Objectives:

- Animate participants to engage in cooperative and participatory learning
- Perceive history/the past as part of a personal and/or collective memory, part of experiences and part of a learning process
- Recognize different perspectives of historical memories as narratives
- Encourage young people without a direct biographical connection to discover the history(s) behind the places and the diversity of biographies and memories by searching for (historical) traces
- Acquire historical facts and convey historical knowledge
- Strengthen young people's sense of personal responsibility and action
- Enable dialogue between generations and contact with contemporary witnesses
- Reinforce awareness of experiences of discrimination and regard for resistance and civil courage



Depending on the topic/question and form of presentation, a search for traces can last several weeks, or even two to six months. It is worth making use of regional or local opportunities for historical tracing related to the National Socialist period (e.g. digital or analogue exhibitions, eyewitness interviews, audio walks, "stumbling stones," geocache tours). This way, tracing can also be integrated into the youth exchange as a daily or even several-hour program unit.

Note: This method requires time-consuming and patient preparation by the accompanying teachers. This applies in particular to a historical search for traces that has already begun in the run-up to the youth exchange and whose documentation and presentation will be completed jointly during the youth exchange.



Any group size

Age: 13+



- Depending on topic and access as well as documentation purpose: content-based worksheets, introductory films, mobile phone cameras, voice recorders, rechargeable batteries, CDs/DVDs, etc.
- Depending on form of presentation, e.g. for wall newspaper, exhibition, lecture, geocache, audio walk: PC, projector, projection screen, lectern, headphones, or loudspeakers

Note: Additional costs should be calculated to account for necessary consumables and presentation materials.

Process:

Searching for traces means looking closely and observing – and seeing more than is obvious at first glance. The search for historical traces relating to the time of National Socialism and the Shoah is intended to show young people the various levels of the history(s) of places and/or biographies. In addition to imparting historical knowledge, this didactic approach aims to actively involve every young person and encourage them to independently engage with this time and its people. This also helps the effects of the history(s) studied on the present and the future to become clear.

Traces are gathered and historically classified with the help of applicable specialist literature and contacts at libraries, archives and museums, as well as contemporary witnesses. These sources can also serve as jumping off points for further traces. A historical traces search can be designed using a variety of pedagogical exercises: mind mapping, brainstorming, biographical work in small groups, writing workshops, interviews, and much more.¹ The traces can then be presented in the form of an exhibition, a lecture, a photo book, or a digital educational trail (or a number of other possibilities).²

Further information for German-Israeli exchanges: A search for the traces of Nazi history may have its starting point in a physical place in Germany. However, it can also have its starting point in a person or biography in Israel and then "lead back" to Germany. It can be helpful to use a finished historical trace search project as a starting point for one's own search. For example, many cities in Germany offer tours that delve into

the city's former Jewish life. There are many projects on schools and their former Jewish pupils or on former Jewish neighborhoods, such as the well-known "Stumbling Stones" project.

Every search for historical traces can be divided into the following stages:

1. Identifying the topic
2. Formulating the question
3. Creating a timetable (deciding on duration, tasks, and responsibilities)
4. Research (archives, evaluation of sources, literature)
5. Contemporary witnesses
6. Display/presentation format

Every German-Israeli search for traces requires both a topic and a central question to explore. In most cases the starting point is obvious: the residence, the school, the house on the street that the participants walk past every day. There are countless geographical places that one can use to find out about and speak about Nazi history. Usually it is the people who are connected to a place that are most worth speaking about.

This sort of research can also lead to one's own family history during the Nazi era. A cautious approach is therefore recommended in the context of German-Israeli

¹ Chapter I and III from the handbook may be helpful when embarking on a historical search for traces.

² An illustrative selection of the results of historical trace searches can be found in the diagram and bibliography to this chapter on pages 68–71.

youth encounters. While the search for traces within the family is widespread in Israel, this is not always the case for all participants in Germany. If family biographical research is planned, it should commence in the run-up to the exchange program, and it should likewise be part of the preparatory process on both sides. During the program it is important to be sensitive to the common thinking in "successor generations of the victims" and "successor generations of the perpetrators". Not all participants identify with this, and a nuanced approach towards diverse family histories may help them critically examine this way of thinking. It is therefore recommended that the German and Israeli group leaders address the backgrounds and traditions of commemoration and remembrance in both societies before facilitating a joint search for the traces of family biographies. The discussion in the group should always focus on asking to each other; this contributes to a sense of common understanding and coming together through the individual family histories and their contemporary significance for the participants. The goal must always be to work together to discover the contemporary significance of this history and possibly also to gather inspiration for action that can be taken in the present (cf. Chapter 3, Practical Guidebook Part 1).

To get started, the educators on the German side can raise following questions:

- Where do you live?
- Which places/people would you like to know more about?
- Do you know anything about the name of the street where you live or

where your school (or places you commonly go) is located?

- Who used to live/work/go to school there?
- What was there during the National Socialist period?
- What happened there during the Nazi era?

Further example questions that also involve the Israeli participants:

- Think about where and in what form your city remembers/memorializes the period of National Socialism / the Shoah. What is documented there? Who is remembered there and how?
- Consider whether you know about any places of persecution or resistance in your city. Who is remembered there and how?
- Think about what common interests connect you and what places or people you associate with them. What is the history of your club or school? Do you know the history of your sports team? What did the teachers and people from other professions do during the Nazi era?
- Also consider whether you know Jewish personalities who are also remembered in Israel who were born in Germany or in other European countries. Perhaps these are people who made their names in politics, science, or culture and after whom a square or street is named in Germany or/and in Israel. Ask yourselves if there are historical overlaps/matches with the Israeli group. Are people living in your city in Israel who had to flee Europe, were persecuted and survived?

Next, all the information that the participants have thought up or found is **assembled in one place**. Most of the time the areas that require more research will already be obvious. During this phase of the project, youth can be assigned specific tasks depending on their individual strengths and interests. These tasks include researching online or at the library, watching films, interviewing people, writing, drawing, or designing. For example, a person who can speak several languages can access additional sources. Good time management and a comprehensive overview of required steps are immensely important if something is to be presented at the end of the search.

After this initial gathering of information and the **distribution of tasks**, the search or **research** begins. This can take place on-site: What does the area/place look like today? Did it look like this in the past? What has changed? What does the surrounding environment look like? Are there commemorative plaques, information panels, or name plates that make reference to the place's history? In smaller communities and cities there will often be a knowledgeable local researcher as well as additional city and state archives. Does

the place have its own archives? Is there a local history museum or a history association that deals with Nazi history? Can we involve our Israeli partners in the search and consult archives there? Searches can be carried out in local state and city archives, in the archives of our own organizations and towns, as well as supra-regionally in the German Federal Archives, at the International Tracing Service Bad Arolsen, at memorial sites, museums and other places of remembrance. It is also worth consulting contemporary witnesses, libraries, books and the Internet.

The research is **documented** as it is collected in order to prepare for the final phase of the project: **the presentation**. The form of presentation is chosen at the beginning of the project and depends on the topic, the amount of time dedicated to the project and the amount of material that is available following a preliminary research phase. Everything is possible, from lectures, a newspaper article, short films, and interviews with contemporary witnesses to city walks and exhibitions, as the selection in the appendix shows.



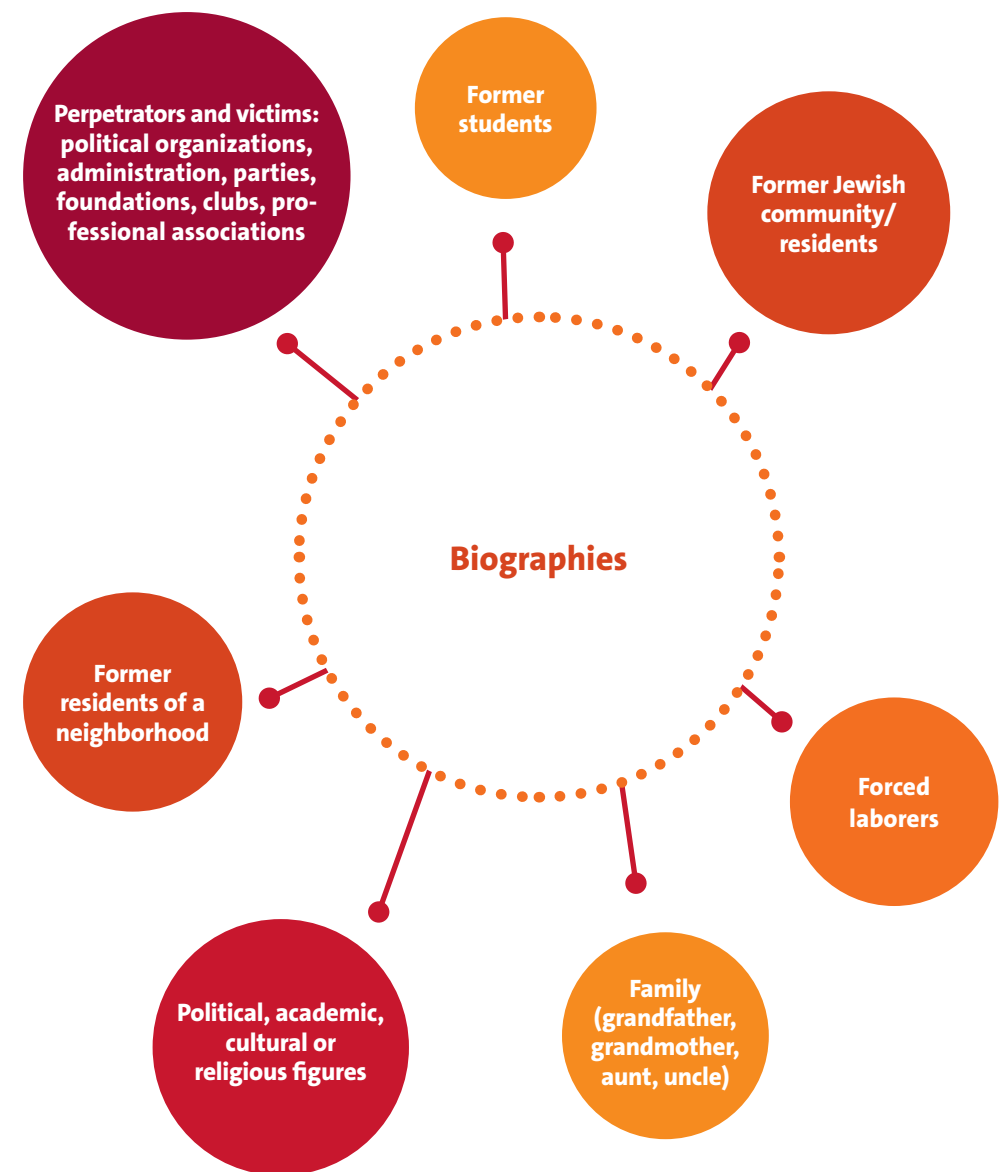
Educational tip

1. The following points should be taken into account when searching for historical traces with German-Israeli exchange groups:
 - The identification of the topic and formulation of the question, as well as the research itself, should be jointly determined, and this must take place before the youth exchange begins.
 - The approaches are different due to the different connections to the history of National Socialism (history(s) of the perpetrators and locations of events in Germany, history(s) of Jewish victims in Israel).
 - Because of their different backgrounds, both countries enable access to different sources. Being able to conduct research on the spot in Israel provides more material, more clues and, if necessary, contacts to living contemporary witnesses.
 - The variety of different experiences/individual references and approaches to the history of National Socialism present in a group means that participants will represent a variety of perspectives. It is important to be as open as possible to all of these perspectives so that the search for traces is interesting for all participants.
2. A search for traces can be conducted to learn more about different groups that were persecuted during the Nazi era. It is important here to find points of contact with the youths' own lived realities in order to clearly demonstrate how the past impacts the present.

It may also be possible to search for traces of other periods in German history or the history of the State of Israel. The history of German division and/or the reunification of 1989/90 are good options for Germany. Given that both countries can now be considered "migration societies," the relationships between migration and place and the migration histories of individuals can also be investigated and presented.

Diagram – Topic Selection, Approach

Historical Search for Traces (National Socialism/Shoah-era)



The search for historical traces requires a process, resources, and contacts, as well as time

- Historical sources, original documents, Internet research
- Archives, libraries, and museums
- Memorials and memorial sites, places of remembrance
- Video interviews with contemporary witnesses

- Photos, other visual images, publications, newspapers, minutes, letters, film material

The following forms of documentation/presentation are possible (goal): exhibition (analogue and digital), video interviews, short films, audio walks or digital educational trails, city tour, geocaching tour, lecture, publication, artistic piece – artwork, joint commemoration ceremony.

Suggestions for and experiences concerning the historical search for traces (sources and links)

A wide variety of sources is available on the internet, including newspaper reports on family biographical tracing, online exhibitions, and project websites on regional historical tracing of the National Socialist era, as well as resources and research manuals. The sources and links listed here are only a selection and are intended to serve as a starting point for your own historical search.

Resources and Guidelines

- Federal Agency for Civic Education (Bundeszentrale für politische Bildung, or bpb), Topic - Search for Traces: www.bpb.de/lernen/projekte/geschichte-begreifen/42310/spurensuche?p=all
- Learning with documents – Educational work with ITS (LaG Magazine from June 27, 2018 (06/18): <http://lernen-aus-der-geschichte.de/Lernen-und-Lehren/Magazin/14079>
- Worksheets on historical project work. Guidelines for students (downloadable brochure): www.koerber-stiftung.de/media-thek/arbeitsblaetter-zur-historischen-projektarbeit-1165
- Historical Tracing Project lead by the Saxon Youth Foundation (“Help with History Traces,” downloadable): www.saechsische-jugendstiftung.de/programme-projekte/spurensuche/downloads-spurensuche

Historical Tracing Projects:

- National Socialist Family History: www.ns-familien-geschichte.de/
- “Stumbling Stones”: www.stolpersteine.eu/links/
- Study Circle on the German Resistance 1933–1945: www.widerstand-1933-1945.de
- Results of a practical research project entitled “Sites of Memory. Forgotten and intertwined histories”: www.ash-berlin.eu/forschung/forschungsprojekte-a-z/erinnerungsorte/
- Searching for Traces – Finding Traces, Learning from History, Project: <http://lernen-aus-der-geschichte.de/Lernen-und-Lehren/content/4354>
- School project entitled “Hist-o-mat” at the Institute for the History of the German Jews (Institut für die Geschichte der deutschen Juden, or IGdJ), Hamburg: www.geschichtomat.de/

German and International Memorials, Places of Remembrance, and Archives

- Holocaust Memorials. Monuments, Museums and Institutions in Commemoration of Nazi Victims www.gedenkstaetten-uebersicht.de
- Memorials. On the material and special performance of National Socialist memorials – A photo documentation www.gedenkorte.net/

- European Memorial Sites, 1933–45: www.gedenkorte-europa.eu/
- International Tracing Service Bad Arolsen: www.its-arolsen.org/
- German Federal Archives: German Reich 1933–45: National Socialism: www.bundesarchiv.de/DE/Navigation/Finden/Epochen/Deutsches-Reich-Nationalsozialismus/deutsches-reich-nationalsozialismus.html
- Yad Vashem. The World Holocaust Remembrance Center, Education and E-Learning: www.yadvashem.org/education.html

Exhibits, Geocaching, and Audio Tours

- “Searching for Traces.” Jewish Schoolgirls and the National Socialist period at the Maria Theresia School in Augsburg www.datenmatrix.de/projekte/hdbg/spurensuche/index_extern.html
- Past[at]present. History in Format: <http://past-at-present.de/>
- National Socialist Family History, Digital Educational Trail: www.ns-familien-geschichte.de/themen/digitaler-lehrpfad
- “Peace and Reconstruction Community” resistance group (Luckenwalde), geocaching tour: www.zeitspuren-luckenwalde.de/geocaching/
- In the Footsteps of Janusz Korczak. Results of a History Trace on the Life and Works of Janusz Korczak: <https://jkorczak.wordpress.com/>

Video Interviews

- Yad Vashem. The World Holocaust Remembrance Center, Education and E-Learning: www.yadvashem.org/education/educational-videos.html
- Centropa. Center for Jewish History: www.centropa.org/
- United States Holocaust Memorial Museum: www.ushmm.org/learn und www.ushmm.org/outreach/en/media_list.php?MediaType=OH
- Forced Labor Online Archive (Freie Universität Berlin): www.zwangsarbeit-archiv.de/
- Federal Agency for Civic Education, video interviews: www.bpb.de/lernen/projekte/geschichte-begreifen/42318/video-interviews?p=all

Films

- “Remember, but how? Challenges for the Memorial Pedagogy of Tomorrow,” 2012 www.bpb.de/mediathek/143108/erinnern-aber-wie
- “My family, the Nazis, and me,” R: Chanoch Ze’evi, 2012: A very personal and moving documentation from the director about the children and grandchildren of one of the most well known Nazi perpetrators: www.dailymotion.com/video/xrk987

Chapter IV

Discrimination and Exclusion

Young people from Germany and Israel have a lot in common, yet every participant brings their own individual characteristics to a youth exchange program. Young people vary, for example, with regard to their ethnicity, religion, cultural identity, their sexual orientation, and/or their political views. This diversity can function as a starting point for interesting and rewarding discussions and it can be a valuable part of group experience – at the same time it can lead to both apparent and less obvious forms of stereotyping, discrimination, or even exclusion of participants.

When differences between people lead to marginalization of individuals or groups, youth exchange facilitators are confronted with topics that they must take seriously and address. This requires that facilitators recognize discrimination – in mainstream society and within the groups of youth that they work with.

Raising awareness of this topic is important because discrimination is often subtle and can take different forms. Most people cannot claim to be completely free of it. We often ostracize other people without intending to or realizing that this is what we are doing. Certain ways of behaving and verbal images are often used in an almost automatic way. Structural and institutional discrimination is firmly established, based on norms and rules that reproduce power imbalances. Racism, anti-Semitism, and sexism are deeply ingrained and learned elements of our culture, across different communities and time periods, and they affect interactions between individuals.

What can youth exchange facilitators do about this? As challenging as this may be, facilitators are encouraged to confront situations and structures of discrimination, raise awareness on these topics and understand the mechanisms that exclusion is based on. The objective is to empower all participants to engage in sensitive and reflective personal interactions with one another.

The selected methods in this handbook can offer useful tools for confronting different types of discrimination. For example, the **“Language and Discrimination”** activity encourages participants to think about everyday figures of speech and expressions and to discuss how targeted people may feel by being addressed with these expressions. Changing the perspective sharpens the level of awareness within the group and leads to a more sensitive use of language.

Discrimination always targets specific groups of people; that is why it is so stable. Where there are people who are being marginalized and deprived of their ability to participate, there will be people who enjoy privileges because of this marginalization and deprivation. A major challenge is therefore to recognize these privileges without feeling guilty about them. Implementing methods such as the **“Talking Chairs”** addresses this challenge directly. The methods provide suggestions for how facilitators and participants can exchange ideas about privileges, recognize forms of discrimination and enable all participants in the group to feel that they can participate and be appreciated equally. Ultimately, all participants benefit from a conscious approach to forms of discrimination; almost all of them have experienced marginalization or exclusion on the basis of a particular personal characteristic.

16 Discrimination is...

Overview:

This activity introduces the terms and concepts which will be used in the activities dealing with discrimination and exclusion. The facilitators can find out how much understanding exists in the group and build on that before moving on to more demanding activities.

Objectives:

- Introduce the topics of discrimination and exclusion
- Activate existing knowledge of the topics
- Raise awareness of differences between terms
- Agree on definitions to describe structures of inequality



60 minutes



10–20
Age: 15+



Flipchart paper,
marker

Process:

The facilitators start the activity with a brainstorming session based on this question:

“Where could discrimination exist among young people in my school/youth club/community?”

The participants collect the most important keywords and write them down in the form of a mind map. Afterwards, the participants are put into mixed groups of 4–5 people, and each group receives a flipchart paper and markers. Taking the following questions as a basis, the participants talk to each other within their groups and on the flipchart paper make notes which are clear and easy for everyone to read:

- How would each of you define discrimination?
- Who discriminates against whom?
- Why does anyone discriminate against someone else?
- In what way can discrimination happen?
- Where does discrimination lead?
- Why is it sometimes difficult to recognize discrimination?
- Can you remember a situation where you felt discriminated against by someone else? If you feel comfort-

able talking about it, please share it within your small group.

- As a group, please come up with a definition of “discrimination” that is as short and precise as possible and which all of you can agree with.

The participants have 20 minutes for this activity. Afterwards they come back to the bigger circle and each group has ca. 5 minutes to present the results of their brainstorming, as well as the definition they came up with.

When all presentations are complete, the facilitators can discuss how easy or difficult it was for the participants to come up with a single definition of “discrimination”. If they wish, the participants can take a few more minutes to think if they would like to add anything to their definition. They are asked to write their definitions on a sheet of flipchart paper so that everyone can read them and hang them visibly in the room. During the rest of the activities related to “Discrimination and Exclusion,” the participants can return to the definitions and discuss any new parameters they discovered during the process.

Language and Discrimination

Overview:

It is not unusual to encounter stereotypes in phrases such as, “That’s how Germans/Israelis are!” when groups from the two countries come together. Such stereotypes are often common even among educators. This activity aims to raise awareness of the labeling processes that occur in the everyday use of language and create a dialogue on how language reproduces stereotypes.

Objectives:

- Think critically about the use of certain words and expressions
- Discuss the way that language carries and transfers stereotypes
- Raise awareness of invisible acts of labeling through language
- Suggest alternative ways of expression



90 Minutes



5–30
Age: 16+



Presentation cards,
markers, pin board

Process:

The participants are asked to form small groups of max. 4–5 people. They are asked to take a few minutes to themselves and think of a word or expression which – in

their view – could be seen as stereotypical or even discriminatory against a person or a group of people. The facilitators could give examples of expressions which are

either known as clichés (such as jokes about blond women) or even discriminatory for certain population groups (such as “Polish departure”¹ or “getürkt”² in a German context or “Frenkim”³ and “Arab job”⁴ in an Israeli context).

The small groups have 15 minutes to discuss the following questions and prepare the results for discussion in the bigger group:

- What expressions do you remember hearing about people who are considered as different?
- Which groups of people are mentioned most in these expressions?
- Do you remember hearing something particular about people from Germany/people from Israel?
- What kind of associations do you make when you hear those terms or statements?
- What impact do these kinds of statements have on us?

The participants return to the bigger group and present their results. The facilitator clusters the results according to categories (such as gender, ethnicity, social status etc.).

The following guiding questions can be used to moderate the discussion:

- Why do you think that these phrases are labelling/stereotyping?
- What kind of impact do you think these statements have on the people they refer to?
- Do you still use these kinds of expression, even though you know they have negative connotations?
- Do you think that stereotypes expressed through language can lead to discrimination? Why?
- Is there an alternative way of expressing certain phrases? For example; “People with disabilities” instead of “the disabled”.

¹ Polish departure (“Polnischer Abgang”): German term used for people who leave a party or an event without saying goodbye

² Getürkt (“Turkified”): German term for “faked” or “falsified”

³ Frenkim: Hebrew derogatory slang name for Jews properly known as Sephardim

⁴ Arab work (“Avoda aravit”): Hebrew term for a job that has been done badly and unprofessionally

⁵ See page 74.



Educational tip:

This activity is suitable for continuing the discussion and promoting further exchange among the participants on the topic of stereotypes and discrimination. It is recommended that the method be used in addition to the opening exercise “Discrimination is...”⁵ Discrimination which manifests through language is not always visible, nor is it obvious for every participant. Certain stereotypical images can be funny for the majority of the group and they reproduce common social attributes. At the same time they can create a stressful situation for the people who are affected by them. For this reason, this exercise requires a relatively high capacity for reflection. The facilitators should therefore draw attention to the perspective of people who might be affected by these kinds of expressions.

Four Corners

Overview:

This activity can function as a warm-up, encouraging participants to reflect on stereotypes, labeling, discrimination and inequality in the society where they live. By being asked to position themselves in response to various questions, the participants hear opinions which differ from their own. In the process, they learn about the different aspects of identity that have an impact in other participants' lives.

Objectives:

- Introduce the participants to the topic of discrimination and exclusion
- Create awareness about different positions and opinions within the group
- Recognize and question own personal points of view
- Raise awareness of own stereotypes within each participant

Process:

The facilitators ask questions and the participants are asked to position themselves in one of the four corners of the room, depending on which answer represents their best response. Four index cards show how far the participants agree with the question or statement. For example:

›0 %	›Never	›Not at all
›25 %	›Sometimes	›Not really
›50 %	›Usually	›Maybe
›100 %	›Most of the time	›Certainly

and comments from each corner. Although sharing opinions in this method is voluntary, the facilitators should make sure that voices from all four corners are heard and listened to by everyone. The facilitators can also ask specific participants for their opinion if they see that those participants tend to remain

quiet. Depending on the feedback, each round of questions can last 10-15 minutes. The facilitators should be aware that the exercise can be tiring as the participants remain standing. Therefore it is a good idea to gather opinions that are as diverse as possible and, if necessary, conclude after 3-4 rounds of questions.

The index cards can either be placed on the floor or pinned to the wall in the four corners of the room. The participants can also position themselves between the cards if they don't want to show a clear preference for one corner.

After the participants have positioned themselves, the facilitators move around the room and gather opinions

The group should be split if there are more than 20 participants.

Depending on the needs of the group, the facilitator can start with simple introductory questions related to stereotypes, discrimination and exclusion. Then the group can move on to questions which are thematically structured or which can trigger more thorough discussions.



60 minutes



10–20
Age: 15+



Index cards,
marker pen

Example questions:

- ▶ Do you ever give any thought to discrimination and exclusion as a topic?
- ▶ Do you think that discrimination affects everyone?
- ▶ Do you think it's possible to have no stereotypes or prejudices?
- ▶ Do you think a verbal expression which you use could be hurtful for someone else?
- ▶ Do you ever get labeled with a stereotype because of your ethnicity/origin/religion?
- ▶ Do you ever label someone else with a stereotype because of their gender?
- ▶ Do you think your school is an environment which promotes diversity?
- ▶ Do you learn interesting things at school about people with a different ethnic/religious/cultural background?
- ▶ Do you think there are typical German/Israeli names?
- ▶ Do you think positive labeling is a problem (e.g. "Black people have good rhythm", "Jewish people are clever")?
- ▶ Do you think your group of friends is diverse (in terms of gender, ethnicity, religion, culture, languages etc.)?
- ▶ Are all religious celebrations in your country given the same importance?
- ▶ Do you take interest in languages spoken by other people in your country?
- ▶ Do you think some languages are more valued than others in your country?
- ▶ Do you think every public place should have a restroom just for men and another just for women?
- ▶ Do you think some people in your community have fewer rights than others?



Educational tip

The facilitators should make sure to not JUST gather opinions but also to ask questions which tackle important aspects of the topic. For instance, when answering the question "Do you think there are typical German names?", a number of participants might give names such as "Jonas" or "Hanna". The facilitator could then ask if the participants know that both names are of Hebrew origin. The facilitator could mention that names such as "Mohammed" or "Nur" are also statistically very common in both countries. As a result, the group can discuss the issue of what is "typical" for each country and what is not.



Variation of the method

Other topics, such as "Dealing with History", can also be introduced using this method. The facilitators should adapt the questions depending on the needs of the group and the topic of the session. They may also have to adjust the responses on index cards to fit the questions.

Example questions: "How do you deal with the history of National Socialism in your family?", "To what extent do you feel related to the history of National Socialism in the community you live in?", „Remembrance is important but do you think we should focus more on the future?"

Talking Chairs

Overview:

This method was adapted from the Anti-Bias approach and creates an alternative dialogue format for participants to reflect on the topics of inequality and discrimination. Using the method, participants become aware of their personal view on the topics that are touched upon. At the same time, they are confronted with unexpected opinions from other participants.

Objectives:

- Become aware of personal opinions and encounter alternative opinions
- Express opinions without being interrupted
- Sensitize participants to communication issues
- Introduce inequality and discrimination as topics
- Reflect on nature of discrimination



30 minutes activity
and 30 minutes discussion



10–30
Age: 16+



Chairs, dance music, laptop and speakers,
bell or singing bowl

Process:

The facilitator prepares discussion questions/themes in advance on which the participants should share their opinion in pairs.

An even number of participants is required for this method. Depending on their number, the participants arrange chairs in facing pairs. The facilitator plays music in the room and the participants walk around the chairs. When the facilitator stops the music, the participants sit in pairs in the available chairs. The moderator reads out a discussion question and now each pair has two minutes to talk about it. Each person in the pair has one minute to talk about the question/thesis. The other person listens carefully and does not interrupt. Gestures and movements showing approval or disapproval should also be avoided. The facilitator signals the end of each one-minute period with the singing bowl or bell. When the

two minutes are over, the music starts playing and the participants get up and walk around again. New pairs are formed and a new question is asked.

After 5 to 6 rounds of questions, the participants form a circle and the facilitator draws the activity to a close with a reflection round. The facilitator can raise the following questions:

- Did any of the questions irritate you?
- How did you find the communication process?
- How did you feel expressing your opinion without getting feedback or being interrupted?
- How did you feel being the listener?

Regardless of the topic, the facilitator should emphasize that there are no right or wrong answers.



Educational tip

This method is based on themes which are often complicated and can irritate participants, confronting them with facing conflicting values. The allotted time of one minute should not be exceeded as it is one of the main components of the method. The time restriction is designed to bring positions to the surface which the participants haven't had time to reflect thoroughly on.

Another important component in this method is the communication process. The participants may express irritation at the rules of the method. The lack of feedback during the communication allows the participants to articulate opinions freely without being influenced by signs of approval or disapproval. Moreover, they can choose their own speaking tempo without fear of being interrupted by others who have a more dominant communication personality.

Depending on the age, make up and needs of the group, the facilitator can add or adapt the questions/theses. Other topics, such as identity or dealing with history, can be also introduced using the same format.

Example questions/statements for the discussion topic “Discrimination and Exclusion”

- » Did you need to overcome any obstacles in order to be here?
- » What would you be doing normally, if you weren't here now?
- » Are you frequently asked where you come from?
- » The color of my skin has never been made an issue.
- » I don't care about people's skin color; for me, people are all the same.
- » People on magazines or newspapers look similar to me at first sight.
- » I am used to being stopped by the police/security forces more often than other people.
- » I feel nervous when I stand in front of passport control at the airport.
- » It makes a difference if a boy wears pink.
- » I feel awkward if I see a man crying.
- » Women should shave their body hair.
- » Activities should be separated by gender because boys and girls have different interests.
- » In public spaces, only the language of the majority should be spoken, so that everybody can understand.
- » Speaking the language of the country you live in fluently is a must.
- » People over 50 years old cannot keep up with new ideas.
- » The minimum age for voting should be 16.
- » Wearing religious symbols can disturb or offend other people.
- » We cannot adapt all building entrances to the needs of handicapped people.
- » We cannot take the wishes of every individual in a youth exchange group into consideration.
- » If people are poor, it is mostly because they are lazy.
- » Do you ever make jokes about the area/neighborhood/city someone else comes from?
- » Sometimes I lie about my background to avoid discussions.
- » ...

Example questions/statements for the discussion topic “Dealing with History”

- » How did the Shoah impact your personal life?
- » Is there a story of a person affected by the Shoah which you remember?
- » It is important for everybody to visit the site of a former concentration camp.
- » Germans and Israelis cannot discuss the Shoah with each other.
- » Young Germans and Israelis should hold commemoration ceremonies together.
- » A personal connection to this history is necessary in order to feel empathy for the victims.
- » Dealing with the Holocaust focuses too much on the past.
- » Young Germans and Israelis should concentrate on the present and the future.
- » ...



Chapter V

Empowerment and Participation

German-Israeli youth exchange programs thrive on interaction with each other and on learning from each other. The programs are currently taking place against the backdrop of increasingly diversifying societies in both countries. In this new German-Israeli space, facilitators can initiate shared learning processes and new opportunities for action that empower all participants to feel recognized and to take active roles during the encounters. This aspect of empowerment aims to strive for equal involvement of all participants. Moreover it supports those participants whose histories and biographies are either less visible or less represented, both in their daily lives as well as in the realm of the youth exchange. In order to achieve this, it is of significant importance for youth exchange leaders to identify and positively assess individual competencies and collective resources, which can then help the group to cultivate new skills and experiences.

This “empowerment” approach is based on political acts of resistance and solidarity that originated with the black civil rights movement in the United States. The approach was first outlined at the end of the 1970’s by the African American social scientist Barbara Solomon. When engaging in diversity-conscious educational and youth work in Germany and Israel, this framework must be adapted to the social realities and needs of the specific participants. Who participates in an exchange and in what ways? Who plays what role? Who gets seen and listened

to? Empowerment within the context of youth exchange reveals its full impact when individuals are given the space to appreciate the complexities of their own personalities, engage in discussions about them and unfold themselves creatively. It is also necessary to ensure that youth exchange experts are sensitive to the biases and inequalities that can surface within the youth group. What stereotypical conceptions of the Other exist in the group? How/when are we excluded because of presumed characteristics and how/when do we exclude others? How do we sensitize ourselves and which positive alternatives can we offer one another? (see particularly **Chapter 2** and **Chapter 4**).

The “Empowerment and Participation” methods build off of these questions and topics. The following questions are intended to support youth exchange specialists in making their programs more diversity-conscious: In practice, does each activity speak to all participants? How can the activities help unseen and yet valuable aspects in participants’ biographies to be fully expressed and appreciated?

The selected methods should provide positive food for thought in order to give space to the histories and characters of the participants in German-Israeli youth exchange programs. Participants shall be inspired through play, for example using the **"Super Heroes and Heroines"** activity, to cooperate and contribute to the exchange program with all their strengths and skills. Further methods, like **"My Favorite Celebration"**, aim to make the unique aspects in participants’ lives visible and to connect the participants via positive events or occasions in their lives. The **"Morning Echo"** method encourages participants to actively contribute to the reflection and “historiography” of their exchange program.

20 My Favorite Celebration

Overview:

This is a creative writing activity which helps participants to reflect on celebrations and important stages in their family and social lives. It gives them the opportunity to value rituals which are not widely celebrated in their general surroundings and invites the group to connect over positive events.

Objectives:

- Empower participants to connect through celebrations of life
- Encourage participants to express themselves in a creative way
- Create space for expression of different facets of life (ethnicity, religion, rituals etc.)
- Empower participants to value and share diverse biographical elements
- Strengthen the sense of belonging in the group



30 minutes activity and
5–10 minutes for each
participant to read



10–20
Age: 14+



A4 paper, pens

Process:

The participants are asked to recall various important moments in their life and different celebrations which they have been present at. The following questions may assist them in this process:

- What special events do you celebrate mostly at home?
- Does everyone around you know these celebrations?

- What makes these celebrations special for you?
- Who do you celebrate this special event with?
- Are there any rituals connected to these celebrations?
- Which of these celebrations do you wish everyone could experience at least once?

The participants should now imagine that they are publishing a book which includes all the celebrations they have come up with and that are important to them. The book should comprise about 5–7 chapters, with one celebration per chapter. The participants give each chapter a title (ie. 5–7 titles) which they write on a piece of paper. They have approximately 5 minutes for this.

The participant hands the piece of paper to the person sitting to their right, so that each participant now has their neighbor's chapter titles. They read them silently and pick the chapter that sounds the most interesting to them. They then ask their neighbor to write the story of this chapter.

The author takes back their list of chapter titles from their neighbor and then has about 20 minutes to write the story related to the title. They are encouraged to incorporate all the senses, memories and images related to the specific celebration. They

should not worry too much about grammar or vocabulary, and should be invited to write in a free and creative way without censoring themselves. When the time is up, the participants are asked to share the story they have written. Each participant has about 5–10 minutes to read the chapter and answer questions that might relate to it. Although this part of the activity is not compulsory, every participant should be encouraged to share their text with the group.

The following questions can help the moderator guide a discussion after each presentation:

- Did you all know about this celebration/ritual?
- Does anyone else have a similar celebration/ritual in their family or social circle?
- Is this something you would like to try with your friends or family?



Educational tip

1. Connecting over rituals and life celebrations creates a positive attitude and strengthens the bonding effect within the group. After all the celebrations and rituals have been shared in the group, the facilitator can suggest that, during the exchange program, the participants implement one of the things they learned. For example, the participants could learn how to sing a “happy birthday” song in German, or discover that, according to the Hebrew calendar, their birthday could be on a different day each year. They could learn that in some countries, the name or saint's day is more important than the birthday, or they could even share a traditional sweet that they usually eat at this special event.
2. Facilitators are encouraged to think also of other topics which could have an empowering effect for young people in the context of German-Israeli youth exchange. At the same time, the activity can be used also in order to talk about identity or life experiences in general.

For example:

- The five most exciting moments I experienced on this or a previous trip to Germany/Israel.
- Five experiences or people which have motivated me or given me strength
- My life in 5–7 chapters...

A Message for You

Overview:

This is an activity which encourages the participants to spread positive messages towards each other. The activity focuses on appreciating the participants' positive qualities and helping them share their emotions in an open and friendly way throughout the entire exchange program.

Objectives:

- Enable the participants to share their impressions and feelings in written form
- Create a positive atmosphere throughout the program
- Encourage the participants to focus on the positive qualities of others

Process:

On the first day of the exchange program, the facilitators clip a number of envelopes onto a piece of string tied across a shelf/doorway/window shelf/doorway/window etc.: one envelope for each participant of the seminar, with their name written on it. The participants are asked throughout the seminar to leave one message for each participant by putting little notes inside the envelopes. The short note can contain a positive message, a kind thought or a compliment. The participants are encouraged to focus on the positive qualities of each other, or perhaps even share an emotion or an impression that they can express better in written form.

The following questions can be used to encourage the participants to take part in this process:

- Is there someone you would like to thank today?
- Do you want to compliment someone on something that they said/shared/were wearing?

- What do you think that could brighten up someone's day? Leave a message!
- At the end of the seminar, each person takes home their envelope with the notes inside. The envelopes can also be opened in the last session of the exchange program or during a farewell party. The facilitators should participate in this process as well.



Educational tip

This method is based on the belief that every single person has something positive in them. The facilitators are advised to lightheartedly point the envelopes out and frequently remind the participants that each of them needs to leave one message to each participant in the group.



Throughout the exchange program



All group sizes
Age: 13+



Envelopes (postcard size), same number of clothespins, string, paper

Super Heroes and Heroines

Overview:

This activity is designed to help the team make the most of all its strengths and activates each participant's unique talents, skills and hidden powers. The activity also encourages all the participants to be actively involved throughout the exchange program.

Objectives:

- Empower each participant to find and put their unique strengths and skills into action
- Create a positive attitude to the contributions made by each participant to the group
- Foster cooperation between the participants
- Encourage the participants to take on responsibilities in the team



The implementation of the super hero roles runs throughout the exchange program

30–45 minutes for each of the three planned sessions (preparation, half time reflection, final reflection)



all group sizes
Age: 13+



Printed super hero cards, marker

Process:

Preparation: On the first day of the exchange program, the facilitator places or hangs the super hero cards visibly in the seminar room. The participants are asked to take a look at them and think which of them fits them best. The next

step is a session where each participant is asked to present their super power and say a few words about why they chose it. Every participant must choose at least one super hero role. If several participants select the same role, the

facilitators ask them to get together and think how they can split up the role between them or work together using the role's specific power. Throughout the course of the exchange program, each participant is responsible for putting their own hero role into action, making sure that they fulfill their task and cooperating with each other when necessary.

Half time reflection: The next step is a half time reflection in order to ensure that every participant has been active in their role. This session could take place on the 3rd or 4th day of the exchange program. The facilitators bring the group together and ask:

- Has everyone been active in the super hero role they chose?
- How do you feel when you fulfill this task?
- Do you need any support in doing this?
- Do you think you would like to switch or add an extra super hero role?

The super hero roles can also be rotated among the participants. This means they can contribute to the program in more than one way or perhaps even discover talents and skills they didn't know they had. If they are not happy with their choice, they can switch and select a new role. The purpose of this activity is not only to promote participation in the group but also to encourage every participant to activate their unique talents and strengths.

The participants can also take a blank card and fill it in with the name of the super hero of their choice as well as a short description of their super power. They are also encouraged to cooperate with other super heroes whose tasks or strengths combine well with theirs.

For instance, the Coach and the Runner can encourage others to participate in a morning sports activity. The Early Bird could assist them by making sure that everyone is up early enough for the morning activity.

This means every participant contributes to the daily program and uses their unique skills and strengths. The participants feel empowered about their own capabilities as well as motivated to extend the cooperation within the group.

Last reflection round: Around the end of the program, the facilitators bring the group together in a last reflection round and ask:

- How did you feel with your role throughout the whole exchange program?
- Did you have the chance to implement your role actively?
- Did you learn anything new about yourself/about anyone else in the group?
- Did you have the chance to cooperate with someone else?
- Was there a highlight moment which you would like to share?

The super heroes **Highlighter** and **Ceremony Conductor** could use this moment to gather a few extra highlights and assist each other in writing a speech related to inspiring moments for the closing ceremony of the exchange program.

All super hero cards can be downloaded via this link: www.conact-org.de/guidebook

Source: Deutsch-Französisches Jugendwerk. This method has been adapted for use in the German-Israeli Youth Exchange

Feel Good Manager

Ich bin dafür verantwortlich, positive Energie in der Gruppe zu verbreiten. Ich habe ein Gespür für die Atmosphäre zwischen den Menschen und ihre Bedürfnisse und versuche dazu beizutragen, dass sich alle wohlfühlen. [Arbeitet gut mit Energy Injector zusammen.]

Feel Good Manager

אחראית להפיץ אנרגיה טובה בקבוצה. יש לי חוש לאווירה בין אנשים ולצרכים שלהם, ואני מנסה לגרום לכולן להרגיש טוב. [עובדת טוב עם ה-Energy Injector]

Language Queen/King

Ich helfe den anderen in der Gruppe mit meinen Sprachkenntnissen. Wenn es nötig ist, übersetze ich etwas für sie. Ich bringe ihnen bis zum Ende des Austauschs bei, wie sie ihren Namen [auf Deutsch/Hebräisch/Arabisch etc.] schreiben.

Language Queen/King

אני עוזרת לאחרות בקבוצה באמצעות הידיעות הלשוניות שלי. כשיש צורך, אני מתרגמת בשבילן. עד סוף החילופים אלמד אותן איך לכתוב את שמן בשפות האחרות של בנות הקבוצה – גרמנית, עברית, ערבית וכן הלאה.

Gender Unicorn

Ich achte darauf, dass die Aufgaben in der Gruppe gendergerecht und nach Interessen verteilt werden, dass zum Beispiel nicht nur die Mädchen abwaschen und die Jungs die Technik bedienen. Ich glaube daran, dass alle Geschlechter die gleichen Rechte und Pflichten haben.

Gender Unicorn

אני משגיחה שכל המשימות בקבוצה יהיו הוגנות מגדרית ויחולקו לפי תחומי עניין. לדוגמה, שלא רק הבנות ישטפו כלים ולא רק הבנים יטפלו בציד הטכני. אני מאמינה שלכל המגדרים יש זכויות שוות.

The Shepherd

Ich bin dafür verantwortlich, die Gruppe zusammenzuhalten. Wenn wir unterwegs sind, achte ich darauf, dass alle dabei sind und keine*r zurückbleibt oder verlorengeht.

The Shepherd

אני אחראית לשמור על שלמות הקבוצה. כשאנחנו יוצאים החוצה, אני משגיחה שכולן שם ושאיף אחת לא נותרה מאחור או תעתה בדרך.

Club Manager

Ich bin dafür verantwortlich, mir ein Motto oder ein Thema für die Abschlussparty auszudenken. Ich verbreite Vorfreude, frage nach Getränkewünschen, organisiere die Verpflegung und kümmere mich darum, dass am Abend gute Musik läuft. [Arbeitet gut mit La La Land und Picasso/Frida Kahlo zusammen.]

Club Manager

אני אחראית למצוא מוטי או נושא למסיבת הפרידה. אני מלהיבה את כולן מראש, שואלת מה ירצו לשתות, מתכננת את הכיבוד ודואגת למוזיקה טובה בערב המסיבה. [עובדת טוב עם La La Land ו-Picasso/Frida Kahlo]

Snack Sergeant

Ich organisiere die Selbstverpflegung, wenn wir unterwegs sind. Ich Sorge dafür, dass wir den Proviant nicht vergessen und dass alle ihre Snacks (Sandwich/Wasserflasche) bekommen. [Arbeitet gut mit H2Officer zusammen.]

Snack Sergeant

אני מארגנת צידה לדרך לטיולים, דואגת שלא נשכח את הצידה, ושכולן יקבלו את הצידה שלהן (כריך ובקבוק מים). [עובדת טוב עם ה-H2Officer]

H₂Officer

Ich stelle sicher, dass alle immer genügend Wasser dabei haben, und erinnere regelmäßig daran, während des Tages ausreichend zu trinken, besonders wenn wir draußen unterwegs sind. [Arbeitet gut mit Snack Sergeant zusammen.]

H₂Officer

אני מוודאת שלרשות כולן יש תמיד כמות מספקת של מים, ומזכירה בדרך קבע לשתות במשך היום, בייחוד כשאנחנו בחוץ בקיץ. [עובדת טוב עם ה-Snack Sergeant]

First Aid Kid

Ich achte darauf, dass der Erste-Hilfe-Koffer dabei ist. Ich kenne mich mit Erster Hilfe aus und bin bereit, kleinere Verletzungen oder Blessuren zu versorgen.

First Aid Kid

אני דואגת שערכת העזרה הראשונה תהיה אתנו תמיד. אני יודעת לספק עזרה ראשונה ומוכנה לטפל בפציעות או בחבלות קטנות.

Worry Wizzard

Ich vermittele zwischen den Teilnehmenden und der Gruppenleitung, wenn jemand in der Gruppe etwas auf dem Herzen hat. Ich kann gut zuhören und bin offen für die Sorgen und Probleme der anderen. Wenn nötig, bilde ich so eine vertrauensvolle Brücke. [Arbeitet gut mit Open Ear zusammen.]

Worry Wizzard

אני מתווכת בין המשתתפות ובין המדריכות כשמישהי בקבוצה מוטרדת. אני יודעת להקשיב ופותחת את לבי לדאגות הזולת ולבעיותיו. בעת הצורך אוכל לבנות כך גשר שמבוסס על אמון. [עובדת טוב עם ה-Open Ear]

Paparazzi/Mamarazzi

Ich habe ein Talent für Fotografie. Ich bin immer am Puls des Geschehens, halte die Ereignisse des Tages in Bildern fest und erstelle auf diese Weise nach und nach eine Fotodokumentation. [Arbeitet gut mit Influencer zusammen.]

Paparazzi/Mamarazzi

יש לי כישרון לצילום. אני תמיד עם מצלמה על הדופק, מצלמת את חוויות היום ויוצרת כך בהדרגה תיעוד מצולם של המפגש. [עובדת טוב עם ה-Influencer]

Chronographer

Ich bin dafür verantwortlich, ein Tagesprotokoll/Tagebuch zu schreiben. Ich schreibe und dokumentiere gern, um Erinnerungen in Wort und Text festzuhalten. [Arbeitet gut mit Memory Manager zusammen.]

Chronographer

אני אחראית לכתוב פרוטוקול יומי/ יומן. אני אוהבת לכתוב ולתעד כדי לשמור זיכרונות במילים ובטקסטים. [עובדת טוב עם Memory Manager]

Diplomat

Meine Stärken liegen in der Kommunikation. Ich achte darauf, dass in Diskussionen alle Personen zu Wort kommen können und sich die Teilnehmenden gegenseitig ausreden lassen. [Arbeitet gut mit Insult Consultant zusammen.]

Diplomat

אני טובה בתקשורת. משגיחה שכר לן יקבלו זכות דיבור בדיונים וייתנו לאחרות להשלים את דבריהן. [עובדת טוב עם ה-Insult Consultant]

Influencer

Ich nutze gern soziale Medien, um besondere Momente, Ereignisse und Informationen zu teilen. Über Instagram, Facebook etc. gebe ich in Abstimmung mit den abgebildeten Personen regelmäßig Einblicke in die Höhepunkte des Jugendaustauschs. [Arbeitet gut mit Paparazzi/Mamarazzi zusammen.]

Influencer

אני אוהבת להשתמש בערוצי מדיה חברתית כדי לשתף ברגעים מיוחדים, בהתרחשויות ובמידע. דרך אינסטגרם, פייסבוק וכו' אני מדווחת בקביעות, בהסכמת כל המשתתפות המוזכרות, על רגעי השיא של המפגש. [עובדת טוב עם ה-Paparazzi/Mamarazzi]

Time Guardian of the Galaxy

Ich bin für die Einhaltung des Zeitplans verantwortlich. Ich kenne das Tagesprogramm, habe ein sehr gutes Zeitgefühl und achte auf die Pünktlichkeit der Gruppe genauso wie auf eine faire Zeitaufteilung in den einzelnen Arbeitseinheiten des Tages.

Time Guardian of the Galaxy

אני אחראית לשמירה על לוח הזמנים. אני יודעת מה מתוכנן כל יום, יש לי תחושת זמן מעולה, ואני משגיחה שהקבוצה תעמוד בזמנים וכן שתישמר חלוקה הוגנת של הזמן בין יחידות העבודה הנפרדות ביום.

Memory Manager

Ich bin ein Organisationstalent. Ich sammle besprochene Internetlinks, Bilder, Videos und Materialien von allen ein und sende sie am Ende in geordneter Form über eine Cloud an die Gruppenleitung, damit sie mit allen geteilt werden können. [Arbeitet gut mit Paparazzi/Mamarazzi zusammen.]

Memory Manager

אני כישרון ארגוני. אני אוספת לינקים שהוזכרו, תמונות, סרטונים וחומרים מכו"ן ושוולחת אותם לבסוף דרך "ענן" למדריכות הקבוצה כדי שיוכלו לשלוח לכולן. [עובדת טוב עם ה-Paparazzi/Mamarazzi]

Dr. Cool Facts

Ich interessiere mich für Kurioses und Besonderes. Zu verschiedenen Themen, Orten und Programmpunkten kann ich coole oder witzige Fakten mit der Gruppe teilen (z.B., dass Giraffenfleisch koscher ist). [Arbeitet gut mit Wikipedia Fan zusammen.]

Dr. Cool Facts

אני מתעניינת בעובדות מוזרות ומיוחדות. אני יכולה לשתף את הקבוצה בעובדות מגניבות אומצחיות על נושאים, על מקומות או על תכנים בתכנית. הידעתן? בשר ג'ירפות הוא כשר! [עובדת טוב עם Wikipedia Fan]

Picasso/Frida Kahlo

Ich habe ein Zeichentalent und porträtiere die anderen Teilnehmenden in kleinen Skizzen. Zum Ende des Jugendaustauschs stelle ich daraus eine Ausstellung zusammen, die zum Beispiel auch im Rahmen der Abschiedsparty gezeigt werden kann. [Arbeitet gut mit Club Manager zusammen.]

Picasso/Frida Kahlo

יש לי כישרון ציור, ואני מציירת את המשתתפות האחרות ברישומים קטנים. בסוף המפגש אציג את כל הציורים בתערוכה שאפשר להציג גם במסיבת הפרידה. [עובדת טוב עם ה-Club Manager]

Skyscanner

Ich interessiere mich für das Wetter und bin verantwortlich für die Wettervorhersage. Ich nehme auch Beschwerden über zu warme/zu kalte Raumtemperaturen entgegen und versuche, hier zu vermitteln.

Skyscanner

אני מתעניינת במזג האוויר ואחראית לתחזית מזג האוויר. אני גם מקבלת תלונות על מיזוג, חימום, קר מדי, חם מדי וכן הלאה, ומנסה לתווך בין המתלוננות.

Early Bird – Wake Up Call

Ich Sorge dafür, dass niemand den Beginn des Tagesprogramms verschläft. Ich habe keine Probleme mit dem Aufstehen und wenn ich feststelle, dass beim Frühstück noch jemand fehlt, übernehme ich die Aufgabe des Weckdienstes. [Arbeitet gut mit Good Morning Sunshine zusammen.]

Early Bird – Wake Up Call

אני דואגת שאף אחד לא תחמיץ את תחילת התכנית היומית. אין לי בעיה להתעורר, וכשאני שמה לב שמישהי חסרה בארוחת הבוקר אני מקבלת עליי את המשימה להעיר אותה. [עובדת טוב עם Good Morning Sunshine]

Free Hug Hero/Heroine

Ich bin Berührungen gegenüber offen und scheue körperliche Nähe nicht. Ich weiß, dass eine Umarmung uns allen hin und wieder gut tun kann und biete sie deshalb gern an, wenn Bedarf in der Gruppe besteht. [Arbeitet gut mit Feel Good Manager und Open Ear zusammen.]

Free Hug Hero/Heroine

אני אוהבת מגע, ואין לי חשש מקרבה גופנית. אני יודעת שחיבוק יכול להיות נחמד לכולנו מפעם בפעם ואחבק בשמחה בכל פעם שלמישהי בקבוצה יש צורך בכך. [עובדת טוב עם Feel Good Manager ו-Open Ear]

The Open Ear

Ich kann gut zuhören, bin geduldig und offen für die Sorgen und Probleme meiner Mitmenschen. Ich biete Trost und Ratschläge an, kann aber vertrauliche Informationen auch für mich behalten. [Arbeitet gut mit Worry Wizzard und Feel Good Manager zusammen.]

The Open Ear

אני יודעת להקשיב, יש לי סבלנות ואני קשובה לדאגות הזולת ולבעיותיו. אני יכולה לנחם ולייעץ, אבל יודעת גם לשמור סוד. [עובדת טוב עם Worry Wizzard ו-Feel Good Manager]

The Joker

Ich erzähle gerne Witze. Wann immer sich eine passende Gelegenheit bietet, heitere ich die Gruppe mit einem Witz auf. Ich habe aber auch das Feingefühl einzuschätzen, wenn das gerade nicht angebracht ist. [Arbeitet gut mit Energy Injector zusammen.]

The Joker

אני אוהבת לספר בדיחות. בכל הזד' מנות מתאימה אני משמחת את הק' בוצה בבדיחות. אבל אני יכולה גם להרגיש מתי זה ממש לא מתאים. [עובדת טוב עם Energy Injector]

No Insult Consultant

Ich bin sensibel in der Wahrnehmung von Beleidigungen bzw. verletzenden Äußerungen. Wenn ich solche mitbekomme, versuche ich zu vermitteln und biete sprachliche Alternativen an, wenn keine Beleidigung beabsichtigt war.

No Insult Consultant

אני מזהה היטב עלבונות והערות פ' גענויות. כשאני שומעת כאלה, אני מנסה לתווך. אם לא הייתה כוונה לה' עליב, אני מציעה חלופות לשוניות.

Energy Injector

Ich kenne kleine Übungen zur Auflockerung und zur Bewegung. Wenn sich Müdigkeit breit macht, bin ich für den Energiekick verantwortlich. Ich leite dann z. B. ein kurzes Spiel an, damit alle wieder wach werden. [Arbeitet gut mit Good Morning Sunshine und Joker zusammen.]

Energy Injector

אני מכירה תרגילים קטנים להרפיה ולתנועה. אם מסתמנת עייפות כללית, אני אחראית לד' ריקת אנרגיה: משחק קצר כדי שכולן יתעוררו. [עובדת טוב עם Good Morning Sunshine ועם Joker]

Power Banker

Ich habe immer eine Powerbank oder ein Ladegerät dabei, um bei Bedarf die Smartphones und Tablets in der Gruppe mit „Saft“ zu versorgen. [Arbeitet gut mit Techie Chan zusammen.]

Power Banker

יש לי תמיד מטען נייד או סוללת גיבוי כדי להטעין את הטלפונים ואת הטאבל'ים של הקבוצה, במיוחד כשאין חשמל. [עובדת טוב עם Techie Chan]

The Yogi

Ich bin verantwortlich für die tägliche Dosis Yoga. Ich kenne einige Yogaübungen und biete jeden Tag zu einer festen Zeit (morgens oder abends) eine kleine Übung für Interessierte an. [Arbeitet gut mit Coach und Runner zusammen.]

The Yogi

אני אחראית למינון יומי של יוגה. אני מכירה כמה תרגילי יוגה, ומציעה כל יום בזמן קבוע, בבוקר או בערב, תרגול קצר לכל המעוניינות. [עובדת טוב עם ה-Coach וה-Runner]

Sunburn Defender

Ich bin dafür verantwortlich, die anderen an ausreichenden Sonnenschutz (Sonnencreme, Kopfbedeckung, Sonnenbrille) zu erinnern. Ich kann immer mit einer Sonnencreme aushelfen. [Arbeitet gut mit H2Officer und First Aid Kid zusammen.]

Sunburn Defender

אני אחראית להזכיר לאחרות להיות מ' גנות מהשמש. יש לי תמיד קרם הגנה, כיסוי ראש, משקפי ראש ועזרים נוספים. [עובדת טוב עם ה-H2Officer וה-First Aid Kid]

The Coach

Ich habe eine Leidenschaft für Fußball. Ich Sorge dafür, zwei kleine Teams aus Interessierten zusammenzustellen, um gemeinsam zu kicken. Egal ob auf Sand oder Rasen, ich habe die passende Strategie parat. [Arbeitet gut mit Yogi und Runner zusammen.]

The Coach

אני אוהבת כדורגל. אני דואגת לה' קים שתי קבוצות קטנות לכל המעור' נינות כדי לשחק יחד כדורגל. יש לי אסטרטגיות משחק לחול וגם לדשא. [עובדת טוב עם ה-Yogi ועם ה-Runner]

La La Land

Ich mag alles, was mit Musik zu tun hat. Ich sammle Musik verschiedener Genres, ich erstelle gerne Playlisten und habe immer eine Auswahl von Musik auf meinem Smartphone dabei. Wenn ich gut drauf bin, singe ich manchmal sogar. [Arbeitet gut mit Club Manager zusammen.]

La La Land

אני אוהבת כל מה שקשור במוזיקה. אני אוספת מוזיקה מסגנונות שונים, אוהבת לגבש רשימות השמעה, ויש לי תמיד מבחר של שירים בטלפון הנייד. בימים של מצב רוח טוב, אני לפעמים גם שרה. [עובדת טוב עם ה-Club Manager]

The Runner

Ich laufe gern und bin dafür verantwortlich, eine Laufgruppe zusammenzustellen. Ich suche passende Strecken heraus und biete gemeinsame Einheiten am Morgen oder Abend an. [Arbeitet gut mit Yogi und Coach zusammen.]

The Runner

אני אוהבת לרוץ ואחראית להקים קבוצת ריצה. אני מוצאת מסלולים מתאימים ומא' רגנת ריצות משותפות בבוקר או בערב. [עובדת טוב עם ה-Yogi ועם ה-Coach]

Wikipedia Fan

Ich bin zuständig für schnelle Recherchen. Wenn jemand eine Sachfrage zu einem bestimmten Thema hat, schlage ich in der Wikipedia oder anderen Quellen nach, um Informationen und Antworten zu finden. [Arbeitet gut mit Dr. Cool Facts zusammen.]

Wikipedia Fan

אני אחראית לחיפושים מהירים. אם למישהי יש שאלה בנושא מסוים, אני בודקת בוויקיפדיה או במקורות מידע אחרים כדי למצוא פרטים ותשובות. [עובדת טוב עם Dr. Cool Facts]

Techie Chan

Ich bin dafür verantwortlich, dass die Technik läuft. Ich kann Laptop, Projektor und Soundanlagen bedienen und Geräte nicht gleich ins Schwitzen, wenn es eine Fehlermeldung gibt. [Arbeitet gut mit Club Manager zusammen.]

Techie Chan

אני אחראית שהציוד הטכני יעבוד. אני יודעת להשתמש במחשבים ניידים, במקרנים ובמערכות הגבר, ולא נבהלת כשיש הודעות שגיאה. [עובדת טוב עם ה-Club Manager]

Father Abraham

Ich kenne mich mit Religionen aus oder interessiere mich sehr dafür. Ich bin dafür zuständig, Rituale, Traditionen oder andere Bestandteile des Glaubens in Judentum, Islam und Christentum zu erklären. [Arbeitet gut mit Wikipedia Fan zusammen.]

Father Abraham

אני בקיאה בדתות ומתעניינת בהן מאוד. אני אחראית להסביר טקסים, מסורות או מרכיבי אמונה אחרים ביהדות, באסלאם ובנצרות. [עובדת טוב עם Wikipedia Fan]

Ceremony Conductor

Ich kann gut vor Publikum sprechen und inspirierende und motivierende Reden halten. Am Ende des Austauschprogramms fasse ich in einer kurzen Rede im Rahmen einer speziellen Zeremonie zusammen, was die Gruppe am meisten beeindruckt hat und was sie von dem Austausch mitnimmt. [Arbeitet gut mit Highlighter und Chronographer zusammen.]

Ceremony Conductor

אני מצטיינת בדיבור מול קהל, ויכולה לשאת נאומים מעוררי השראה. בסוף תכנית המפגשים אני מסכמת בנאום קצר במסגרת טקס מיוחד את מיטב הדברים שהרשימו את הקבוצה, ומה נזכור במיוחד מהחילופים. [עובדת טוב עם ה-Highlighter ו-Chronographer]

The Highlighter

Ich habe die besondere Fähigkeit, überall das Positive zu erkennen. Ich sammle spannende Momente und Höhepunkte des Programms und gebe positive Rückmeldungen. [Arbeitet gut mit Paparazzi/Mamarazzi, Chronographer und Ceremony Conductor zusammen.]

The Highlighter

יש לי יכולת מיוחדת לראות את הטוב בכל דבר. אני אוספת רגעים מעניינים ושיאים של המפגש ומספקת משוברים חיוביים. [עובדת טוב עם ה-Paparazzi/Mamarazzi, Chronographer ו- Ceremony Conductor]

Clean Teen

Ich habe einen ausgeprägten Ordnungssinn. Ich achte darauf, dass im Seminarraum kein Chaos herrscht und verwendete Materialien an ihren Platz zurück gelangen. Falls nötig, motiviere ich die anderen, mich dabei zu unterstützen.

Clean Teen

אני מסודרת מלידה. אני דואגת שלא יהיה בלגן בחדר המפגשים ושאיבזרים שהשתמשו בהם יוחזרו למקומם. בעת הצורך אני מעודדת את האחרות לעזור לי בכך.

Good Morning Sunshine

Ich bin ein fröhlicher Mensch und lächle gern. Am Morgen, wenn viele nach dem Aufstehen noch grummelig zum Frühstück schlurfen, habe ich für jeden schon ein freundliches Lächeln übrig. So begrüße ich die Gruppe und den Tag gutgelaunt. [Arbeitet gut mit Feel Good Manager zusammen.]

Good Morning Sunshine

אני עליזה ואוהבת לחייך. בבוקר, כשרבות משתרכות לארוחת הבוקר, עדיין מנומנות אחרי הקימה, יש לי חיוך ידידותי לכל אחת. כך אני מברכת את הקבוצה ומתחילה את היום במצב רוח טוב. [עובדת טוב עם ה-Feel Good Manager]

Ticket Conductor

Ich bin dafür verantwortlich, dass alle einen Fahrausweis oder eine Eintrittskarte haben, wenn wir unterwegs sind. Ich teile die Tickets aus und sammle sie auch wieder ein, wenn die Gruppenleiter*innen sie brauchen.

Ticket Conductor

אני אחראית שלכולן יהיה כרטיס נסיעה או כרטיס כניסה כשאנחנו מסירות בחוץ. אני מחלקת את הכרטיסים וגם אוספת אותם לאחר מכן אם המדריכות צריכות אותם.

Hospitality Duchess/Duke

Ich bin dafür verantwortlich, Gästen unserer Gruppe (z. B. Gesprächspartner*innen) Wasser anzubieten. Wenn es ein Geschenk zu überreichen gibt, kümmere ich mich ebenfalls darum.

Hospitality Duchess/Duke

אני אחראית להציע מים לאורחות של הקבוצה – מרצות ואורחות אחרות. אם הכנו מתנה, אני גם דואגת לתת להן אותה.

The Navigator

Ich habe einen guten Orientierungssinn. Ich kann Karten lesen und bin für die Navigation verantwortlich. Google Maps bediene ich mit geschlossenen Augen, sodass die Gruppe immer weiß, wo es lang geht.

The Navigator

התברכתי בחוש התמצאות מפותח. אני יכולה לקרוא מפות, ואחראית על הניווט. אני משתמשת ב-Google Maps בעיניים עצומות, והקבוצה תמיד יודעת איפה היא נמצאת.

Morning Echo

Overview:

This participatory activity helps youth exchange groups begin their days together. Before the new day begins, bringing with it a new program and new thoughts and feelings, a group of participants provides an overview of the events of the previous day. The “Morning Echo” encourages participants to actively contribute to the reflection and ‘historiography’ of their encounter.

Objectives:

- Encourage reflection amongst the participants
- Facilitate work in mixed groups
- Inspire the participants to participate actively in the program
- Give shape to the beginning of the day

Process:

Participants are divided into Morning Echo groups at the beginning of the exchange program, for example by drawing lots. Each German-Israeli Morning Echo group is made up of two to four participants and it is responsible for one day of the program. The group’s task is to provide an overview of the previous day at the beginning of each new day. Each group decides what form their daily overview will take. Optional formats include poems, songs, short videos, comics, morning news program headlines, photo stories, or short creative texts.

The Morning Echo exercise can be expanded upon by actively involving other members of the group. For example, one person announces the daily weather forecast, while another person reports on current news stories from the host country or elsewhere in the world. This helps the group transition from the Morning Echo to the day’s program.

It is also possible to organize two Morning Echo groups per day. In this case, one group will be responsible for a creative overview of the previous day, and the other group will write a brief report that can be published on the website

with a few selected photos. The method doesn’t only offer a creative platform for reflection but it also actively engages the participants to relate in a more direct way to their exchange program. By cooperating with each other on short reports about the weather, the news in each other’s countries and the experiences of the previous day, the participants become co-creators of their encounters.



Educational tip

Because program days are quite full, the Morning Echo group will probably be able to sit down together each day in the evening, after the end of the official daily program. It is important to make sure that participants do not spend multiple hours working on their Morning Echo, which can lead to frustration. This method should be fun and above all it should encourage exchange in smaller mixed groups!



5 minutes at the beginning of the program and preparation time the evening before



2 to 4 people per day
Age: 14+



Depending on availability and type of presentation: computer, projector, large sheets of paper, markers...

Chapter VI

Evaluation and Follow-Up

An international exchange program is an intense and experience-filled time for all participants. Participants accumulate a wide range of impressions and address new and potentially challenging topics.

It is therefore a good idea to plan time for reflection into the schedule of the exchange program itself. This way, participants can reflect on and analyze their experiences, thereby gaining new insights and perspectives. In the evaluation, individual aspects of the German-Israeli exchange – from the logistics to the itinerary to the pedagogical strategies used – can be carefully examined and assessed. This may yield suggestions for ways to improve the next program. The follow-up session, in contrast to the evaluation, allows participants to critically

examine their impressions and experiences with a bit of distance, after the program has ended.

Many questions may come up during this process, including the following: Which moments were particularly positive or inspirational? What surprised me? What confused me? Which challenges or hurdles were overcome, either personally or in the group? What did I learn? What am I going to do when I'm back home?

The following chapter offers suggestions for how to approach these questions. Different methods invite participants to reflect, to evaluate, and to debrief after German-Israeli exchange programs. For example, the “**Treasure Map**” exercise allows participants to collect inspiring moments. On the other hand, “**Letter to Myself**” enables participants to not just look back on their experiences, but to also prepare themselves for their return home.

Treasure Map

Overview:

Every treasure hunter needs a map. At the end of an exchange program, every participant has probably found a treasure, learned something, had an experience or gained an insight that has been enriching for them. But they might also have solved a difficulty, mastered a challenge or even survived a risky moment during their encounters with the others. This playful activity enables the participants to look back at their time together and reflect on the experience they had during the program.

Objectives:

- Collect positive and inspirational moments in the encounter
- Reflect on overcoming challenges and obstacles
- Empower regarding personal and group achievements
- Strengthen sense of togetherness in the group
- Evaluate and give feedback on the youth exchange experience



60 minutes



10–20
Age: 14+

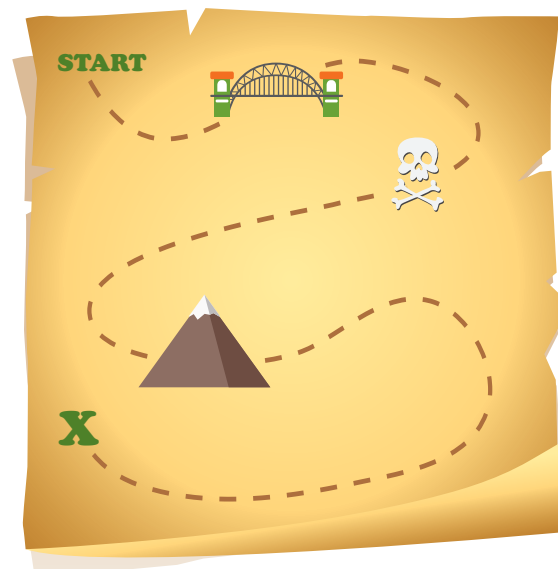


DIN A3 paper,
colored index cards,
markers

Process:

The participants are asked to look back at the time spent together and to create a personal treasure map which symbolizes their experience of the exchange. They are free to decide how they want

to create their map and are given about 30 minutes for the task. The map represents an experience during the exchange which the participants see as important for them. This could be the sense of be-



to their own preferences. The map can but does not necessarily need to lead to one single treasure, as it can include many little ones; it can have the shape of a labyrinth, a linear form, or something completely different.

At the end, the participants can take a few minutes to present their treasure maps to each other. This also enables reflection on what they had in common and what they achieved as a group.

Source: Aktion Suhnezeichen Friedensdienste e.V. This method has been adapted for use in the German-Israeli Youth Exchange.

longing in a group, the moment when they made a new friend, the first time they managed to order something in the local language etc.

Especially important for this activity are the experiences relating to a challenge and the process of overcoming it. The participants can draw the ups and downs or even the traps and pitfalls on their way to finding the treasure.

It is important to give the participants space to create their map according



Educational tip

This method can be used also for the topic of Empowerment. In this case, the treasure could be an important experience in the participant's life, something which has been challenging for them to achieve.



Variation of the method

1. The facilitator can split the group in smaller groups of 3–4 participants and they create their own group map. At the end, they present their treasure maps to each other in the bigger group.
2. The treasure chest. This method can be used also to give feedback at the end of an exchange program or an event. The facilitator draws a treasure chest or a treasure map on flipchart paper and places it on the floor. The participants take a few minutes and write on index cards the treasures that were gathered during the time they spent together. Afterwards they put all the cards in the treasure chest or on the map. They sit in a circle and each participant picks one index card and presents the group's findings.

25

Letter to Myself

Overview:

“Letter to Myself” is a reflection method that can be helpful at different points in time during an exchange program. In many cases, it is used at the end of the program or at a follow-up meeting. Participants are asked to write letters to themselves which are then sent back to them at a later point in time.

Objectives:

- Preparing for the return home
- Reviewing the experiences of the exchange program
- Encouraging a process of self-reflection



15–30 minutes



All group sizes
Age: 14+



Writing paper, Envelopes, Pens, Stamps, if necessary/
wished, Hard surfaces to write on, if tables are not available

Process:

The facilitators hand out writing paper, envelopes and stamps and explain the task. Each participant is asked to write a letter to themselves. The following questions can guide the letter-writing process for the participants:

- What was a particular highlight for me during the program?
- What surprised me? What confused me?
- What expectations or preconceived notions did I have before the pro-

gram? What was proven true, and what was different than I expected?

- What will I take home with me? What have I learned?
- What will I do with my new impressions when I’m back home? What will I work on?

After the participants have written their letters, they put them in the envelopes and address them to themselves. The finished letters are given to the group leaders, who send them to the participants after a certain period of time. We recommend a relaxed atmosphere, perhaps with calm background music, for the letter-writing period.

This activity can be used at the end of the exchange program. An important consideration here is that the writing should not be planned for the very end of the encounter, as it could potentially overlap with the goodbye portion of the program. The letters can either be returned to the participants at the follow-up meeting or sent via mail after a certain period of time. If there is a follow-up meeting, the letters can also be used to talk with the participants about which of their intentions they have implemented or which of their goals have perhaps changed or required adjustment since the end of the program.

Alternatively, the “Letter to Myself” exercise can also be utilized at a follow-up meeting. Sometimes participants are more prepared or willing to deal with their experiences with a bit of time distance. However, this assumes that there will be a review of the exchange program within the framework of the follow-up meeting.



This activity can also be used in the run-up to an exchange program. It can help the participants to develop clear ideas about their expectations and preconceived notions about the country where the exchange program is taking place, as well as its people and ways of life. In this variation, the participants could be asked to write letters to themselves at the end of the preparatory seminar.

The following questions could be helpful for the participants:

- What expectations do I have about the exchange program?
- What images and opinions do I have today – before the trip – concerning the other country, its people, history, cultures, and ways of life?
- What am I already looking forward to? What am I excited about?
- What fears or worries do I have when I think about the other country and our upcoming meeting?
- What would I like to learn?
- What do I plan to achieve as a participant in this exchange program?

Variation of the method



Educational tip

This is a very personal exercise and is not a substitute for an evaluation of the program.

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Silent Reflection

Overview:

This activity motivates the participants to reflect on the impact that different parts of the exchange program have had on them. It can be a daily activity reflecting on the previous day or an additional activity included in an extensive evaluation in the end of the program. The method is especially suited for participants who are normally timid in expressing an opinion in public.

Objectives:

- Create space for quick day-to-day reflection during the exchange program
- Encourage participants to express opinions in a silent and discreet way



20 minutes



all group sizes
Age: 13+



Pieces of paper,
pens

Process:

After a long and eventful day, the facilitators ask the participants to choose and complete one of the following sentences, depending on what is relevant to them:

I am a different person today compared to yesterday because ...

I am right now in a better mood than before because ...

I am right now in not such a good mood because...

The participants take 2–3 minutes minutes by themselves and, on a piece of paper, silently complete the sentence in accordance with how they feel at that moment. They do not need to write their names. Then they crumple up the piece of paper and throw it into the middle of the room, so that all the anonymous sentences make a rough pile. Each participant chooses one piece of paper at random, opens it and reads it out loud for the rest of the group

to hear. All the pieces of paper should be opened up and read out loud. The facilitators can participate in this activity as well.

Educational tip

This method is especially good for participants who hesitate to express an opinion in public. However, it is only suitable for a quick day-to-day reflection or interim session and should not replace a thorough evaluation at the end of the program. If several participants express unease and bad mood by completing the sentence “I am right now in not such a good mood because...”, then a different approach and clarification should follow the silent reflection.

Variation of the method

This activity is also known as “Snowball War” and it can be used as an ice-breaker at the beginning of the exchange program. In this variation, the participants take a few minutes to write three characteristics about themselves in a piece of paper. Then they crumple up the paper and throw it at each other across the room, creating the effect of a snowball war. Each participant then opens one of the pieces of paper, reads the characteristics out loud and has to guess who the author was. This variation brings positive energy to the group and helps the participants get to know each other.

Our Exchange from A to Z

Overview:

This activity helps the participants to look back at their time together and reflect on their experiences in each others' country. They create a glossary of words linked to their exchange program and so build a visible summary of the experiences they had, the knowledge they gained, the inspirational moments they collected and also the challenges they faced, all of which reflect the co-operation between the two groups.

Objectives:

- Collect positive and inspirational moments from the encounter
- Reflect on the experience of the time spent together
- Engage the group in participatory reflection on the program
- Reinforce the group feeling



60 minutes



10–30
Age: 13+



Paper, pens, colored
index cards (size at
least DIN-A5)

Process:

On the last day of the exchange program, the participants are asked to think back over the time they have spent together. They are encouraged to recall moments

which inspired them, things that they learned, information which triggered their interest and caught their attention as well as things which challenged them.

The group receives a list of the letters of the (Latin) alphabet and is asked to come up with words which start with each letter and which represent some of their experiences together.

For example:

A – Action

B – Beach

C – Cooperation

D – Diversity

E – Experiences

F – Food

...

The words and terms should be as diverse as possible and synonyms should be avoided. To prevent repetition, the activity is undertaken a group or, if the full group is too large, in two smaller groups with each taking half of the letters of the alphabet. The participants have about 10 minutes to complete their list of words. After the glossary is finished, the two groups come back to the circle in order to review it. After the review, the facilitators give each participant a letter and ask them to write a short text on their experience(s) related to the given word. The text does not have to reflect only the personal viewpoint of the participant but could also refer to a group experience, discussion, fun situation or similar moment. The text should be written carefully so that all the other participants can read it easily. It should be about 10 sentences long.

For example, the person receiving “Diversity” could write about the experience of spending time with people from different backgrounds/in a diverse country/trying different types of food or even visiting parts of the country and their unique features. The participants take about 20–30 minutes to write their text. They can be given index cards of the same size to ensure that all texts are more or less the same length. After all the texts are finished, the participants can glue them on a poster in alphabetic order or even create a small booklet containing all the texts. When the poster or the booklet has been completed, the participants come together and share all the written stories with the group. The facilitators can collect all the cards, copy them and create a small digital booklet which can be sent to all participants after the exchange program is over. This will not only be a collection of important moments during the youth exchange but also something memorable for the participants to take with them.

A Action	B Beach	C Cooperation	D Diversity	E Experiences	F Food
G	H	Our Exchange from A to Z		I	J
K	L			M	N
O	P	Q	R	S	T
U	V	W	X	Y	Z

Chapter VII

Methods for Working on Thematic Content in the Youth Exchange

In every German-Israeli youth or professional encounter there are sections of the program in which participants engage with content-related topics. These may include topics related to Germany and Israel, topics that are the focus of the particular exchange program, or topics that the participants themselves feel are relevant and interesting and where they can themselves function as experts. These topics can be methodologically implemented using for example lectures or group work.

Lectures by (external) experts can sometimes be challenging if the topic is particularly theoretical, if the topic is slightly unrelated to the focus of the program or if the lecturers speak in a way that is impenetrable for the participants. Discussions with groups of over thirty people can be difficult even if the topic is exciting. Not everyone feels comfortable speaking up in a big group. Sometimes language barriers hinder discussion or some

participants dominate the conversation, with the end result being that many group members stay silent and listen passively.

How can workshop facilitators successfully organize thematic discussions that are both interesting and inspiring? This chapter presents methods that lend themselves to the development of exactly these sorts of program components. They encourage all participants to engage in discussions and help different points of view to be expressed. The conception of these methods is also intended for smaller groups that are built in a bilateral way, consisting of German and Israeli participants. For example, in the "**How About You?**" activity participants are asked to function as experts on topics like the educational systems, religion, or governmental regulations that are relevant for young people in Germany and Israel. In the "**Group Puzzle**" exercise, participants must work on a topic independently and then explain what they've learned to one another. The "**Expert Interview**" method helps participants to prepare for lectures and discussions with experts and ensures that the interviews are organized so that participants get a chance to discuss thematic questions that are relevant to them. The activities thus promote participation while simultaneously strengthening the sense of team spirit and self-confidence within the group.

28 Group Puzzle using the example of “Environmental protection in Germany and Israel”



Overview:

Group Puzzle is an activity centered on cooperative learning. The participants are divided into groups which all deal with the same main topic. Each member of the group makes themselves an expert in one specific aspect of the main topic by working with experts from the other groups. The experts share then the results of their work and their expertise with the other members of their group. As a result, a complete “puzzle” is compiled from separate fields of knowledge to form collective knowledge on an extensive topic.

Objectives:

- Work on topics independently
- Discuss topics regarding Germany and Israel
- Foster team spirit
- Strengthen the confidence of the participants

Process:

Phase 1 – Start in core groups (ca. 10 minutes): The participants are divided into core groups of the same size and the facilitators explain the activity. The main topic – which is the same for all groups – will be divided into sub-topics and sub-tasks. Each member of the core group has to make themselves an expert on one of the sub-topics and/or sub-tasks. In order to do this, they collaborate with their counterparts from the other core groups in the next phase.

For the core topic “Environmental Protection in Germany and Israel”, the following sub-topics are suggested:

- Environmental protection – threats: How do we endanger our environment? What are the reasons for environmental problems?
- Climate protection: What agreements exist to protect the climate? What are the current goals? How are these climate goals implemented in Germany and Israel?
- Environmental problem – waste: How much waste is produced in Germany and Israel? How does waste separation work in Germany and Israel? What ways do we have of avoiding waste?

- Environmental protection – stakeholders: What organizations advocate for environmental protection in Germany and Israel? What are their focus points? How do they operate?

Phase 2 – Expert groups (30 to 60 minutes): The participants first decide which sub-topic they each want to focus on and then the expert groups come together. In other words, the participants in charge of a specific sub-topic leave the core group to meet with their counterparts from the other groups. They discuss the task, search for information and together prepare a presentation for their respective core groups. Texts, pictures, and videos that have been prepared in advance by the facilitators can serve as a basis for this work. Each participant takes on a precisely defined task and can be asked to do their research by themselves. As a group, the participants coordinate and practice presenting the results.

This exchange between the participants in the expert groups is very important to ensure that the presentations to the core groups are of high quality. If there are many participants, two expert groups can be formed for each sub-topic. The facilitators are recommended



90–120 minutes
(or longer depending
on the topic)



10–30 people
Age: 15+



Tables and chairs for the work groups, writing materials and paper, depending on the framework for the activity: prepared materials and sources, or Internet access

to maintain a low profile throughout phases 2 and 3 but should be available to answer questions.

Phase 3 – Presentation of results to the core groups (30 to 40 minutes): The participants come back into their initial core groups. The experts present the results for each of the sub-tasks and answer questions from their group members. If a question cannot be answered, the participants take a note of it and take it with them to the closing discussion. It is recommended that an additional question be offered for discussion in the core groups. In the case of the example topic given here, additional questions could be:

- How can you yourself contribute to protecting the environment?
- Which measures can you implement in your everyday life?

Phase 4 – Plenary round-up: This phase serves as a summary of the joint discussions and for documenting results. The

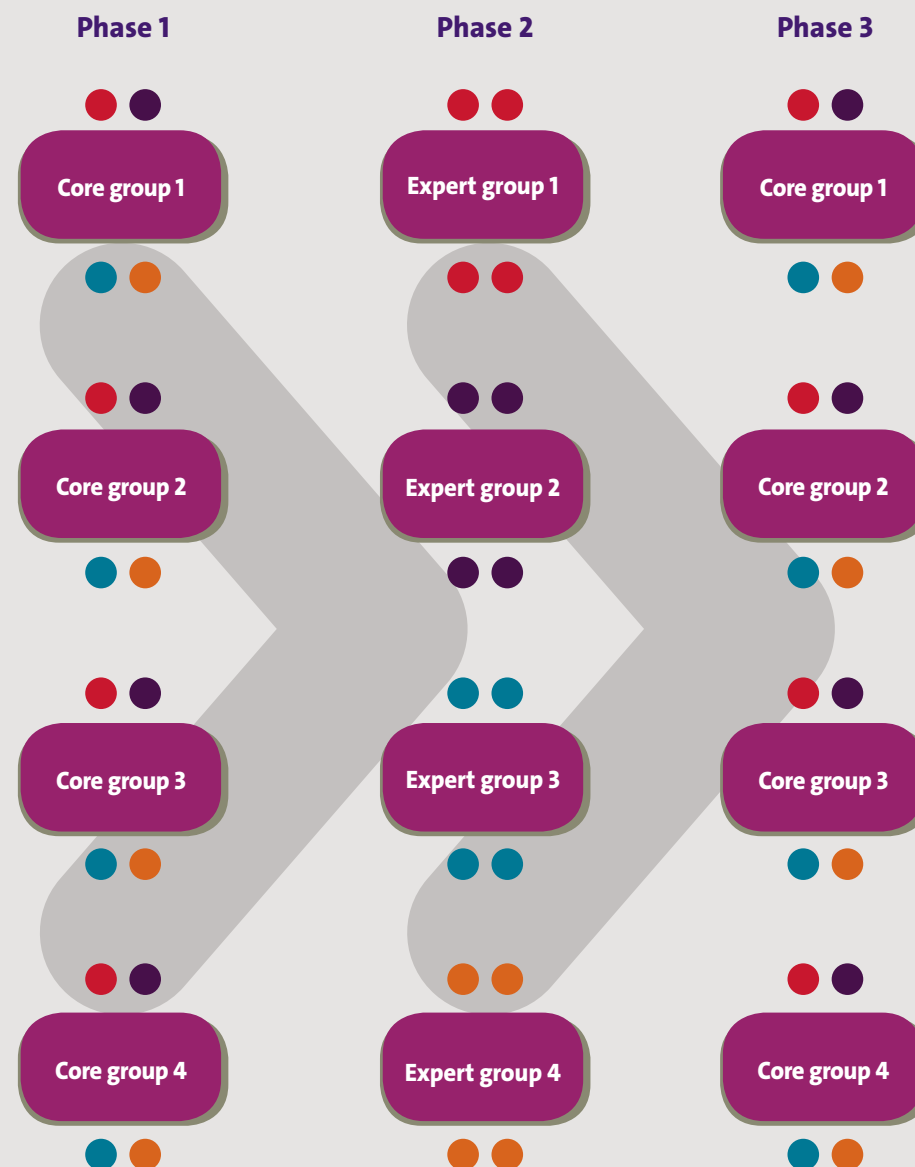
participants can also address questions which couldn't be answered in the small groups. Questions which cannot be clarified immediately in the plenary can be handed over to a research team that will present the answers in the further course of the encounter. The results can be presented in form of a quiz, for example.

Which topics are suitable?

The activity is suitable for examining a wide variety of topics and can therefore be used universally.

Source: The “group puzzle” activity goes back to the American psychologist Elliot Aronson, who developed it in 1971 and called it the Jigsaw Method. Since then it has been adapted and used for various topics and especially with the aim of fostering a spirit of cooperation within a group.

Group puzzle process



1. The participants should understand that good results can be achieved only by cooperation. The topic should be framed in a way that it cannot be explored alone or if particular sub-topics are neglected.
2. It is important to schedule sufficient time, especially if the participants are required to research information on their own instead of working with prepared material. In this case, it is recommended that the time allotted to working in the expert groups should be divided into two blocks: one for doing the research and the second for preparing the presentation. At the same time, the workload for the sub-topics should be more or less the same for all participants.

Expert Interview

Overview:

Whether a reception with the mayor, a discussion with politicians in the state or federal parliament or a field visit – in the course of a German-Israeli exchange program, participants will repeatedly come into contact with experts from whom they can gain important information and insights. A good preparation is essential to ensure that these meetings are valuable moments in the overall program. In the “Expert Interview” method participants come up with questions in advance that they’d like to pose to their interview partners. This helps the experts to focus on the interests of their listeners but it also ensures that hypothetically boring lectures and meetings will be more exciting for participants. The participants get actively involved in their preparation and they can count on receiving concrete answers to specific questions.

Objectives:

- Preparation for thematic talks with consultants, politicians and other experts
- Learning technical information in a more vibrant way, geared to the participants’ interests
- Involving the participants in the learning process

Process:

Preparation Good preparation is necessary in order to be able to ask the experts precise questions. The participants should have already engaged with the topic, ideally together within the framework of the youth exchange. During the exchange, the participants collect questions that they would like to ask the experts. Ideas for these questions can be discussed at the preparation meeting. The experts receive these questions in advance so that they can prepare themselves as well. The form and process of the discussion are also determined in advance. This includes location, time and room set-up. The participants must decide which of them will be in charge of moderation and documentation. The following tips offer guidance for the preparation of the questions:

- It must be clear what type of information the participants want to receive – know-how, facts, opinions, or estimations.
- The questions must be explicitly clear and precise.
- The questions must be open in their wording, i.e. they should begin with question words: What? When? Where? How? Avoid closed questions which can be answered with yes/no. Leading or suggestive questions, i.e. questions that are asked with the

goal of prompting a specific answer, are also discouraged.

- Whenever possible, deliberately confrontational or very provocative questions should be avoided.
- Suggested wording: Please explain to us ... / What do you think about ...? / Person X said ... Where do you stand on this? / In your opinion, why is it that ...?

Conducting the Expert Interview: The moderator welcomes the experts and the participants and gives a brief introduction to the discussion/event. Following this general introduction, one of the experts gives a brief introduction to the topic (no more than 10 minutes). This is followed by questions, asked either by the moderator or, even better, by the participants themselves. In addition to already prepared questions, new questions that arise in the course of the conversation can also be asked. The moderator ensures that the experts truly answer the questions and do not go off track. Documentation of the discussion can either be done live by writing key points on a blackboard or bulletin board or during the follow-up session. This is dependent on the conditions of the room and the participants’ ability to summarize what is being said quickly and succinctly. At the end of the discussion,



1–3 hours (depending on the topic) plus time for evaluation



10–30 people
Age: 14+



Presentation cards, pens, bulletin board to collect questions and for documentation purposes

the moderator thanks the experts for participating in the session.

Evaluation (without experts): Either directly following the discussion or after a certain amount of time, the participants collect their impressions and assessments:

- What factual information did we receive? Which facts do we want to double check? What information is still missing?
- What are the experts' subjective opinions? What is my position on these opinions?
- What interests did the experts represent? How balanced or possibly one-sided was the presentation?

Educational tip

1. Ideally, experts are chosen jointly with the participants (Given the logistics of planning an exchange program, this is not always possible).
2. It is important that the experts endeavor to utilize a presentation style and language that is appropriate for the target audience. Despite having participated in the preparation of the event, it can be boring and frustrating for participants to have to listen to statements that are long-winded and use technical language that is difficult for laypeople to understand.



How About You?

Process:

Overview:

In this activity the participants engage in several round-table discussions on issues and questions regarding society in Germany and Israel respectively. They gain an insight into current discourses, for instance on topics related to youth or developments in each society. They get to know other perspectives and at the same time can play the role of experts on everyday life in their own country. This activity boosts interest in the topics discussed and offers stimulation for further conversations.

Objectives:

- Stimulate conversation and discussion
- Receive information on Germany and Israel
- Confront participants with different perspectives
- Encourage participants to ask questions



90 minutes



10–30 people
Age: 15+



5 tables, chairs, 5
large sheets of paper,
pens, cards with
topics and questions

The facilitators arrange tables and chairs as shown in the diagram. Each table has a topic assigned to it. The participants choose a table at random or because the topic interests them and take a seat. On each table they will find pens and one large sheet of paper. By the end of activity, they will have taken part in five rounds of discussion, each at a different table. In each round, the participants have 12 to 15 minutes to talk about the topic on that table. They discuss how they experience the situation in their country and they ask each other questions. The participants can take notes on the piece of paper, which can then serve the next group as food for thought. At the end of each round, the participants move to another table and sit together with new discussion partners. This works best if the participants from Germany, for example, move clockwise, while the participants from Israel move counterclockwise. This means they always find new topics and new groups. The process is repeated until everyone has sat at each of the tables.

The following topics and questions are suggested for the context of a German-Israeli youth encounter or a professional exchange

- **Religion:** What role does religion play in Germany and Israel? Which religions are most common, which can be found in both countries? What specific holidays exist? How religious/secular are people in each country? What relevance does religion have in the participants' lives?

- **School and education:** How is the school system structured in Israel and Germany? Which subjects are taught? What do participants like about it? What should be changed?
- **Laws and regulations:** What is the minimum age for getting a driving license? What is the minimum age for drinking and/or smoking? Is drinking and/or smoking permitted in public? What are the regulations for going into a night club?
- **Army and military service:** Is there mandatory military service in Israel and Germany? What do the participants think about it? Is there an alternative to military service? What role does military service or the alternative play in the participants' lives?
- **Topic of free choice:** Here the participants can discuss any question which hasn't been addressed before.

After five rounds, the facilitators do an evaluation in a big circle. The following questions can be helpful:

- What was surprising for you?
- Which information was especially interesting for you?
- Which questions could not be answered to your satisfaction?

This method encourages the participants talk to each other and share perspectives and opinions. The facilitators should maintain a low profile at this stage and instead observe and be available for questions.



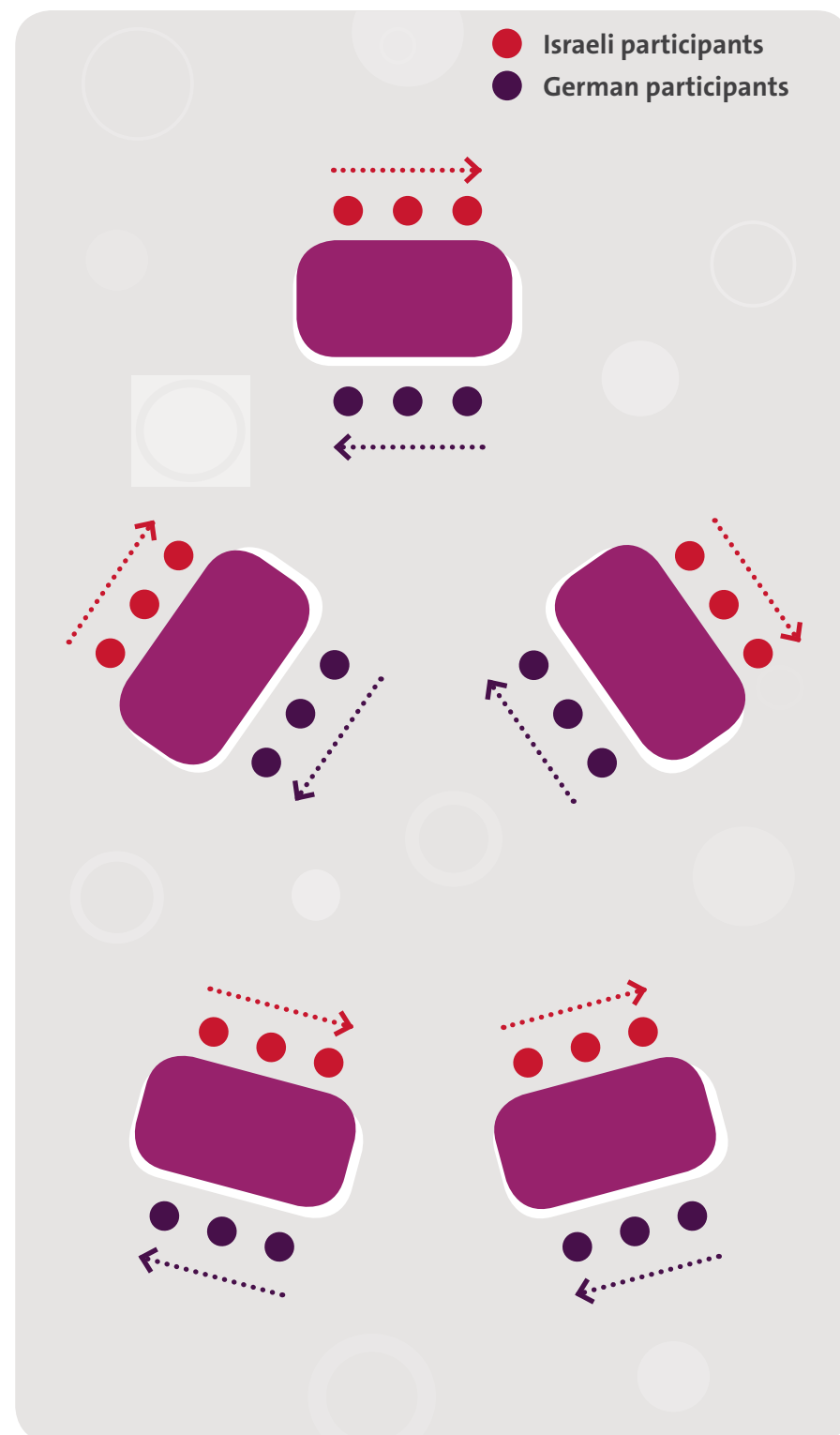
Educational tip

1. The topics mentioned above are suggestions on how to approach societies in Germany and Israel. The facilitators can adjust the topics to their respective groups and the thematic priorities of the encounter program.
2. It is recommended that the number of tables should always be uneven. This ensures that participants will always find new discussion partners in each round.



Variation of the method

A popular method of working with round-table discussions is called “World Café”. Again, there are a number of tables set up, the difference being that in the World Café, there is a host on each table – the “owner” of the café – who functions as a moderator. The owner welcomes the new guests in each round and sums up the previous discussions in order for the participants to elaborate further.



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Until her retirement in December 2016, Dorit Harel was the Director of the Department for International Exchange Projects in Tel Aviv-Jaffa. In this capacity she was responsible for the planning and implementation of municipal external relations projects, many of which involved exchange projects for young people and adults in Israel and abroad. She was previously head of a municipal cultural and artistic institution (Merkaz Bichurei HaEtim). Dorit Harel holds a Bachelor's degree in Political Science and History and a Master's degree in Management of Educational Systems. She has participated in many youth exchange programs and was part of the Israeli delegation to the Joint Technical Committee for German-Israeli Youth Exchange.

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Vice-General Secretary for Education at the Council of Youth Movement in Israel (CYMI), the umbrella organization for Israeli youth movements. In this capacity she has been involved in the development and implementation of numerous relevant projects and educational programs. She is a graduate of Bar-Ilan University, where she focused on education and group leadership. She has been involved in youth exchange for more than 25 years, both as head of the Scout Movement's Foreign Relations Department and in her current professional role.

Katharina Schubert

Katharina Schubert has been with ConAct – Coordination Center for German-Israeli Youth Exchange since 2014. She was initially responsible for public relations and later worked as an educational coordinator for the “Living Diversity in Germany and Israel” project. She previously worked in exhibitions, public relations, and event management at the Stiftung Neue Synagoge Berlin – Centrum Judaicum, at the Buchenwald Memorial, and the Museum in the “Runde Ecke” in Leipzig. Katharina Schubert is a historian and specialist in Jewish Studies with a focus on memory cultures and identity issues in Germany, Israel and the USA. She also volunteered with Aktion Sühnezeichen Friedensdienste e. V. in Jerusalem for a year and a half.

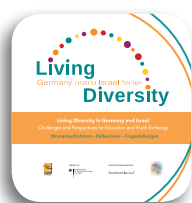
Yonit Stern

Director of International Exchange Projects for Tel Aviv-Jaffa. As part of her job she leads exchange projects for young people and adults in Tel Aviv-Jaffa. She was previously Municipal Director of Visual Arts Education and also worked at the Israeli Consulate in the USA as a cultural attaché for the Israeli Ministry of Foreign Affairs. Yonit is a graduate of the Beit Berl Academy of Fine Arts.

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Further Publications of ConAct



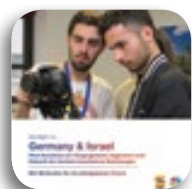
Living Diversity in Germany and Israel. Challenges and Perspectives for Education and Youth Exchange. Snapshots - Reflections - Questions (2017). German and Hebrew

Since the fall of 2015, ConAct has been working on the “Living Diversity in Germany and Israel” project to promote dialogue on the topic of diversity in Germany and Israel in various bilateral event formats. The brochure presents topics and questions that the project has addressed thus far: What are the central narratives around the social diversity of young people in Germany and Israel? What insights have been gleaned regarding their similarities and differences? What implications can be derived for the common goal of diversity-conscious and democracy-promoting educational work in both countries? How can German-Israeli exchange programs in youth welfare and encounter work be designed to encourage these young people to work together to support open and inclusive societies?



The German-Israeli Youth Congress 2015. A Retrospective (2016). English

On the occasion of the 50th anniversary of the establishment of diplomatic relations between Germany and Israel, around 300 young people from both countries met in Israel and Germany to discuss German-Israeli relations in the past and present, to reflect on their significance for younger generations, to celebrate together, and to set the tone for the future of youth exchange. This retrospective offers a comprehensive review of the congress' topics, events, and results.



Spotlight on... Germany & Israel. Five short films on the past, present, and future of German-Israeli relations. With methods for pedagogical practice (2016). German and Hebrew

As part of the German-Israeli anniversary year 2015, young people from Germany and Israel created five short films within the framework of a youth encounter. The films portray German-Israeli relations from the perspective of the young participants - from the concept to the film's realization and editing. The short films' themes - the presence of the past, mutual stereotypes, or the influence of youth exchange projects on biographies and personal perspectives - were developed by the participants during a discussion process lasting several days. In the handbook (with DVD) the films are made available for educational practice. They can be used for the preparation of future exchange groups, joint work units during an exchange, or for follow-up sessions after an exchange project.



MOVING MOMENTS CONNECTING FOR LIFE. German-Israeli Youth Exchange in Research and Practice. Compendium with research results and expert contributions from 60 years of practice in German-Israeli youth exchange (2015). German and Hebrew

This book on German-Israeli youth exchange brings together historical developments and research results from six decades of intensive German-Israeli encounter work since the mid 1950s. In addition to questions about how German-Israeli youth exchange helps to shape political and social relations, the focus is also on changes in expectations, goals, and concepts as well as visions for the future of German-Israeli youth contacts. Questions about the contemporary significance of history and the challenges posed by the encounter of different life worlds in Europe and the Middle East during encounters between young Germans and Israelis will be highlighted.



15 years of ConAct - Coordination Center for German-Israeli Youth Exchange in cooperation with Israel Youth Exchange Authority. Highlights - Work Processes - Perspectives (2016). German and Hebrew

This brochure was published to coincide with ConAct's 15th anniversary. It spotlights 15 stories from the collaborative work ConAct has engaged in over the last 15 years. These stories are highly influential for German-Israeli youth work today and will remain significant for ongoing work in the future.



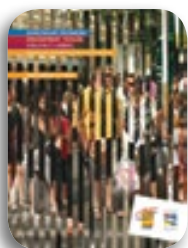
50 Years of Diplomatic Relations Germany-Israel | 60 Years German-Israeli Youth Exchange. History(s) - Insights - Information (2015). German and Hebrew

This brochure on 60 years of German-Israeli youth exchange provides an entertaining and informative introduction to the history and present of the exchanges. In a historical outline, historical photographs and background information depict the important stages of political development (visually based on the website www.Exchange-Visions.de). Clear diagrams and graphics provide information about the changes German-Israeli youth and professional exchanges have undergone over the years. A who's who of voices from the German-Israeli youth exchange world provide their thoughts on this as well. The brochure demonstrates ConAct's bilateral cooperation with the Israel Youth Exchange Authority in the ongoing development and expansion of youth exchange and highlights specially developed event formats and the major highlights of recent decades.



Israel - Middle East. Youth textbook (2011, revised edition 2014). German

Young Israelis and Germans met in Berlin to formulate their thoughts on Israel in a writing workshop. Their moving, thought-provoking, and astonishing experiences dealing with the diverse realities of Israeli society form the heart of this book. German journalist Judith Seitz and Israeli political scientist Itay Lotem have vividly integrated the reports with the factual texts on the country's multifaceted history and present.



Remembering together - sharing commitment - living diversity. Documentation of the German-Israeli symposium in November 2011 in Lutherstadt Wittenberg (Publication: May 2013). German and Hebrew

A significant guide to important topics in German-Israeli youth exchange

For the 10th anniversary of ConAct's work in cooperation with the Israel Youth Exchange Council, about 200 people came to Lutherstadt Wittenberg to discuss important topics in German-Israeli youth exchange. Some 30 contributions by German and Israeli experts from the field of memory work, volunteer work, and intercultural and diversity-conscious educational work were presented at the conference and documented in two languages. The result is a "journal" that documents all the contributions in the form of short essays, outlines important discussions, and thus offers a treasure trove of content and suggestions for German-Israeli exchange work.



Remembering together - building bridges: Between past and future, from person to person. Handbook for Remembrance and Commemoration in German-Israeli Youth and School Encounters (2008, revised and extended new edition 2014). German and Hebrew

Remembering is a central concern that has shaped the encounters between young people from Germany and Israel since the beginning of the partnership. However, joint memorial site visits and the engagement with the Shoah also repeatedly make it clear to young Germans and Israelis that they belong to the next generations of perpetrators and victims, which means specific challenges for the encounter and rapprochement of young people from both countries.

The aim of the handbook, which was developed over three years by the Bavarian Youth Ring, the City of Jerusalem, and ConAct and is now available in an updated edition, is to be able to respond to strong emotional reactions, to prepare commemorations together, and to integrate them meaningfully into the context of German-Israeli encounters. The handbook is an instrument for all those who are active in German-Israeli exchange and are looking for suggestions for actively shaping meaningful and cooperative remembrance and remembrance.



"A stone falls from my shoulders." Methods of language animation in German-Israeli encounters in German, Hebrew, and Arabic (December 2010). German, Hebrew, and Arabic

Language, culture, and communication are the keys to an intensive and lasting encounter in German-Israeli exchange programmes - which is why they are also the focus of this collection of methods for the language animation, "A stone falls from my shoulders." The handbook was developed especially for work in the context of German-Israeli youth encounters in German, Hebrew and Arabic by a team of educators from Germany and Israel.

All materials can also be found on the ConAct website: www.conact-org.de