DEUTSCH-TÜRKISCHE JUGENDBRÜCKE
GENÇLİK KÖPRÜSÜ TÜRKİYE-ALMANYA

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Garden of Coexistence – Garden of Diversity

Subtitle: Exploring identity, power and solidarity through reflection and dialogue

Brief description

This interactive workshop invites participants to explore identity, power and intersectionality through creative reflection. By creating and discussing identity flowers, they analyse how social positions shape experiences of privilege and oppression and how awareness can lead to shared responsibility and action for inclusion and justice. In German-Turkish youth exchanges in particular, the method promotes dialogue about privilege, migration histories and belonging, thereby strengthening empathy, solidarity and a collective commitment to justice.
This method description was developed as part of the project "Navigating Democratic Challenges – Civic Education in German-Turkish Youth Exchange", a collaboration between the German-Turkish Youth Bridge (DTJB), Arbeitskreis Deutscher Bildungsstätten (AdB) and Toy Gençlik Derneği (TOY).

Time required: 120 minutes (recommended format: 60 min. + 15 min. break + 60 min.), variant up to 3 hours (see suggested time allocation at the end of the content section)

Target group/minimum age: 14

Group size: 8–24 participants

Materials required: Flipchart, Post-its, coloured pencils, printed identity flower templates, music/speakers, chairs and tables (or writing surfaces), scissors

Author/organisation: Beybin Elvin Tunç, Marie Braun
Jugendbotschafter e.V.

For which module is the method suitable (select up to 3):

(X) Diversity
(X) Transformation

Which keywords can be assigned to the method?
(X) Discrimination
(X) Empowerment
(X) Identity
(X) Power relations
(X) Human rights
(X) Migration
(X) Prejudice
(X) intercultural learning

AdB
TOY GENÇLİK DERNEĞİ
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(X) international encounters

Learning objectives / what skills will participants acquire
Participants

- examine how overlapping social identities (e.g. gender, ethnicity, class) shape experiences of privilege and oppression.
- analyse how power structures influence and perpetuate inequalities
- understand intersectionality as a framework concept that highlights unequal distributions of power.
- reflect on how their identities influence their emotions, opportunities and participation – thereby promoting self-awareness and shared responsibility.

Learning content / which thematic priorities are set

1. Identity and diversity – exploring the diverse levels of personal and social identity and how these experiences and perspectives shape us.
2. Power and privilege – understanding how proximity to dominant social positions influences access, voice and participation.
3. Intersectionality – examining how gender, ethnicity, class and other factors interact to create unique positions of advantage or disadvantage.
4. Justice, equality and inclusion – Distinguishing between equality, justice and fairness and linking these concepts to real-world contexts.
5. Empathy and solidarity – Strengthening awareness of shared challenges and developing mutual responsibility in diverse groups.
6. Critical reflection and action – Translating personal insights into collective responsibility and inclusive practice in everyday life.
7. Intercultural dialogue (German-Turkish context) – Reflecting on how privilege, belonging and migration histories shape participation and relationships in binational youth exchanges.

Why this method works well in Turkish-German exchanges

- This workshop is well suited to Turkish-German exchanges because it promotes open dialogue about identity and privilege and examines how these shape our experiences in different cultural contexts.
- reflects shared and different migration histories and highlights structural inequalities that influence access to opportunities such as youth exchange programmes.
- Promotes awareness that privilege and disadvantage are not abstract concepts, but real social conditions that influence who participates, speaks and leads.
- Supports critical reflection on one's own position within systems of inequality and asks: Do I benefit from it? Do I suffer from it? How can I use my privileges to make room for others?

- Appeals to different groups by acknowledging both tensions and commonalities in binational learning spaces.
- Encourages participants to reflect on their privileges (e.g. gender, language, citizenship, education, abilities) and to practise vulnerability and responsibility.
- Emphasises the responsibility of those who have systemic advantages to share access and work together to create more inclusive environments.
- Emphasises that despite our different identities, we share common challenges such as exclusion, marginalisation or dealing with cultural expectations.
- Promotes solidarity and collective action by identifying shared values and finding ways to stand together against discrimination.

Description of the process

Steps

1. Introduction – welcome and purpose (10 min.)

The workshop leader gives an overview of the agenda.

Designing the flowers – creating personal identity flowers.

Understanding the ground – Exploring social dynamics and intersectionality.

Addressing inequalities – Discussion about power, privilege and justice.

Planting the garden – Joint reflection and conclusion of the workshop.

The workshop leaders present the ground rules for the learning space:
To create a respectful and courageous learning space:

- "Ouch & Oops" rule: If someone feels uncomfortable, they can say "Ouch!" The others respond with "Oops" to acknowledge this and reflect on it.
- Personal sharing: Identities are personal – only share what feels right and listen actively.
- Linguistic inclusivity: We focus on understanding and connection, not perfect grammar or eloquence.

2. Check-in & Icebreaker – Who is in the room? (10 min.)

An activity that encourages participants to highlight the diversity of identities present while drawing attention to those who may be missing.

Instructions
Chairs are arranged in a circle (one less than the number of participants).
The workshop leader reads out various statements, e.g. "Those who are bilingual".
Participants to whom the statement applies stand up and change seats.
The person who remains standing makes the next statement. This continues for several rounds, with the topics gradually becoming more in-depth.

Example statements:
Those who study
Those who love old films
Those who exercise regularly
Those who live in a country where they were not born
People whose parents have different nationalities

Debriefing:
What did you notice about the diversity in the room?
How did it feel to recognise shared or different experiences?
Who might be missing from this room, and how does that affect our discussion?

Tips for moderators:
Start with light topics and then, once trust has been established, gently move on to deeper questions about identity.

3. Method 1, Exercise 1: Individual work – Identity flower (40 minutes total)

(Template in the annex (3 language versions), examples of steps)

This exercise helps participants understand intersectionality as an analytical framework for power. By reflecting on their own identity in relation to socially dominant groups, personal identity and power structures, participants can explore how intersecting social identities shape their experiences of privilege, marginalisation and oppression. Based on Black feminist theory, particularly Crenshaw (1989), the exercise creates a space for experience in which categories such as origin, skin colour, gender, class and other social categories interact, shaping lived experience through proximity to dominant identities. This exercise enables participants to critically examine the unequal distribution of power and reflect on their own position within this dynamic.

Steps:
Socially dominant identities (5 min.):
Participants receive the identity flower template. They are now asked to write identity categories that they perceive as socially dominant (e.g. gender, ethnicity, social class, male, wealthy, physically fit, etc.) in the outer petals of the flower template.

Personal identity (5 min.):
Participants now mark the inner petals with a marker. The mark indicates how they personally identify with each identity category.

Proximity to power (3 min.):
Draw a line between personal and dominant identities. Short lines = closer to privilege; long lines = greater distance.
By representing their distance from dominant identities, participants can visually analyse how power works through identity characteristics.

Advantages and disadvantages (5 min.):

Use two colours to mark which aspects bring advantages and which create obstacles.
This step illustrates that proximity to power is not absolute. While some identities face systemic barriers, individuals can still find personal fulfilment, self-confidence and resilience within them.

- Self-perception is important: even if an identity is marginalised, individuals can still feel a sense of advantage due to community support or personal values.
- This exercise helps participants to critically reflect on both systemic structures and their own self-identification, thereby breaking the assumption that distance from power is always synonymous with disempowerment.

Questions for debriefing (selection):
How did you feel when filling in your flower?
What did
"How was it for you to fill in the flower? Was it easy or difficult to decide?"
"What surprised you about your proximity to power?"
"Did you notice any contradictions or unexpected insights?"
"How does this exercise relate to your experiences with power/privilege or marginalisation?"
"How did reflecting on power and identity influence your understanding of social structures?"
"Did representing your proximity to power influence your view of yourself within systems of privilege and oppression?"
"Did this exercise help you identify personal strengths or sources of resilience within your identity?"
"How might this awareness of power and self-perception influence your future actions?"
"Where do you feel empowered or marginalised?"
"How does your identity influence your participation in intercultural spaces?"

Addition for a slightly deeper discussion:
Discussion about achieved and attributed identities. Participants can either colour in the outer petals or this discussion can be integrated into the debriefing. Question: "Which social identities are attributed, which are achieved, and how fluid is the transition?"

Tip for moderation:
Before the full debriefing, form pairs to create a safe space for reflection.

4. Method 1, Exercise 2: Group work – Intersectionality and power dynamics (25 min.)

Participants explore how identities intersect and influence a person's participation, belonging and power. The aim of the activity is for participants to analyse intersectionality in response to power dynamics. It builds on the "Identity Flower" exercise by enabling participants to recognise how social identities interact with systems of power, privilege and marginalisation in real life. Through movement and discussion, this activity deepens their understanding of how power works and how individuals deal with it differently.

Activity:
This positioning exercise allows social categories (gender, class, ethnicity, abilities, etc.) to be visualised in the room.
Procedure:

- Each of the social categories from the identity flower is printed out and hung up one after the other in the room one after the other.
- The facilitator reads out statements that encourage participants to think about different Reflect on aspects of their identity.
- Participants position themselves in the room according to the relevance of the statement is to them (e.g. by positioning themselves closer to the social category they have selected).

Example statements for positioning:

- "When I share my thoughts online, I consider how the fact that I am X might affect the
- the reactions and responses I receive."
- "When I work with a team, I consider how the fact that I am X might affect the way we all work together."
- "When I use buses or trains, I consider how the fact that I am X might affect my safety and comfort during the journey."
- "When I attend parties or gatherings, I consider how the fact that I am X might affect how I feel there."
- "When I interact with people in positions of authority, I am aware of how X can affect their behaviour towards me."
- "When I apply for educational opportunities, I consider how X might affect my chances of gaining access to these opportunities."

Group discussion on the respective positions:
Participants are asked to explain why they have positioned themselves in this way.
If they feel comfortable, they can describe personal experiences related to their position; here are some examples:

- They discuss how power structures reinforce or challenge their positioning.
- They reflect on how many people were around them – are they the only ones in this group or is there a majority?
- They discuss the experience of belonging to the majority or minority – how does it feel to be one of the few or part of a dominant group?
- They consider how different environments might change this – are there places where participants feel more included or excluded because of their identity?

Note: Participants and facilitators should not comment on other people's experiences!

Debriefing:
Some suggested guiding questions:
"How did it feel to physically position yourself according to your identity?"
"How did it feel to experience the power differences within yourself?"
"Did listening to others' experiences change your perspective on power and privilege?"
"Were there moments when you were unsure where to stand? Why?"
"How does intersectionality help us understand why power is experienced differently by different people, even within ourselves?"
"Did this activity help you recognise privileges or barriers that you may not have considered before?"

"How did it feel to be part of a majority group in a particular scenario? How did it feel to be in the minority?"
"Have you noticed situations in your everyday life where your identity makes you part of the majority or the minority? How does this affect your experiences?"
"How can awareness of power relations lead to more equitable and inclusive spaces?"

5. Method 2: What can we do? – Justice, equality, inclusion (25 min.)

This section leads from reflection to action. Using visual aids and group discussions, participants analyse the difference between equality, justice and fairness. (ANNEX Apple tree example of justice)

Instructions:
1. Use of visual aid (ANNEX Apple tree example of justice):
○ The facilitator presents the illustration "Equality vs. Justice".
○ Participants analyse the differences between (un)equal access, equitable adjustments and systemic transformation.

2. Questions for discussion:
"What do these concepts mean in real life (education, healthcare, employment, etc.)?"
"Can you think of any examples where justice or fairness has contributed to a more equitable outcome?"
"Have you personally benefited from an inclusive system or support structure?"
"What small steps can we take to promote justice and fairness in our communities?"
"What gives you hope that change is possible?"

Variation: Suggestions for group work
Collect suggestions or examples!
"How can we apply intersectionality not only to problems, but also to solutions?"
"What actions can we take together to distribute power more equitably?"
"Have you ever been part of an environment where justice and inclusion were actively practised?
practised? What contributed to this working?
"How can we ensure that inclusion efforts do not reinforce existing power structures, but bring about real change?"

6. Final reflection & evaluation

Step 1: Reflection & joint creation of the garden (10 min.)
Walk through the room & closing circle
Participants walk through the room with their identity flowers and briefly exchange ideas with other participants they encounter:
What has particularly stuck in my mind?
What do I appreciate most about my identity?
Which commitment will I continue to pursue?

Afterwards, all participants place their own flower in a shared "garden" – as a symbol of coexistence, diversity and shared responsibility.

Step 2: Questions for final reflection in plenary (open questions to the group, time depending on group size)

- How does identity shape our everyday experiences?
- How do power structures reinforce privilege or exclusion?
- What have you learned about your own proximity to power?
- How can justice, equality and inclusion be practised in real life?

Notes

Notes on implementation:

Possible variations
This workshop proposes two complementary methods for exploring intersectionality. The **identity flower** serves as a core activity and helps participants reflect on their identity, their proximity to power, and their experiences with privilege or marginalisation (Method 1, Exercise 1).
In addition, **reflection on intersectionality** through contemplation and real-life examples can deepen the discussion and offer alternative perspectives (Method 1, Exercise 2).
These approaches can be used together for a more comprehensive learning experience or adapted according to time constraints and group needs.
For a purely methodological approach, the extended Power Flower exercise alone is sufficient to provide a meaningful learning experience on the topic of intersectionality, but a **follow-up activity** is still needed **to practise it in a social context** (Method 2). With your guidance and feedback, we can further refine and develop the method to adapt it to different learning environments and objectives.

Notes on the time allocation for the workshop (120 min.)
Introduction & ground rules – 10 min.
Check-in & icebreaker – 10 min.
Identity flower activity (individual exercise + reflection) – 40 min.
Break – 15 min.
Group discussion on intersectionality and power dynamics – 25 min.
Discussion on justice, equality and inclusion – 25 min.
Debrief
Variations
Check-out and reflection – 10 min.

Tips for moderation
The identity flower can be an emotionally intense exercise; this should be balanced by strengthening and collective exercises afterwards.

During facilitation, especially in the final reflection, hope and solidarity should be reinforced, not feelings of guilt or despair.
The moderation should make it clear that reflection is an important step towards action and social change.
Cultural differences between Turkey and the UK should be acknowledged, while the focus should be on common challenges and mutual learning.
There are various exercises and approaches for working with the identity flower.

- One example is the Power Flower, which is used in the anti-bias approach, https://www.mangoes-and-bullets.org/wp-content/uploads/2015/02/8i-Power-Flower.pdf
- Another example is the Power Flower from the context of the Council of Europe Compass, which focuses on human rights, https://rm.coe.int/compass-2023-eng-final-web/1680af992c

In this exercise, the focus is also on the intercultural learning situation, in which categories of power, privilege and dominance are to be discussed in a very fundamental way, which is why it is also possible to work with images that have not been filled in beforehand.
The complexity of the language should be tailored to the English/language skills of the participants.
The moderation team should be as diverse as possible in order to convey inclusion and safety.
Shorter workshops (45–60 minutes) can focus exclusively on identity awareness; longer versions (up to 3 hours) can include joint reflection and action planning.

Ensuring empowerment and solidarity in reflection
When used in isolation, the expanded Power Flower can have a similar effect to the Privilege Walk exercise, potentially discouraging participants or overwhelming them with their distance from power. Those who recognise that they have fewer advantages or are subject to systemic marginalisation may feel helpless or frustrated. While honest reflection is crucial, it is equally important to balance this awareness with opportunities for self-empowerment and collective action.
To prevent the exercise from becoming a purely depressing or discouraging experience, follow-up activities should be designed to

- Strengthen hope – shift the focus from what is lacking to what can be changed.
- Promote solidarity – show that disadvantage does not mean isolation; shared struggles create common ground for collective action.
- Emphasise personal and collective agency – participants should leave feeling that change is possible through awareness-raising, advocacy and mutual support.

How you can achieve this in the workshop:
● Enable constructive reflection: After the "identity flower" exercise, guide participants to recognise sources of strength, resilience and community support within their identities.
● Introduce discussions about collective action: Instead of focusing solely on individual barriers, shift the focus to what can be done collectively to combat inequalities.
● Promote mutual support: Reinforce the idea that no one is alone in their struggles—solidarity across different identities can amplify voices and bring about change.
● End the workshop with a motivational message: The concluding reflection should encourage participants to think about how they can use their awareness for empowerment rather than despair.

By embedding the expanded Power Flower in a broader framework of reflection, empowerment and action, the workshop avoids reinforcing disempowerment and instead creates a sense of agency and hope. This ensures that intersectional awareness leads to motivation for change.

Cultural and contextual differences: Germany and Turkey
While intersectionality is a universal concept, its manifestations differ depending on the cultural and national context. The experiences of participants from Germany and Turkey may be shaped by different social structures, historical backgrounds and systemic inequalities. The workshop should take these differences into account while highlighting common challenges and similarities.
It is important to recognise that participants from Turkey and Germany may approach the exercise with different expectations and assumptions. For example, participants from Turkey may assume that their German colleagues are more privileged overall, while German participants may assume that disadvantage is greater in Turkey. However, the workshop can challenge these assumptions by highlighting the nuanced experiences of privilege and marginalisation on both sides.

Important considerations for participants from Turkey:
Participants from Turkey may come from economically disadvantaged backgrounds, have experienced political instability, or feel marginalised due to social hierarchies.
Many women in Turkey face gender-based discrimination, while women in Germany still struggle with gender pay gaps and prejudice in the workplace – a shared challenge that can foster solidarity.
Some participants may assume that LGBTQ+ people in Germany face few or no challenges, but discussions may reveal that many still experience discrimination, especially in conservative or rural areas.
It is important not to reinforce feelings of powerlessness – instead, the workshop should focus on how collective resilience and joint advocacy efforts can promote empowerment. Rather than focusing on marginalisation, solidarity between different identities (e.g. women's struggles, economic hardship, rights of people with disabilities) should be emphasised to show that, despite different challenges, there is always room for collective action.

Important considerations for participants from Germany:
The assumption that all German participants are inherently privileged should be avoided. Many German participants may also experience systemic problems related to their origin, migration status, gender, economic barriers or disability.
For example, second-generation immigrants in Germany may face discrimination in education and the labour market despite their citizenship.

The workshop can be an opportunity for participants from Turkey to experience how power structures also affect individuals in Germany, to break down stereotypes and to promote a more nuanced understanding of privilege and oppression.
Some participants from Germany may be surprised to learn that, despite widespread social discrimination, people from Turkey can be proud of their gender or sexual identity thanks to strong support from their community.

Creating a balanced discussion:
Encourage active listening and the exchange of experiences – ensure that both groups listen to and learn from each other rather than making assumptions about privilege.
Use intersectionality to find common ground – rather than reinforcing divisions, emphasise that while experiences may differ, systems of oppression lead to overlapping challenges.
Recognise both privilege and resilience – acknowledge that some people may feel marginalised in one aspect of their identity while being empowered in another.
End the discussion with a message of empowerment – rather than focusing on who is worse off, steer the dialogue towards how participants can work together to combat inequalities.

Conceptual background
The workshop method "The Garden of Coexistence" integrates Hooks' liberatory education (1), Crenshaw's intersectionality framework (2), Bourdieu's theory of privilege and power (3), and Harding's standpoint theory (4). It goes beyond theoretical discussions by using experiential methods to visualise power, reflect on privilege and promote engagement. Furthermore, it empowers participants to combat inequalities, act in solidarity and create more inclusive spaces, which is in line with the basic principles of these scholars.

1. Education as a practice of freedom (Bell Hooks, 1994)
In Teaching to Transgress, Hooks argues that education should be liberating, participatory, and reflexive. For this reason, the "identity flower" activity is consistent with Hooks' (and, of course, Freire's) critical pedagogy, in which self-reflection on power and identity empowers participants to recognise inequalities. Furthermore, the discussion of justice, equality and inclusion is consistent with Hooks' idea that education must challenge existing power structures and encourage action for change.

2. Intersectionality and power structures (Kimberlé Crenshaw, 1989)
The workshop is based on Crenshaw's concept of intersectionality, which was introduced to analyse how overlapping social identities (e.g. race, gender, class) shape each individual's experiences, emphasising that power structures shape experiences of marginalisation and privilege. While Identity Flower Mapping visually represents how different identities interact with power and why intersectionality is necessary to understand structural inequalities, the group positioning exercise (in which participants physically position themselves in response to identity-based statements) demonstrates how power is distributed and reinforced in different contexts.

3. Social capital and power accumulation (Pierre Bourdieu, 1986)
Bourdieu's concept of social and cultural capital explains that individuals accumulate power not only through systemic privileges, but also through community support, knowledge and identity affirmation. This workshop takes up the idea that while power structures shape identity experiences, self-perception also influences how individuals deal with privilege and marginalisation.

4. Standpoint theory (Sandra Harding, 1991)
Harding's standpoint theory argues that knowledge is shaped by social position and lived experience. Because of this, marginalised communities often have a deeper understanding of power structures, as they experience inequality first-hand. The workshop values the lived

experiences of participants and encourages them to listen, learn and reflect on their own standpoints and those of others.

Does power shape intersectionality, or does intersectionality shape power?
This question is relevant because power and intersectionality exist in a mutually reinforcing cycle, in which power structures create intersectional experiences, but intersectionality can also reveal and challenge power. Power is not neutral; it is embedded in institutions, politics and cultural norms and shapes who has privileges and who faces systemic barriers (Crenshaw, 1989). Those who are closer to dominant social groups accumulate more social and cultural capital, thereby reinforcing inequalities (Bourdieu, 1986). However, power is not only imposed from above; marginalised perspectives offer unique insights and challenge dominant narratives (Harding, 1991). For this reason, education plays a crucial role in helping people recognise power structures and resist oppression (Hooks, 1994).

Why is proximity to power important in intersectionality?
Power is relational – it does not exist in isolation, but depends on who has access to resources, decision-making and influence (Bourdieu, 1986). The closer an identity is to prevailing social norms, the more privileges and opportunities it grants. However, power does not only refer to external structures, but also exists in self-perception and collective consciousness (Harding, 1991). Marginalised individuals can develop a critical awareness through their life experiences and offer perspectives that challenge dominant norms.

In summary, participants in the "Garden of Coexistence" workshop see this relationship between power and privilege in action through the identity flower. The group positioning exercise goes one step further by showing how intersectionality affects access to opportunities. Through discussion and reflection on their placement, participants see intersectionality as both a tool for analysing marginalisation and a means of reshaping power structures. The second method (reflection on intersectionality through changing spaces) was inspired by Dr Ceren Abacioglu's workshop on "Understanding Racism in Universities" and Lewis' Deep Democracy Soft Shoe Shuffle method.
The first method is an expanded version of the Power Flower. For us, this method was missing many points such as "attributed-achieved," "perceived closeness," and "how advantageous or disadvantageous one defines oneself." We added these points to look at intersectionality from different angles, but also to take individual perception into account.

Authors' experiences
This workshop (extended Power Flower + variations of complementary methods depending on the context) has already been implemented by the authors in:
● Universities in Germany Seminars on the integration of international students.
● SAME Network at the Actival Festival in Lübeck.
● Jugendbotschafter e.V. Youth Ambassadors' Starters Programme (YASP 2023) as an elective workshop.
● KarlsAcademy Intercultural Training (2021-2023) for young people with Intercultural GmbH.
● Young SIETAR ToiT (Training of Intercultural Trainers) 2022.

References

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Crenshaw, K. (1989). Demarginalizing the Intersection of Race and Sex. University of Chicago Legal Forum.
hooks, b. (1994). Teaching to Transgress: Education as the Practice of Freedom. Routledge.
Harding, S. (1991). Whose Science? Whose Knowledge? Cornell University Press.
Council of Europe (2012). Compass: Manual for Human Rights Education with Young People.

You may also like

Privilege Walk: Understanding inequality and social position. Adaptable examples can be found at Brot für die Welt, https://www.brot-fuer-die-welt.de/fileadmin/mediapool/blogs/Jugendausschuss/PRIVILEGE-WALK.pdf , or at the University of Freiburg, https://uni-freiburg.de/gdape/wp-content/uploads/sites/4/In-der-Mitte-der-Gesellschaft_Privilege-Walk_web.pdf
Theatre of the Oppressed (Boal), https://de.wikipedia.org/wiki/Theater_der_Unterdr%C3%BCckten
Power Flower (Compass / CoE), https://rm.coe.int/compass-2023-eng-final-web/1680af992c
Social Presence Theatre, e.g. https://www.dirkbraeuninger.de/social-presencing-theater

Additional material (images, links, worksheets, toolbox, etc.):

ANNEX Identity Flower Material and examples for the Identity Flower process,
ANNEX Illustration Apple tree example Justice

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Beybin Elvin Tunç, Marie Braun, Jugendbotschafter e.V.
Inspired by workshops developed by Dr Ceren Abacıoğlu and adapted versions of the "Power Flower" and "Privilege Walk" methods.