CHRISguide

A guide pack on radicalisation prevention in schools across Europe

This is a short version of the CHRISguide pack. A printer friendly version without pictures and without full explanations of exercises or examples given in form of appendixes. Please, see full version on CHRISwebpage for further details.

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1. Intro: Countering Human Radicalisation in Schools

How do schools prevent the radicalisation of the students later in life? This is the main question in the Erasmus+ project, Countering Human Radicalisation in Schools, CHRIS (2016-18). The CHRISguide is one of the key outcomes of CHRIS; it consists in a collection of suggestions of approaches, work methods and specific exercises in the prevention of radicalisation in schools. The activities and working methods have been tried out by groups of students in five partner schools (practice partners) in Lithuania, Hungary, Turkey, Greece and Italy and been further developed by these students in collaboration with their teachers. The elaboration of approaches and work methods was supported by three knowledge partners from Denmark, Romania and Poland and by an evaluation partner from Spain.

In the CHRISguide we share our experiences of working with the subject, and of cooperating across countries and school cultures, with the aim of taking prevention of radicalisation to a didactic level. If you follow the links, you will find worksheets to activities and exercises that were done in the process and others that we recommend doing on the backdrop of lessons learned in the process. We hope teachers and other professionals working with children and youth will find inspiration to initiate and engage in a process of their own, a process that makes sense and proves productive in their settings.

The purpose of the CHRIS project

The purpose is to engage school students aged 12-16 years in counteracting processes of radicalisation by finding ways to encourage young people to become active citizens who wish and are capable of participation in forming society in a productive and legitimate way.

See extended version of CHRISguide on CHRIS webpage for experiential exercises to kick-start the process with the students.

The CHRIS project builds on the assumptions

- that current processes of radicalisation of young people is multi-causal and diverse and can take many directions,

- that radicalised individuals and groups do not share a profile or have a certain background, culture or belief,

- that processes of radicalisation of youth are implicated in common identity processes conditioned by matters as belonging, having a mission and opportunities and capability to express oneself,

- that radicalisation manifest itself as a destructive force targeting society at large,

- that radicalisation, never the less, might appear as an attractive identity offer to some individuals, and

- that personal and common group narratives on feelings of injustice are essential to processes of radicalization.

The CHRIS strategy builds on

- co-creation of preventive didactics with the school students as the key-players,

- linking the prevention of radicalisation to the formation of identities of young students as politically aware and reflective citizens with the emergence of a school culture that promote such identities, and

- as a precondition to the above intentions, promoting capacity building of teachers in order reflect to scaffold the co-creation and the formation of active citizen identities[1].

The CHRIS take on radicalisation

In the CHRISguide we understand radicalisation as:

"A process in which a person takes up narratives of un-just assaults, and engages in undemocratic, discriminating and/or dehumanizing actions, violent as well as non-violent, in order to change political decisions".

2. Setting the stage: A shared understanding of radicalisation

Why is it important to share an understanding of the notion of radicalisation if to engage in a process like the one CHRIS set in motion? The short answer is that having a shared definition or understanding is important because it ensures that students, teachers and schools are exploring the same field. One of the lessons learned from the CHRIS project is that it is worthwhile to engage in discussions and exchanges on definitions of and approaches to radicalisation. In CHRIS, partners from no less than eight countries took part; these are countries with different experiences of radicalisation, different political realities and different school cultures. We did not realise from the beginning the importance of reaching a common ground, which did in turn lead to scattered activities and confusion about what we were looking for in some periods of the project.

Therefore, we suggest to initiate discussion among the participants that stir reflections on and make it possible to challenge dominant understandings of radicalisation, but also of other questions such as "what is a good school culture" or "what qualities do we want to evoke in students".

See extended version of CHRISguide on CHRIS webpage for a way of initiating reflections among teachers on.

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[1] This is a lesson learned, as the strategy of involving students in developing didactics proved to be difficult to carry out, without building capacity among the teachers. Throughout the guide pack we will add instructions to the teachers as how to handle the student activities.

In CHRIS the shared understanding of radicalisation takes departure in identity processes and a narrative approach.

Why this understanding and not another?

The approach to radicalisation in the CHRIS project draws on the understanding of radicalisation put forward in the RAN collection 2016 (RAN Collection - Preventing Radicalisation to Terrorism and Violent Extremism - European Commission, 2016). Here radicalisation is linked to identity processes and the challenges to identity formation in late modernity. In current times, young people are allegedly free to create their own identities as they like, and they are said to having all opportunities to do so. At the same time, inequality and injustice persist; opportunities are plenty for some, whereas limited for others. The contrast between postulated freedom to choose individually and the unequal access to opportunities makes an impact on most young people, though in different ways.

Unequal opportunities due to social, ethnic or religious background might jeopardize young people´s feelings of belonging to the communities and country they live in. Experiences of injustice due to these same or other differences might stir anger – on behalf of oneself, of a group one feels he or she belong to, or a person or a group one feels solidarity with.

Youth today react to these challenges in many different ways. Some cope by working hard to adjust and "fit in", others by activism and rebellion, others again settle into resignation. For the very few radicalisation can seem attractive, as radicalised groups and networks offer an opportunity to act on the feelings of unjust treatment and at the same time provide a strong sense of belonging and identity.

See CHRIS webpage for instructions on how to engage students in reflecting upon identity and belonging: *https://chris-erasmusplus.eu/activities/feeling-me-%E2%80%93-feeling-school-student-reflections.html*

Focal points: Identity, Belonging, Mission and Expression

According to RAN (European commission) the attractions of radicalisation is explained by three simple modes of engagement and understanding: A sense of Identity - A sense of belonging - A sense of loyalty/duty", (RAN Collection - Preventing Radicalisation to Terrorism and Violent Extremism - European Commission, 2016). In the CHRIS project, we therefore consider the basic challenge in prevention of radicalisation to be the promotion of other paths to identity, belonging and loyalty/duty in order to strengthen identity processes that make young people capable of navigating between various identity offers. The form of identity that we pursue is an active citizenship identity that offers belonging to the community one is part of as well of loyalty to the global society we all share. In the CHRIS project, we consider the sense of loyalty/duty of being presupposed by being allowed to and supported in having a mission in life and to be allowed to express your opinion.

On this background, we set out the CHRIS project with focussing on four focal points: Identity, Belonging, Mission and Expression and, to understand the processes around these points, we applied a narrative approach.

The importance of identifying personal and common narratives

Creating narratives is very basic to all human beings, as you create these to inform yourself and your surroundings about how you see the world. Moreover, our self-made narratives often and very early in life come to express, how we think others expect us to be and act. Thus individual narratives are both personal and common. The CHRISguide is meant to engage the students in a "hunt" for narratives - narratives of their own as well as those told by others. This in turn, is supposed to make the students able to look into which meaning they themselves and others attach to their common world.

When the students are identifying narratives - their own and those of others – a space opens up for relating their personal experiences to others. This is also true for experiences of being exposed to unjust assaults. Narratives of being exposed to un-justice are common to radicalised individuals and might serve as a justification for retaliate in harmful ways. When opening up a space for sharing such experiences, other ways to address un-justice can be found. These narratives of unjust assaults can be personal narratives, formed by an individual. The unjust assaults can also be formed on a group level, resulting in-group narratives. Both types of narratives of assaults and injustices can be experienced in several different ways: as intellectual, ideological, social, emotional or spiritual assaults, often connected to feelings of inferiority, insecurity and lack of self-confidence. The CHRISguide "in-school" activities guides the students to articulate their own narratives on processes of identity, belonging, mission and expression and experiences of injustice related hereto.

There are always other influential actors in society, who are creating the dominating narratives of radicalisation. The CHRISguide "out-of-school" activities guide the students to achieve an understanding of the forces and institutions around the school, which can have an impact on the narratives dominating in society. One way to investigate which forces can be at play in creating a ground for radicalisation is **to listen to** the narratives (what is said) **and observing** (what is done), - hereby identifying the narratives that individuals or groups associate themselves with, both in the students´ own schools, at other schools and in the community.
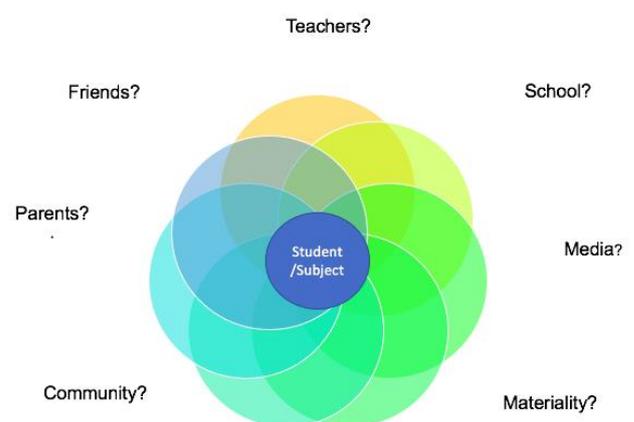
We therefore want to make the students explore how school practices in different ways – in learning, teacher-student relations, authority patterns etc. - influence the identity making of children, their belonging, mission and expression and, as indicated in the figure above, how other actors and forces in society can have an impact on these matters. We want the implicated students to realize how these matters have different impacts on how they as students choose to live their lives now and in the future.

To do this, in the CHRISguide, we take our departure in a shared understanding of radicalisation, which is related to a broad range of possible narratives, and which allow us to explore all the forces and institutions around the students, which can have an impact on these narratives.

Thus, the main task of the project is twofold:

- engaging students in exploring the processes around identity, belonging, mission and expression and to explore how the school and other institutions have an impact on these processes, as well as
- engaging students in exploring narratives of radicalisation, both dominating narratives in society and their individual narratives linking own experiences to what they find is right and wrong in the world.

In short the CHRIS question is: What does my school do to me and to society and how can we as students and citizens change schools and society in a way that can help prevent radicalisation?

3. The students as key players

In the CHRIS project, students are the key players. The students were to explore processes regarding identity, belonging, mission and expression and to explore narratives on radicalisation, their own and those of others. Furthermore, based on the project experiences, they were to co-create didactics that could have a preventive effect.

When looking back at the process and the participating students it is clear that they on the one hand, have been very active and engaged, yet on the other hand, little innovation of new didactics has taken place.

That leads us to ask; how could innovation of new didactics be engendered? What would it take to prepare teachers to scaffold reflections and innovations of the students?

In a similar vein, we retrospectively point out that as having a mission and being able to express your opinion are purposes of the project, critical thinking is central. That made us ask; how could students become more independent in their point of view and more outspoken when doing activities like those of the CHRIS project?

See extended version of CHRISguide on CHRIS webpage to see how the CHRIS partners worked with the questions regarding critical thinking.

Lessons learned in the CHRIS project suggest that these and similar considerations should be taken into account in the beginning of the process. Students seemed merely to "find out" what they thought teachers wanted to hear. This often took the form of moralizing statements like "We are all alike" and "Those who bully are idiots". Whereas most of these statements were not wrong in any sense, they do not carry any deeper understanding of what is at stake when somebody feels different and somebody bullies somebody else.

See CHRIS webpage to see how the students reflect upon having strong opinions: https://chris-erasmusplus.eu/activities/co-creation/worksheet-expression-mission.html, ***See also teacher's guide:*** https://chris-erasmusplus.eu/activities/co-creation/worksheet-for-teachers.html

If students are to become key players, we, teachers who initiate the process, might have to go through reflections, discussions and capacity building ourselves, in order to substitute moralizing with exploration and critical thinking. During the project we as CHRIS partners gained capacity regarding ways of asking the students in ways that stirred their reflections.

4. Working on the understanding of the focal points

In this section, the CHRISguide offers work methods to explore processes regarding Identity, Belonging, Mission and Expression. In focus are issues such as

- The impact of school on the identity of the students involved and how they experience belonging.
- The conditions that school provides for the students having a mission and being allowed to and capable of expressing their own points of view.

The purpose is to involve students in exploring how school might influence themselves and other students and their opportunities. In CHRIS we took departure in four cases, all incidents that took place in or around schools in or immediately prior to the project period, that is in 2015-16. Two of the cases stem from classroom observation in a Danish school, and two cases that were covered extensively by the Danish media. We suggest that you take departure in incidents that takes place close to participants in time and place. From observations in school or reported by others. The work with the cases do not have a simple or correct answer, but is meant to stir reflections on how processes of identity and belonging and opportunities and capacity to have a mission and to express yourself might relate to processes of radicalisation. Schoolteachers or others involved in the process might identify relevant cases to work with. The students might also be involved in finding relevant cases.

The cases invited students to discuss questions like

- Is there an "US and THEM" in this class? - or any other problem with people being different from each other? What should the teacher have done to solve this situation?

- Should there be a limit to what expressions are allowed in the classroom? If so, how to draw the limit?

See CHRIS webpage and read the four cases - https://chris-erasmusplus.eu/resources/cases.html *and* https://chris-erasmusplus.eu/resources/from-role-model-to-terrorist.html

See CHRIS webpage for ideas of activities working with Identity and Belonging (a part of the Feeling Me, Feeling School phase of the project: https://chris-erasmusplus.eu/activities/feeling-me-felling-school.html

5. Hunting all sorts of dominating narratives out of school

In this section, the CHRISguide offers work methods to engage the students in a "hunt" for dominating narratives of radicalisation. This is mainly out of school activities.

The purpose is identifying master narratives of injustice, related to radicalisation processes and activities**.** Examples of where these narratives are created and how they seem to work can be experienced by exploring narratives in family relationships, in civil society institutions, in the police or military forces, in law institutions, in news media and in politics. Examples of day to day practice; how the right to religious freedom is practiced, how sexual freedom is talked about, how young people engaged in radical activities explain their motives for their actions, and not the least, how the majority community react to such actions - that is in most environments, which the students are related to.

Thus, when students are hunting dominating narratives in these more or less unfamiliar contexts and environments, they have to be concerned with catching the inside or self-understandings of the actors in these environments as to be able to grasp the inner logic of the narrative which dominate here. The students therefore have to prepare questions beforehand concerning the informants' feelings of belonging, identity, felt mission and his or hers ideas of acceptable means of actions for change. In order to be able to identify why and how the narrative of their informant represent a view in a certain society or subgroup, for example a family, the students also have to identify how these views are legalized or becoming powerful in the society in case. That is to say, that the students have to be made aware by the teachers before the meetings with representatives of powerful narratives, that the aim of hunting these narratives is to find out what people without power might act against by creating other narratives on what is just and what is not.

Let´s move out of school!

Many different visits were made in CHRIS

- Students meeting with Police Commander
- Students meeting with Juvenile curator the Court of Justice of the region
- Meeting-discussion with a professional boxer, national and international prizes winner, black belt owner.

See CHRIS webpage for Open Schooling activities: https://chris-erasmusplus.eu/activities/open-schooling.html

- It is very important that any hunt on dominating narratives in different settings is followed by a summing up meeting among the students, identifying:
    - Which dominating narrative did we encounter?
    - Who were promoting this narrative?
    - Why can we say the narrative might by dominating in which part of society?
    - What kind of un-justice can we identify? – who are the perpetrators and who are the victims?
    - What could or can be the possible and acceptable reactions to this felt un-justice?
    - What critique can we eventually formulate of this narrative of identity, belonging, mission, expressions possibilities and felt un-justice?
- If not this afterward summing up is taking place, the hunting of dominating narratives will seem as without purpose to the students.

City hunt

A city hunt (scavenger hunt) is a game in which players - either individuals or teams - compete to see who can obtain the most of specific items and successfully finish various tasks. It is usually played outdoor, players receive information or hints about further locations, which they need to reach, and here they get another task to complete. The winner of a scavenger hunt is usually either the first person or team to obtain all items and complete successfully all tasks in a given period. Often a scavenger hunt scenario is based on a story or refers to one, particular issue. Tasks as well as locations are related to the story, which has its ending at the final meeting point. The motto of the city hunt is *explore and learn as you play, play as you explore and learn.*

A scavenger hunt has been organised during the meeting in Poland in order to create an attractive to young people environment for learning, as well as for sharing individuals' knowledge and experience. Students were split into international teams of 4-5 young people accompanied by teachers. Teams were instructed to reach five locations. At each location, they received various tasks as well as clues and hints about next place they need to find.

The story of the game was based on a legend of Sidonia von Borck (1548–1620), a noblewoman who was tried and executed for witchcraft (which can be regarded as a radical behaviour that was common in Middle Ages). Students received a short summary of the story before arrival.

Sidonia lived in the city of Szczecin, where the scavenger hunt took place. Therefore, some locations, which students had to reach, were related to the legend, for example museums (in one of them there is a painting of Sidonia) or castle, where according to the legend the soul of Sidonia can be seen. By visiting this places and completing tasks young people were supposed to free the soul of Sidonia.

See further explanation of main and additional goals of the city hunt in the extended version of the CHRISguide at the CHRIS webpage. See also the extended version of CHRISguide at the CHRIS webpage for *instructions for the city hunt.*

6. Challenging stereotypes on processes of radicalisation

In this section, the CHRISguide offers work methods in the form of challenges for the students to work with in their groups in their own school. For them to be able to exchange their new insight on dominating narratives with their co-groups, we attempted to make them share their insights with students in the other projects countries. The local/national stereotypes might be challenged when being exposed and discussed transnationally. You can work with these challenges at your own school without partners. Yet, if possible, we recommend you to team up with partner schools in settings different from your own. Not necessarily in other countries, you might find schools with a majority of students having another social or ethnic background than your own in the very same city.

The aim of the student teams' engagement with the challenges is to allow them to get deeper into what radicalisation means and who might be radicalised and how. The aim is also to take the team discussions to a deeper level, so to speak – to force them to think, imagine, identify and reflect.

The purpose is to support the students, not only in understanding the radicalisation process and the radicalised actors, but also to help students formulate and express their own opinion of these matters as to develop citizenship skills. Citizenship skills such as being critical to dominating narratives, being able to express this critique or just to insist to have a certain opinion, even when this might seem controversial.

See CHRIS webpage to find the challenges in form of following cases: *https://chris-erasmusplus.eu/resources/cases.html and https://chris-erasmusplus.eu/resources/from-role-model-to-terrorist.html*

See extended version of CHRISguide at CHRS webpage for guidelines and ideas about how to work with the challenges. See also extended version of CHRISguide at CHRIS webpage *experiential exercises on stereotypes and prejudice.*

7. Co-creation of preventive didactics

In this section, the CHRISguide offers work methods to engage students in developing didactics to support processes regarding the key points – the co-creation. The co-creation requires careful scaffolding of the students work to ensure that students are not just repeating what teachers and other authorities have told them and to ensure that the students do come forward with their own experiences and ideas. Scaffolding in turn, requires capacity building of the teachers involved. This section put forward some suggestions for activities that are meant to inspire the students and spur the development of further activities.

The purpose is to engage students in a process that accumulate experiences and knowledge of the project and do not just replicate what teachers or other authorities have preached.

Processes regarding identity, belonging, mission and expression are central to the CHRIS approach to prevention of radicalisation in schools. At this stage of the project students had carried out many activities and we had invited them to reflect upon the outcome in roundtable activities.

See CHRIS webpage for instructions for two roundtables: https://chris-erasmusplus.eu/activities/feeling-me-%E2%80%93-feeling-school-student-reflections.html

We used these roundtable exercises to move from initial activities to further exploration and the co-creation of didactics to prevent radicalisation. The roundtable (or "meeting at the middle" as it is sometimes called) offers a room to the participating students for individual reflections and for sharing reflections[2].

In the CHRIS project, the reflections of the students formed the point of departure of the co-creation activities in the final stages of the project. You might find inspiration in the questions we put to the students in two roundtables. These questions, though, were developed were based on earlier activities, so you might as well develop the appropriate questions out of experiences with your participants.

In order to engage students in developing or shaping didactics the following three activities can be carried out. Other activities might be as helpful as these might. It is important to provide students with some forms or frames as inspiration for further developing or shaping the activities that they find useful. To ensure that experiences and knowledge acquired during the CHRIS project, the activities took as its starting point the reflections from the roundtable.

We used various methods to inspire the further development of didactics:

- Forum play was used to work with Identity

Forum play or (forum theatre)[3] is a way of working with social justice, that has empowerment of the participants as a goal. Participants are urged to find solutions to problems that they target in a play in which they are both spectators and actors. By taking part in shaping the play, the characters and their acts the participants are urged to explore solutions to oppression and injustice.

In CHRIS we framed it this way:

"Choose one of the situations you have talked about – a situation that was not handled well and ended badly! Make it into a short play or rather a scene in a play that will take no more than 5-10 minutes to show.

Among the characters in the scene there have to be at the minimum one teacher and one student, maybe also parents, the headmaster at the school and other persons are on the cast list.

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[2] The "Roundtable" or "Meeting at the middle" is a Cooperative Learning structure, see Kagan, Spencer 2013: Cooperative Learning structures. Kagan minibook.

[3] Forum theatre was developed by Augusto Boal, and are one of a collection of methods called theatre of the oppressed. See Augusto, Boal 1985: Theatre of the oppressed, New York: Theatre Communications Group.

Distribute the various characters among you – everybody in the group has to be someone in your play.

Prepare yourself to show it to another group!"

See CHRIS webpage for full instruction on how forum play was used in CHRIS to raise questions about identity: *https://chris-erasmusplus.eu/activities/co-creation/worksheet-identity.html*. ***See also a teacher's guide for the exercise:*** *https://chris-erasmusplus.eu/activities/co-creation/worksheet-for-teachers.html*

- A norm critical approach[4] to belonging

The word "norm" means everything that we consider to be normal. Norms can be ideas and imaginations that determine how we behave and what we consider right or wrong. We adjust to most norms without even thinking about it. A norm critical approach will draw attention to norms that are given and usually not questioned. The purpose in CHRIS was to question why we categorize people out of religion, ethnicity, skin colour, family situation, values and style of the person, for example, and, in addition, to draw attention to how ones feeling of belonging can be jeopardized by being defined by others as being "not normal".

See CHRIS webpage for full instruction to how a norm critical approach was used in CHRIS to raise questions about norms and belonging in CHRIS: *https://chris-erasmusplus.eu/activities/co-creation/worksheet-belonging.html*. ***See also teacher's guide:*** *https://chris-erasmusplus.eu/activities/co-creation/worksheet-for-teachers.html*

- 4 Corner exercise – expression and mission

The 4 corner exercise[5] promotes listening, verbal communication, critical thinking, and decision-making. In the exercise 4 different positions on a controversial topic is developed and written on a poster in four corners of the class room. Students are to position themselves by standing in the corner with the opinion that come closest to their own. Each corner has to argue for their position. In CHRIS the purpose of the 4 corner approach was to legitimate disagreement and to urge students to listen to each other, being open to arguments, yet at the same time stand by your opinion even if it is controversial to others.

Follow the link to get the full instruction to how the 4 corner exercise was used in CHRIS to raise questions about mission and expression in CHRIS: *https://chris-erasmusplus.eu/activities/co-creation/worksheet-expression-mission.html*. ***See also teacher's guide:*** *https://chris-erasmusplus.eu/activities/co-creation/worksheet-for-teachers.html*

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[4] A norm critical approach is often used in gender studies in regard to sexual minorities, for example in Karen Ewers 2012, "Sæt spot på homofobi", Amnesty international/ Amnesty interactive.

[5] 4 corner is also a Cooperative Learning structure, see Kagan, Spencer 2013: Cooperative Learning structures. Kagan minibook.

8. A school of the future?

In this section, the CHRISguide offers our experiences from working with a future workshop.

How to involve students in imagining the school of the future, and articulate their wishes and propose a new direction? It takes a lot of preparation, yet, a process like the one we went through in CHRIS might prepare for it.

The purpose of a future workshop is to engage participants in the development of suggestions for making a better future[6].

Ideally, a future workshop has 3 phases

- Critique phase – the participants are allowed to be as critical as they can. Through a critical brainstorm, the workshop participants identify what are the main problems and challenges.
- Visionary phase: All participants try to work out a vision of the future, to draw a picture of future possibilities. It is important to stress to the participants that they should not restrict their ideas. You might introduce the visionary phase with the questions: "What would you do if you had all means and all power in the world …."?
- Implementation phase: The ideas found are checked and evaluated in regard to their practicability.

When we did a future workshop with the participating students in CHRIS we went straight to the visionary phase. Yet, that was only possible because we had formerly in roundtable touch upon the critical points, and identified the problems.

We did not engage in the implementation phase, as it was of more importance to squeeze out all possible ideas and visions of the students. Ideas and suggestions are, however, to be taken to the right places, the headmaster of the school, the student council, the classroom meeting, for example, but also in some cases, the major or the national politicians.

We introduce or future workshop with the questions:

"How do school become a place

- that supports you – all of you - in belonging?

- that makes it possible for you to form your own identity as you like?

- that enables you to express yourself and feeling good about having a mission in life?

These are the aims of this workshop and for the CHRIS project as a whole".

We divided the work into two steps as follows:

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[6]The future workshop approach is developed by Robert Jungk and Norbert Müllert. See Jungk & Müllert (1987): Future workshops: How to Create Desirable Futures. London, England, Institute for Social Inventions.

STEP 1 What has to change?

You now have to work with your ideas to make a better school in these respects and thereby counter radicalisation later in life.

STEP 2 How to change school?

You now have to come up with your suggestions for things that could make things better.

Build your ideal classroom. How does it have to be organized to support the aims? You can add some considerations about the social relations and the distribution of responsibility and power to decide between the different actors in school.

Make a drawing of your ideal teacher. How does he or she have to act if to support the aims? Besides the drawing you write your recommendations for the teacher to support the aims.

Develop a constitution for your ideal school. The constitution has to regulate decisions, responsibility and social interaction in a way that support the aims.

Make up an activity – a drill, an exercise, a trip, a city hunt, an interview, a school event or what ever you can think of – that will support the aims.

See CHRIS webpage for full instructions for the future workshop we did at the final stage of the CHRIS project: https://chris-erasmusplus.eu/activities/co-creation/future-workshop.html

See extended version of this CHRISguide on our CHRIS webpage which includes also examples of activities, cases etc.