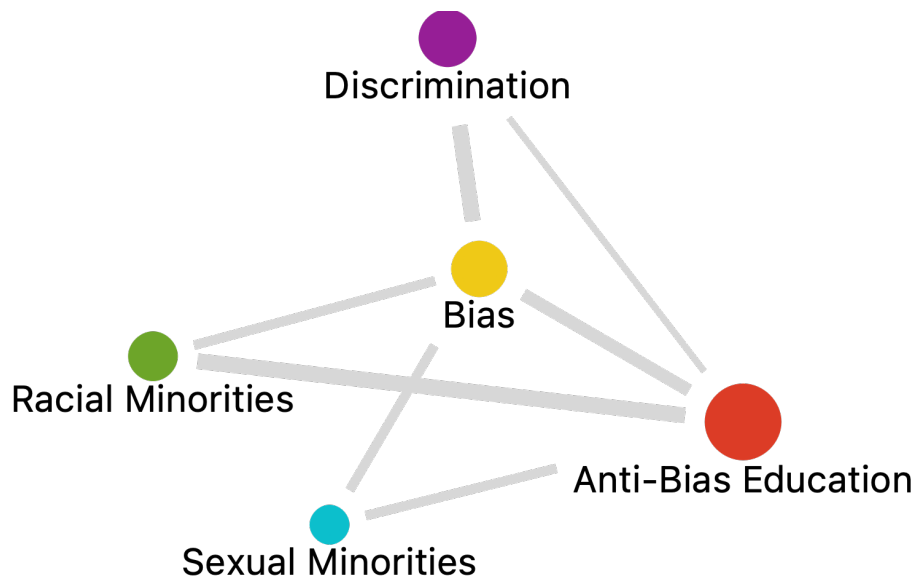


Bye Bye Bias?

Challenging Prejudices with Secondary-level Students



Master's thesis at Zurich University of Teacher Education

Secondary Education level I

Author: Florian Feuchter

Submitted to Dr. Laura Loder-Büchel and Kai Felkendorff

FLORIAN FEUCHTER:
*Bye Bye Bias? -
Challenging Prejudices with Secondary-level Students*

SUPERVISION:
Dr. Laura Loder-Büchel
Kai Felkendorff

INSTITUTION:
Zurich University of Teacher Education

Master's thesis in Secondary Education
December 2022



Abstract

In an increasingly diverse society, bias and discrimination are unfortunate concomitants of different value systems colliding. Among the most mentioned reasons are racial and sexual prejudices. Bias in a dominant social group against other minorities causes discriminatory behavior. Since school has an important overriding educational mission with regard to promoting equality and inclusion, Anti-Bias Education (ABE) plays a crucial role in raising bias awareness and therefore in reducing discrimination. This study aims to contribute to the growing knowledge of ABE by analyzing the impact ABE lessons have on a Swiss Sek C class (N=13) and suggesting specific content and teaching techniques for potential anti-bias curricula regarding bias against LGBTQIA and People of Color. Combining participant observation as a QUAL method and questionnaires and the student actions coding sheet as QUAN methods, this study uses a mixed methods research approach. The findings reveal new insights for both research and practice. First, the results show that the class has a salient hostile attitude against sexual minorities whereas there was no evidence of racial bias. Even though there was no significant deviation from these already hardened biases, the class showed signs of reconsidering their opinions and, without question, participated actively and joyfully in the discussions. Furthermore, the results suggest that facilitating identification with the minority group is key in raising awareness. Students were more likely to take sides with the minority group when they shared experiences where they perceived discrimination. Lesson settings where the perspective of the minority group is shown and therefore where the social norm is manipulated seem to be especially promising as they enable students to experience discrimination in the classroom.

KEYWORDS:

Bias, Prejudice, Discrimination, Anti-bias education, Anti-bias Curriculum, Racial minorities, Sexual minorities

Acknowledgements

Before you lies the master thesis “Bye Bye Bias? - Challenging Prejudices with Secondary-level Students”. It has been written to fulfill the graduation requirements of the Secondary Education level I program at the Zurich University of Teacher Education.

Having my own class gave me the opportunity to gain experiences not only relevant for teaching in general but also for realizing the important role schools play in developing students into responsible citizens. It was therefore important for me to contribute to this process in my master thesis and to influence the education system in a positive direction with possibly new insights.

I am greatly indebted to my main supervisor Dr. Laura Loder-Büchel from the Zurich University of Teacher Education for her exceptional support and guidance all along the way. I highly appreciate her high quality and almost instant advice. She provided great help in methodological procedures, strategic decisions, and, of course, in technical questions. The opportunity to ask her about almost anything and immediately receive a high quality answer and support was invaluable.

Next, I want to thank my second supervisor Kai Felkendorff from the Zurich University of Teacher Education for his valuable feedback and for providing me with ideas for how this study could be structured. Especially in the beginning, this guidance was very helpful.

I would also like to sincerely acknowledge the great help of my friends:

First, I’m extremely grateful to Damaris Fischer for her unfailing support and continuous encouragement throughout this thesis. Besides, thanks to all others who partly proofread, assisted with advice and provided valuable comments.

Finally, I must express my very profound gratitude to my parents for providing me with relentless support throughout my years of study. This accomplishment would not have been possible without them.

The Author

Florian Feuchter

Zürich, December 2022

Contents

List of Figures	ix
List of Tables	xi
Acronyms	xii
1 Introduction	1
2 Theoretical Framework	5
2.1 Discrimination as a Concept	5
2.2 Discriminatory Behaviour	7
2.3 Prejudices as a Predictor of Discrimination	9
2.3.1 Bias, Prejudice, and Discrimination	9
2.3.2 Bias Based on Skin Color	11
2.3.3 Bias Based on Sexuality	11
2.4 The Potential of Anti-Bias Education (ABE)	12
2.4.1 Origin and History	12
2.4.2 Objectives and Motivation	13
2.4.3 Teacher Training	13
2.4.4 Implementation in the Classroom	14
3 Methodology	17
3.1 Research Design and Descriptive Data	17
3.1.1 Settings	17
3.1.2 Mixed Methods Research (MMR)	19
3.1.3 Dominant QUAL Phase, Secondary QUAN Phase	20
3.1.4 Conducted Lessons	21
3.2 Data Collection	24
3.2.1 Participant Observation	24
3.2.2 Questionnaire	25

3.2.3	Student Actions Coding Sheet (SACS)	26
3.3	Data Analysis	27
3.3.1	GT and MM-GT	27
3.3.2	QUAL Data Analysis and Coding	28
3.3.3	QUAN Data Analysis	29
4	Results	31
4.1	Preparation of the data	31
4.1.1	Code System	31
4.1.2	Calculating and Visualizing Similarities	33
4.2	Identified Biases of the Class	34
4.3	Results regarding RQ1	38
4.3.1	Answer to RQ1	42
4.4	Results regarding RQ2	43
4.4.1	Answer to RQ2	46
5	Discussion	47
5.1	Practical Implications	49
5.2	Limitations	51
5.2.1	Methodological	51
5.2.2	Content-related	52
6	Conclusion	53
6.1	Further Research	54
	Bibliography	55
A	Appendix	I
A.1	Lesson Plans	II
A.2	Lesson Transcripts	VI
A.3	Code System from MAXQDA	XV
A.4	Raw Data Code Matrix	XVII
A.5	Raw Data SACS	XXIII
A.6	R Scripts	XXV
A.7	Parental Letter for Consent	XXIX
B	Appendix 2	XXXI

List of Figures

2.1	Experiences of discrimination in Switzerland	6
2.2	Emergence of discrimination and “-isms”	9
3.1	Complementary MMR design using parallel phases	20
3.2	Excerpt from a coded lesson transcript	29
4.1	Students’ inclinations regarding LGBTQIA and PoC	34
4.2	Class inclination regarding sexual and racial bias	35
4.3	Answers to the question of intervention 3.6	35
4.4	Class inclination regarding students’ genders	36
4.5	Class inclination regarding students’ skin colors	37
4.6	Self-assessment: Prejudices of the class	38
4.7	Preferences of the class	39
4.8	Students’ actions during lesson series	40
4.9	Class inclination regarding students’ emotions	43
4.10	Class inclination regarding purpose of remark	44
4.11	Class inclination throughout all four lessons	45
A.1	Lesson 1: Introduction	II
A.2	Lesson 2: Racism part of our culture?	III
A.3	Lesson 3: Bias against LGBTQIA	IV
A.4	Lesson 4: Recap	V
A.5	Code System 1/2	XV
A.6	Code System 2/2	XVI
A.7	Code Matrix 1/6	XVII
A.8	Code Matrix 2/6	XVIII
A.9	Code Matrix 3/6	XIX
A.10	Code Matrix 4/6	XX
A.11	Code Matrix 5/6	XXI

List of Figures

A.12 Code Matrix 6/6	XXII
A.13 Single student's SACS results 1/2	XXIII
A.14 Single student's SACS results 2/2	XXIV

List of Tables

3.1	Composition of the class	18
3.2	Lesson 1	22
3.3	Lesson 2	22
3.4	Lesson 3	23
3.5	Lesson 4	23
3.6	SACS template	27
3.7	Questionnaire analysis	30
3.8	SACS analysis	30
4.1	Code system	32
4.2	Exemplary similarity matrix	33

Acronyms

ABC Anti-Bias Curriculum. 12, 14, 21, 49, 54

ABE Anti-Bias Education. 2, 3, 5, 10, 12, 14, 15, 17, 19, 21, 26, 27, 47–50, 53, 54

ADHD Attention Deficit Hyperactivity Disorder. 17, 51

BV Bundesverfassung der Schweizerischen Eidgenossenschaft vom 18. April 1999 (SR 101). 5

EU European Union. 5, 6

GT Grounded Theory. 21, 27, 28, 31

IAT Implicit Association Test. 10, 54

LGBTQIA Lesbian, Gay, Bisexual, Transgender, Queer/Questioning, Intersex, Asexual. 1, 11, 15, 18, 23, 34, 36, 37, 42, 45, 47, 50, 53

MM-GT Mixed Methods-Grounded Theory. 28

MMR Mixed Methods Research. 2, 19, 21, 27, 28

PoC People of Color. 11, 15, 18, 34, 36, 37, 39, 47, 48, 53

QUAL Qualitative. 1, 2, 19, 21, 24, 27, 28, 31, 33, 51, 53

QUAN Quantitative. 1, 2, 19–21, 24, 27, 28, 31, 53

RQ Research Question. 2, 3, 17, 19, 24, 28, 31, 34, 38, 43, 47, 52, 53

SACS Student Actions Coding Sheet. 3, 24, 26–29, 38, 39, 53

Sek *Sekundarstufe (German)*: Secondary level. 17, 51–54

UN United Nations. 1, 13

1

Introduction

In 2022, diversity and inclusion are hot topics within the Swiss public sphere. However, these issues are discussed more intensively in public not because diversity is celebrated but because of discrimination based on race, ethnic origin, religion, language, gender, sexual orientation, age, and so on (Hapig 2022). In 2021, almost one-third of people in Switzerland reported being a victim of discrimination in the last five years (Federal Statistical Office 2021).

One player that can contribute to counteracting discrimination is the public school. Public school classrooms reflect society; thus, classrooms are essential contact points between students of diverse backgrounds. In order to succeed in this environment, it is crucial that students learn to live and act in a world growing to be more diverse. Regarding discrimination towards race and gender, the Swiss ‘Curriculum 21’, a joint curriculum of the German-speaking cantons, states in the ‘General Information and Regulations’ section:

“Schools make a significant contribution to integrating children and young people from different social, linguistic, and cultural backgrounds, thereby supporting peaceful coexistence.”

And further:

“It is part of the school’s task to promote equality for pupils in everyday school life so that they can develop their personality and potential as freely as possible from attributions of certain characteristics and behavior based on their gender. As a cross-curricular topic and interdisciplinary competence (dealing with diversity), equality flows into all subject areas.” (Deutschschweizer Erziehungsdirektoren-Konferenz 2017)

The [United Nations \(UN\)](#) also emphasizes the importance of creating an environment of acceptance and awareness in the classroom. According to the [UN](#), people of African Descent and [LGBTQIA](#) people – among others – are especially vulnerable to discrimination. Therefore, as much awareness-raising content as possible should be included in the curriculum.¹

1. United Nations. Teach Educators #FightRacism. Accessed August 19, 2022.

It can be argued that schools have a duty to overcome discrimination and prejudices. One approach to raising awareness among students is [Anti-Bias Education \(ABE\)](#). Originating from thoughts of Derman-Sparks (1989), [ABE](#), as a pedagogical concept, aims to reduce discrimination. The approach does not claim to abolish prejudice and prevent discrimination altogether. Still, it aims to contribute to the reflection on the issue and empowers students to react when they perceive discrimination (Panesar 2022).

The impact and implementation of [ABE](#) have been broadly discussed in the literature. However, the majority of the current body of literature is dedicated to early childhood education. These studies report the positive impact of introducing topics on race and sexuality at an early age. Therefore it is also important to continue this discussion at the secondary level where there seems to be a lack of studies on implementing [ABE](#). This study contributes to further exploring the research on applying an anti-bias stance to education at the secondary school level and offers a practical contribution through the development of an awareness-raising series of lessons on discrimination. It attempts to fill the void on the topic at this level.

More specifically, this study is dedicated to investigating the effects of [ABE](#) on secondary-level students. Different ways of implementing [ABE](#) on the topics of skin color and sexuality at a secondary school level will be tested. To achieve these goals, this study sets out to answer the following [Research Questions \(RQs\)](#):

RQ1: What does an explicit focus on [ABE](#) – specifically about skin color and sexuality – trigger in secondary school learners’ opinions towards aspects of these issues?

RQ2: How can the current research on [ABE](#) influence teaching decisions in Swiss secondary school lessons?

To answer these questions, a literature review has been carried out, and several planned interventions were taught at a secondary-level class in Bülach, Switzerland. Students’ verbal reactions and contributions were observed, providing data about their opinions towards different social groups. Combining both [Qualitative \(QUAL\)](#) and [Quantitative \(QUAN\)](#) approaches, a complementary [Mixed Methods Research \(MMR\)](#) design was chosen with a dominating qualitative phase to gain a deeper understanding of the effects [ABE](#) interventions have on individual secondary-level students. For the complementary quantitative phase, questionnaires were done be-

fore and after the series of interventions to follow possible changes in the student's opinions. Additionally, the [Student Actions Coding Sheet \(SACS\)](#) based on ideas of Erdogan, Campbell, and Abd-Hamid (2011) was used as a quantitative tool to complement the qualitative approach. The gathered information, as well as the reflection of the conducted interventions, led to suggestions for bias awareness lessons for secondary-level students.

This study is structured as follows. Chapter 2 provides an overview of the current body of knowledge dealing with [ABE](#). Chapter 3 describes the methodological approach, including designing the interventions, data collections, and statistical methods. Chapters 4 and 5 present and discuss the results for literature and practice, elaborating on ways to incorporate [ABE](#) effectively in secondary schools. The study concludes with an answer to the [RQs](#), discussing the limitations, and suggesting possibilities for future research.

2

Theoretical Framework

After defining and discussing the core concepts of this study, this section presents an overview of theoretical backgrounds of discrimination and prejudice, [ABE](#) literature, and discusses the current body of knowledge dealing with [ABE](#)'s potential to counteract discrimination and bias.

2.1 Discrimination as a Concept

In Switzerland, the Federal Constitution states in Article 8 that all people are equal before the law and, later in the same article, the prohibition of discrimination. Specifically, the law states that no one may be discriminated against based on their origin, race, gender, language, religion, or way of life (Art. 8 Abs. 2 [BV](#)).

According to the Swiss Federal Statistical Office, however, self-reported discrimination has increased in recent years. In 2010, around 15 percent of the Swiss population reported being victims of discrimination. This figure rose to almost 30 percent in 2020. When asking people (N=3258) how they perceive discrimination, most mention nationality (55.6%), language (35.3%), and gender (26.6%) (Federal Statistical Office [2021](#)). Figure [2.1](#) shows that 15.7% feel victimized due to their skin color and 9.2% due to their sexual orientation. Between 2016 and 2020, these figures increased sharply. Discrimination due to sexual orientation increased in a particularly worrying manner by 77% (see Figure [2.1](#)). Regarding the situations in which discrimination is reported, most places are at work (53%), in public spaces (34%), and at school (19%). Discrimination at schools increased between 2016 and 2020 by 17% (Federal Statistical Office [2021](#)).

A [European Union \(EU\)](#) wide survey (N=27438) revealed that 59% of the population think that discrimination based on skin color is widespread in their country, and 53% for sexual orientation, respectively. They are the third and fourth most mentioned reasons after “being Roma” and “ethnic origin” (European Union [2019](#)).

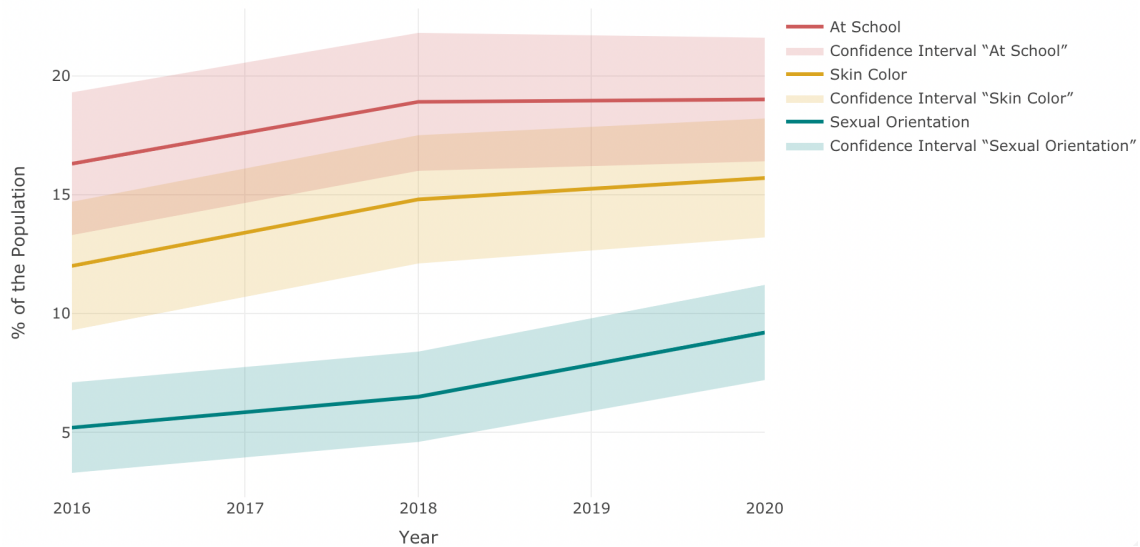


Figure 2.1: Experiences of discrimination in Switzerland

Confidence level: 95%, N(2016)=3010, N(2018)=3127, N(2020)=3258

Data source: Federal Statistical Office (2021)

Even though EU’s figures are not directly comparable to those in Figure 2.1 as they captured not only the opinion of those directly affected, they indicate the need for action.

To fully understand what those figures mean, the term discrimination needs to be defined. The word discrimination stems from the Latin word *discrimino*, which can be translated to “make distinctions, discern differences, to separate or categorize” (Hálfðanarson and Vilhelmsson 2017). Discrimination as a concept appeared in the early seventeenth century, whereby the term only acquired a negative connotation in connection with racial discrimination in 1860. Nowadays, different scholars use different definitions of the term discrimination, depending on their research field (Hálfðanarson and Vilhelmsson 2017). For this study, the definition of the Swiss Federal Office is being used, as their data on the topic was presented earlier. They define discrimination as “actions or practices that discriminate against, humiliate, threaten or unjustifiably endanger the integrity of persons on the basis of characteristics such as appearance, ethnicity, religion or gender.” (Federal Statistical Office 2021)

Scherr, El-Mafaalani, and Yüksel (2017) indicated in their discussion about the meaning of the concept of discrimination that the term should be interpreted in an interdisciplinary way in order to fully grasp it. First, from a legal perspective, discrimination is understood as not per se illegal unequal treatment but instead takes into account the question of which forms of discrimination can be politically

and legally justified and which ones cannot. Second, from a history and social sciences point of view, it is noted that discrimination is not only the consequence of disadvantageous actions but a complex social phenomenon. As a social phenomenon, discrimination can be structural, institutional, or individual.

According to the work of Pincus (1996) on different forms of discrimination, these three levels of discrimination can be described as follows: Structural discrimination is a form of unequal treatment that is created through the policies of the dominant group in a state that treats their own group differently or has a different effect on the minority groups. Institutional discrimination refers to unequal treatment that is committed by state institutions (e.g. public schools). Individual discrimination, on the other hand, is linked to the behavior of individual members of society that exerts negative effects on members of different social groups.

In relation to the school environment, Panesar (2022) pointed out that a school is a place where both institutional and individual discrimination can happen: Institutional discrimination can be reinforced by the way in which lessons are planned, teachers are employed, or their buildings are designed. Individual discrimination, on the other hand, occurs between two individuals which can be between students, between teachers, or between students and teachers. Further, the author classified discrimination into four subcategories. Discrimination on all levels can be direct through intentional acts or indirect, meaning the negative effects have not been accounted for. Discriminatory behavior can happen consciously and unconsciously - which, however, is less important for the victims of discrimination (Panesar 2022). In the following, theories are presented to answer the question of how discriminatory behavior occurs.

2.2 Discriminatory Behaviour

Many scholars have set out to find the roots of the discriminatory behavior of human beings. One concept trying to explain where discriminatory behavior stems from is suggested to be in-group bias (Behrendt 2020; Brewer 1999; Greenwald and Pettigrew 2014; Saarinen et al. 2021). Saarinen et al. (2021, p. 1215) defined in-group bias as “differences in the mental processing of in-group vs. out-group members.” According to the authors, in-group bias can happen between different social groups such as race, sex, nationality, or even artificially created groups, like wearing the same-colored t-shirt. It is further stated that in-group bias is a closely related concept of prejudices, as in-group bias includes favoring one’s own group over other groups – this can be in terms of who is hired, how someone’s performance is judged,

or in the design of the classroom (Saarinen et al. 2021).

The roots of in-group behavior are broadly discussed in the literature. Summer's early work on the topic in 1906 suggested that this type of discriminatory behaviors originates in the human survival instinct and the resulting fight over scarce resources such as food and water. When resources are scarce, people tend to form groups competing against other groups for these resources. Those who do not join a group have a poor chance of survival (Summer 1906). Allport, Clark, and Pettigrew (1954) softened this radical approach by saying that "love" for in-groups does not necessarily lead to "hate" for out-groups. However, according to Brewer (1999), most scholars on discrimination recognize that in-group favoritism can nurture out-group negativity, which is also discussed under the term social identity theory.

Tajfel (1981) was one of the first to introduce social identity theory to the discrimination discourse. Social identity theory generally describes how group membership affects people's judgment of non-members or members of other social groups. The theory suggests that people categorize others depending on their group memberships, whereby they favor people belonging to the same group as themselves and discriminate against people belonging to other social groups based on nationality, religion, education, income, sexuality, and so on (Neighbors, Foster, and Fossos 2013).

Drawing on the concept of in-group bias, Panesar (2022) developed a model to explain how in-group behavior leads to discriminatory behavior (see Figure 2.2). She stated that discrimination results from the interaction of prejudice, agency, and dominant ideologies: Children learn about socially widespread prejudices from an early age. They realize that there are people like them (in-group members) and others (out-group members). Usually, this categorization is not emotionally neutral, meaning children already have positive or negative feelings towards different social groups. If they belong to the socially dominant group and therefore have the power to act (agency), and their actions are within the dominant ideologies, this gives rise to discriminatory behavior.

Looking at the model presented in Figure 2.2, it becomes clear that discrimination emerges – in combination with power – from prejudices. Together with prevailing ideologies this can produce racism, sexism, ableism or other "-isms". However, when considering what the school can do to counteract individual discrimination, this study argues that the school can act on the level of the prejudices by sensitizing students in this respect. In the model of Figure 2.2, schools take over the role of interfering with the cycle of social and individual context. Intervening early is crucial as the process is more likely not yet completed then.

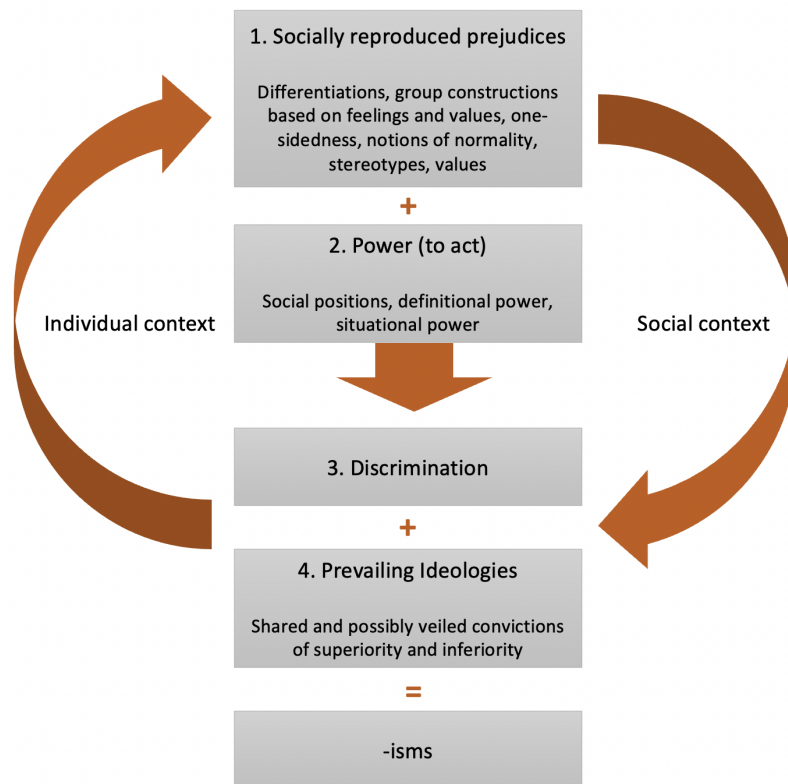


Figure 2.2: Emergence of discrimination and “-isms”

Based on Panesar (2022)

2.3 Prejudices as a Predictor of Discrimination

If one wants to solve the problems caused by discrimination, it is of great interest to find the causes of discriminatory behavior. The following sections will shed light on the relation between discrimination, prejudice, and bias.

2.3.1 Bias, Prejudice, and Discrimination

Whereas discrimination refers to an action, prejudices are “thought to capture an individual’s emotional response when interacting with or thinking about people who are affiliated with a different categorical group” (Fish and Syed 2020, p. 3). In their study on prejudices, Lai, Hoffman, and Nosek (2013) stated that it is essential to recognize that this feeling towards a social group can also be implicit or unconscious which are also terms to describe bias.

In general literature, bias is defined vaguely, usually meaning a disproportionate attitude towards or against something or someone. In research theory, bias can be

defined as “any systematic error in the design, conduct, or analysis of a study” Althubaiti (2016). In statistics, bias occurs when the sampling of a population is unfair.

In this study, however, the interest lies in the use of bias in psychology or social sciences. Unfortunately, in the related literature, prejudice and bias are used inconsistently; sometimes clearly separate, sometimes hardly distinguishable, and sometimes even used as synonyms. Nevertheless, a tendency can be identified where bias is the more general term, also including cognitive biases like anchoring or apopheonia. Prejudice, on the other hand, can be understood as one facet of bias where someone, usually unfavorably, *pre-judges* something or someone else. As bias is the more general term and because it is inherently fixed in words like [ABE](#), bias will be used throughout this study.

Determining whether someone is biased poses a major challenge for social science. But although subtle and hardly quantifiable, there are tools to measure such implicit associations. Greenwald, McGhee, and Schwartz (1998) published the first paper about their [Implicit Association Test \(IAT\)](#). They claim that it is capable of detecting subconscious associations. While researchers are often critical of the [IAT](#) (Gawronski 2002; Nguyen 2019), it is widely used as a predictor of bias in various fields. Especially in marketing, the [IAT](#) is used to determine the preferences of potential customers (Nguyen 2019). Besides, qualitative research allows another approach to the determination of bias. For this study, the qualitative approach was chosen for various reasons (see Sections [3.2.1](#) and [6.1](#)).

When comparing the definition of bias with the one for discrimination, it becomes clear that bias describes an inclination towards social groups, whereas discrimination is linked to some sort of action that leads to a negative effect on a particular social group. However, there is a consensus in research that prejudices in any case are directly linked to discriminatory behavior (Kite and Whitley 2016). Although the term *discrimination* is related to *difference*, it is important to understand that difference itself does not create prejudice or bias. As Derman-Sparks and Edwards (2019, p. 9) stated: “Children learn prejudice from prejudice – not from learning about human diversity.”

So far, the term ‘social groups’ has been used without giving examples of which kinds of groups are targets of bias and discrimination. According to Kite and Whitley (2016), the social groups experiencing the most discrimination and biases are the ones regarding race, gender, sexual orientation, age, class, ability, appearance, and religion. These categories also reflect the most common reasons for perceived discrimination in Switzerland, as explained in Section [2.1](#) and presented in Figure [2.1](#).

In this study, biases against two social groups were selected to be studied further: [People of Color \(PoC\)](#) and [LGBTQIA](#) people.

2.3.2 Bias Based on Skin Color

When hearing bias, most people think about racism (Kite and Whitley 2016). Additionally, people tend to link racism to a White vs. Black conflict, where [PoC](#) are being discriminated (Deliovsky and Kitossa 2013; Martínez 1993). However, this binary concept of racism does not capture the full complexity of racism (Yu 2020).

Biases against minority ethnical groups have occurred in various contexts, for example, during the Los Angeles Riot between Korean Americans and African Americans. Nonetheless, based on the chattel system of slavery in America, racism is often connected to [PoC](#). More than 200 years later, there is still a distinction between lighter-skinned and darker-skinned people.

Biases based on a person's skin color are also discussed by scholars under the term colorism. Following Stockstill and Carson (2022), colorism is defined as “a stratification by skin color that privileges light-skinned over dark-skinned people in areas such as income, education, housing, and the marriage market.” Studying different types of biases against [PoC](#), Maddox and Gray (2002) found that participants tend to link negative attributes such as “criminal” or “aggressive” more often with dark-skinned than light-skinned men. Along similar lines, Hanno (2015) showed that study participants associated “intelligence” rather with white than black interviewees.

2.3.3 Bias Based on Sexuality

When discussing biases based on sexuality, the concept of heterosexism must be mentioned. Heterosexism “describes an ideological system that denies, denigrates, and stigmatizes any nonheterosexual form of behavior, identity, relationship, or community” (Kite and Whitley 2016, p. 28). It becomes clear that this term favors the group of heterosexuals over [LGBTQIA](#).

Generally speaking, biases against non-heterosexuals result from the social construction of gender identity, which virtually provides instructions on how women and men are to behave (Plummer 2005). Moreover, it is found that men are under more pressure to adhere to gender roles given by society. Hence, gay men seem to experience more prejudices than gay women (Bosson and Michniewicz 2013). According to Scholz (2017, p. 22), the most common bias against homosexual men are “being anxious”, “having mood swings”, and “suffering from eating, sexual and identity

disorders.” Biases against homosexual women seem to be less explored. However, both men and women, as well as non-binary people on the non-heterosexual spectrum, are exposed to prejudices. Homosexual women are attributed to supposedly typical male characteristics and vice versa (Kite and Deaux 1987). Scholz (2017, p. 22) wrote that it is believed that lesbian women are traumatized by “dominant mothers” – which, however, does not account for bias. Furthermore, a fair amount of research has tried to predict homophobia through religiosity (Ford et al. 2009; Pereira, Pereira, and Monteiro 2016; Rowatt et al. 2006; Janssen and Scheepers 2019). Those studies concluded that religiosity itself does not naturally lead to a stronger rejectionist attitude against homosexuality. Most religions, however, tend to categorize homosexuality as unnatural why religiosity seems to be a socializing determinant to explain rejection of homosexuality.

The following section will shed light on how public schools can become a player in reducing bias and presents important aspects of ABE. It should be noted that schools as public institutions can also be seen as multipliers of institutional discrimination (see Section 2.1). Still, this study focuses on the school as a place where discrimination and bias are reflected in students.

2.4 The Potential of Anti-Bias Education (ABE)

The previous section presented how bias is a predictor of discriminatory behavior. Moreover, several studies show that there is indeed a need for anti-bias strategies in early childhood education. Combining these two facts, it seems obvious that elaborating content for ABE and creating an Anti-Bias Curriculum (ABC) for the secondary level is crucial. Until now, however, not much effort has been put into doing so.

2.4.1 Origin and History

Derman-Sparks (1989) is widely regarded as the originator of anti-bias approaches. She both defined ABE, as well as gave inputs for ABC. While in the beginning, biases were mostly associated with racial biases, it soon became apparent that other biases had to be challenged with ABE too. Already Derman-Sparks (1989) saw the duty of ABE in “challenging prejudice, stereotyping, bias, and the isms” (p. 3). The inclusion of other biases, such as sexism, ableism, or weightism, sets ABE apart from the anti-racist movement with anti-racist curricula (Godley et al. 2020; Schick and Denis 2005).

In an increasingly globalized world, society becomes more diverse. The com-

position of classrooms is becoming more diverse regarding culture, nationality, race, and special needs – not only in Switzerland but internationally (Kruschel 2021; Lin, Lake, and Rice 2008; Resch et al. 2021). While the approach of ‘inclusion’ officially started in 2008 with the convention on the rights of persons with disabilities of the UN, in Switzerland, it became an official education request in 2011 with the principle “integration before separation” (Deutschschweizer Erziehungsdirektoren-Konferenz 2007). In recent years, the term inclusion expanded to the aim of including minority groups in the classroom in general.

2.4.2 Objectives and Motivation

One goal educators on every level have in common is to encourage their students so they can excel as well as possible. Especially at the secondary level, when students go through adolescence, teachers play a role in helping students to become responsible citizens. As stated above, classrooms are becoming more diverse. In Switzerland, racial biases at schools are an increasing issue due to racially and linguistically heterogeneous migration patterns (Magno, Becker, and Imboden 2022). The comprehension of education, moreover, is becoming more inclusive. Therefore, educators have to be more responsive and inclusive in order to support students’ needs (Idel and Korff 2022; Resch et al. 2021).

Schools are not necessarily places where prejudice and bias are acted out actively. Often they are just platforms for prejudices embedded deep in society (Magno, Becker, and Imboden 2022). Pitre (2009) linked the poor performance in mathematics among African Americans to negative biases causing anxiety. He stated as a reason that most identify good mathematical skills with White people. Therefore, school performances of African Americans could be boosted by correcting this stereotype. The fact that students themselves are also affected by bias is briefly mentioned in Chapter 5 but will not be the subject of this study. It is nonetheless another difficult challenge that society as a whole must face up to; and where teachers might play a particularly crucial role.

2.4.3 Teacher Training

Increasing diversity in the classroom is not only a fact but, more importantly, a crucial preparation for students while growing up in a multicultural world. These advantages aside, however, it entails challenges for students on the one hand and for teachers on the other hand. Thus, it is not surprising that a lot of teachers seem to be overwhelmed by the great demands multicultural teaching requires (Wood-

cock and Woolfson 2019; Aguado, Ballesteros, and Malik 2003; Fischer et al. 2015). Moreover, when teachers confront students from a dominant group due to discriminatory behavior towards a minority group, it can lead to a tense atmosphere in the classroom. Unfortunately, many teachers feel inadequately trained to address the resulting challenging conversations (Polat and Ogay Barka 2014; Magno, Becker, and Imboden 2022). It can be concluded that proper teacher training is essential for a successful performance of ABE.

Given that teachers themselves – like all human beings – have prejudices against specific kinds of cultural, social, and ethnic variations, it is essential that they learn self-awareness of their own biases. This process should already take place in teacher preparation programs. Lin, Lake, and Rice (2008, p. 189) suggest that teacher candidates should develop a critical cultural consciousness and “should have formal training in child development, language acquisition, appropriate instructional and assessment techniques, curricular development, parent involvement, and cultural sensitivity.” Yu (2020) also highlighted the importance of educators’ awareness of immigrant children’s experiences. They might feel marginalized by the dominant, ruling culture. Teacher educators should encourage candidates to always question which culture is dominant in the classroom and therefore in the privileged position and which culture is marginalized (Doucet and Adair 2013; Escayg, Berman, and Royer 2017).

2.4.4 Implementation in the Classroom

As discussed in section 2.3, social, cultural, or ethnic differences can lead to prejudices and therefore discriminatory behavior. In order to prevent discrimination among students in the classroom, it is crucial to implement diversity into the current curriculum. Endeavors to do so can be summarized as [Anti-Bias Curricula \(ABC\)](#). In general terms, ABC internalizes the creed of ABE. Therefore, ABC has to give information about how to raise awareness of bias and how to reduce bias in the classroom.

Ideas for implementing ABE in classrooms can be diverse. Although there are numerous studies pointing out general ways of proceeding, few can be found that give more concrete ideas for classroom activities. According to Derman-Sparks and Edwards (2019, p. 9), anti-bias activities in school come from three main resources: the children’s own questions and thoughts, teacher-initiated activities, and significant events that occur in the students’ communities. They suggest that whenever there is a situation coming up that’s worth discussing with regard to bias awareness, educators should put in a short intervention. Equally important, on the other hand,

is to plan certain activities in advance which will help students to deal with their biases in the future. When addressing a critical situation that occurred in the classroom, Winkler (2009) underlined the importance of discussing the issue in a concrete way and allowing students real participation. Winkler (2009) further elaborated that when confronting students, teachers should avoid using vague statements, such as “hurting feelings” or “being mean”.

As this study focuses on bias against **LGBTQIA** and **PoC**, specific ideas to tackle these biases were determined. Studies dealing with challenging sexual bias are rather rare and often unpublished. Therefore it is worth mentioning a meta-analytic review conducted by Bartoş, Berger, and Hegarty (2014). They concluded that the most effective approach is the manipulation of social norms which induced participants to change the way they categorize others. A less effective but still promising approach is facilitating contact with gay people (Bartoş, Berger, and Hegarty 2014). Another study carried out media-based interventions, such as watching specific movies (Burk, Park, and Saewyc 2018). They concluded that girls who attended the interventions were significantly less likely to report homophobic discrimination, consider suicide, or be verbally bullied. On the other hand, boys had significantly higher odds of reporting verbal bullying than their peers who attended schools that did not host such a media-based intervention (p. 7).

Similarly, there is a lack of papers about approaching racial bias. Mostly vague statements can be found about general attitudes teachers should have. Teachers should build sustainable relationships with their students, so they can learn in an empowering community (Darling-Hammond 2017). Magno, Becker, and Imboden (2022) recommend engaging in practices of anti-racist pedagogy. Examples could be acknowledging the role Switzerland played and is still playing in the contribution to global inequality, reflecting on personal experiences of racism, expressing one’s own identity in racial, ethnic, and cultural terms, or naming “one’s privileges of whiteness/maleness/language/citizenship/etc. and implicit bias” (p. 12).

In summary, the literature review showed the importance of **ABE** in our society. However, there are still few studies, especially at the secondary level. This study aims to fill this gap with regard to sexual and racial bias.

3

Methodology

To answer the RQs and to fill the research gap on ABE at the secondary level, lessons based on the ABE approach were planned, conducted, analyzed, and reflected. The following sections will outline and discuss in detail this procedure.

3.1 Research Design and Descriptive Data

This study is based on an exploratory single-case study approach. According to Yin (2014, p. 16), it allows “an empirical inquiry that investigates a contemporary phenomenon (the ‘case’) in depth and within its real-world context.” This study needed a general analysis of the class as a whole, as well as an in-depth assessment of the specific individuals within the class. The small sample size (N=13) made a detailed and holistic procedure possible.

3.1.1 Settings

In this study, an 8th-grade class in Bülach, Switzerland, was analyzed. The class consisted of 13 students, eight identified as male and five as female, all between 14 and 15 years old. Being a *Sek C class*¹, the performance level was the lowest in the local system. The class consisted mostly of special needs students. Many had problems with focusing and concentration; some were diagnosed with Attention Deficit Hyperactivity Disorder (ADHD). Difficult family situations were common. The cultural diversity within the class was high; only one girl had both parents from Switzerland.

In Table 3.1, an overview of the composition of the class is presented. Skin colors are divided into “White”, “Brown”, and “Black” which is based on the Fitzpatrick scale. Harvard Dermatologist Fitzpatrick (1988) intended to describe people’s sun tanning behavior with regard to their skin color. The scale comprises six levels, I-III

1. In the canton of Zurich – and therefore in Bülach – secondary school is subdivided into four performance levels (from high to low): High school, *Sek A*, *Sek B*, and *Sek C*

3. Methodology

described as “white”, IV-V as “brown” and VI as “black”. Being the most widely used scale of its kind, it also does not have a racially problematic background, unlike other older scales (Ware et al. 2020). Accordingly, in the class were three PoC, two with brown skin color and one with black skin color. The rest could be categorized within the levels I-III and therefore as white.

“Native language” gives information about the primary language spoken at home apart from Swiss German. If there is only Swiss German, it is marked with a hyphen (-). The “activity level” is divided into five levels, “1” meaning *very passive* and “5” *very active*. It represents the average participation in the classroom based on oral grades. Actual activities during the four lessons differed quite drastically from these levels which will be discussed in more depth in Chapter 4.

None of the students identified themselves as **LGBTQIA**. This information, however, is delicate and sensitive and, considering group pressure, students could have given false statements.

Table 3.1: Composition of the class

Student Number	Age	Gender	Skin Color	Native Language	Activity Level
1	14	Female	White	Albanian	5
2	14	Female	White	-	3
3	15	Female	White	Albanian	4
4	15	Female	Black	-	2
5	14	Female	White	Albanian	1
6	14	Male	White	Albanian	2
7	14	Male	White	Croatian	5
8	15	Male	White	Albanian	1
9	15	Male	Brown	Spanish	3
10	14	Male	White	Thai	2
11	14	Male	Brown	Spanish	5
12	14	Male	White	Albanian	4
13	15	Male	White	Portuguese	3

3.1.2 Mixed Methods Research (MMR)

For a long time, bias-related problems occurring in the classroom were neglected in research studies. Even now, implementing ABE in current curricula is widely neglected in the literature. In addition, prejudices and the problems they cause are intertwined in complicated ways. Diverse social and cultural factors on the one hand as well as individual and psychological factors on the other hand play a role. The complexity of the research problem requires an appropriate research design. The RQs could be answered in a QUAL approach; the lack of objectivity, however, would call the quality into question. Therefore, some QUAN aspects had to be included to compensate for the deficiencies of the QUAL data of the study. The wide field of combining QUAL and QUAN research is called MMR which was primarily introduced and discussed in the early 2000s (Creswell and Plano Clark 2018; Amberton University, Garland, Texas USA and Caruth 2013). The advantages of MMR lie in particular in the compensation of each other method's weaknesses compared to if they were conducted in isolation. In recent years, this approach started to be discussed in the literature for educational research (Ponce and Pagán-Maldonado 2015; Scott and Sutton 2009).

Combining QUAL and QUAN research can be done in several ways. First, it can be distinguished between two main structures: The sequential phase model on the one hand and the parallel phase model, on the other hand, (Amberton University, Garland, Texas USA and Caruth 2013; Creswell and Plano Clark 2018). In the first case, the researcher conducts the beginning of the study with one approach and uses the findings to generate a second phase with the other approach (Ponce and Pagán-Maldonado 2015). In the second case, as Ponce and Pagán-Maldonado (2015) further explained, both approaches are used simultaneously in order to generate findings.

In this case, the study should be designed so that both approaches complement each other. It makes sense, therefore, to choose the parallel phase model, as studying the problem in an integrated manner is decisive. Moreover, the study mostly remains on QUAL data and gets supported by QUAN elements. Hence, it involves the complementary design using parallel phases (Ponce and Pagán-Maldonado 2015).

3.1.3 Dominant QUAL Phase, Secondary QUAN Phase

Qualitative research offers a variety of advantages. Firstly, it allows the researcher to assess the subject's inner feelings and how it was shaped through cultural factors (J. Corbin and Strauss 2008). In this study, the student's behavior and underlying opinions and views were assessed. It was of no less importance to understand what possible factors led to these opinions. Secondly, qualitative research can deliver holistic insights into human experiences. Denzin and Lincoln (2002) described it as an interdisciplinary field covering a variety of research methods and interpretative techniques to understand human experience. In this study, different methods for collecting data were applied, each offering benefits for casting light on a different perspective of the student's behavior (see Section 3.2). Thirdly, qualitative research is regarded as the study of individual cases. According to Richardson (2012), knowledge derives from the meaning of different events, allowing one to understand individual people's meanings and voices. As for this study, the goal was to monitor the class' dynamic and, more importantly, keep track of the individual student's development over the study period. These advantages are the deciding factor for the qualitative part being the dominant phase.

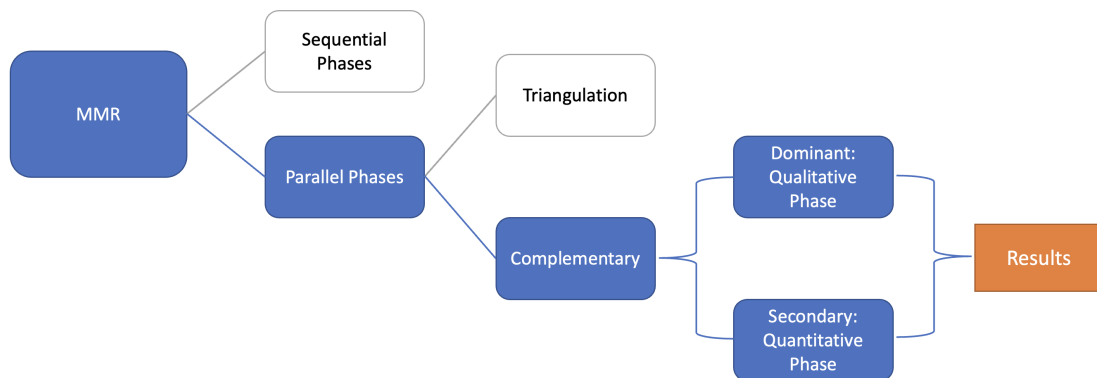


Figure 3.1: Complementary MMR design using parallel phases

QUAN research, on the other hand, provides this study with some strengths as well. There are fewer variables to control, simplifying the compliance with objectivity. The analyzed questions and observations were close-ended, enabling an objectively comprehensible analysis. Tracking changes in students' behavior, for example, is achieved by QUAN counting or comparing answers for the same question before and after.

Undoubtedly, there is no research approach without weaknesses. Nonetheless,

every researcher’s goal is to minimize those weaknesses. In this case, this is done by countering the deficiencies by implementing **MMR**. The dominant **QUAL** phase is supported by the secondary **QUAN** phase. The whole overview of the research method is presented in Figure 3.1.

3.1.4 Conducted Lessons

As discussed, concrete ideas for implementing **ABE** in the classroom on the secondary level are rare in the literature (see Section 2.4.4). Moreover, **ABC** is not yet incorporated into the official Swiss curriculum, apart from some vague suggestions. This gap demands educators to a certain extent to develop their own ideas when challenging students’ prejudices. Nevertheless, the four lessons were based on some fundamental suggestions from the literature. More precisely, the lessons were orientated to the three suggested resources according to Derman-Sparks and Edwards 2019 which are children’s own questions and thoughts, teacher-initiated activities, and significant events that occur in the students’ communities. Besides, suggestions of Winkler (2009) were considered, highlighting the importance of discussing the issue concretely and allowing students real participation.

It should be noted that this study was not working with a predetermined qualitative sampling plan. This means that data from the first lesson, both quantitative and qualitative, provided knowledge for further lessons and interventions. Thus, data collection and analysis took place iteratively based on **Grounded Theory (GT)** approaches, explained in more detail in Section 3.3.

The whole data collection consisted of four lessons within a time period of four months. Each lesson lasted roughly 45 minutes. The central part of each lesson consisted of a sequence of interventions. Each intervention, moreover, was composed of an activity (mostly watching a video together) with a discussion following. I was observing and participating in the interventions at the same time in order to guide the discussion and ask critical questions. The four lessons were devoted to biases in general or – more importantly – either sexual or racial biases. At the beginning of every lesson, students participated in a short *Mentimeter*² discussion. It acted as a warm-up exercise on the one hand and as a first possibility to collect data from the class on the other hand.

In Tables 3.2 - 3.5, an overview of the lesson plans in brief is presented. Links to the videos can be found in the footnotes. For the original lesson plans, see Appendix A.1. There were 21 interventions with an overall duration of three hours.

² Mentimeter is known for its app that allows real-time feedback during presentations. <https://www.mentimeter.com>

Table 3.2: Lesson 1

Intervention	Content	Media
1.1	1. Questionnaire	Online survey
1.2	Introduction: What is prejudice?	Mentimeter
1.3	What are typical stereotypes about Swiss people?	Mentimeter
1.4	What are typical stereotypes about students' home country?	Mentimeter
1.5	Interview with a black Swiss	Video ³
1.6	Hatred against gay people in Switzerland	Video ⁴

Table 3.3: Lesson 2

Intervention	Content	Media
2.1	Introduction: What is racism?	Mentimeter
2.2	Is there racism in Switzerland? If so, where?	Mentimeter
2.3	Have you ever felt that people are racist towards you?	Mentimeter
2.4	Interview with a black Youtuber	Video ⁵
2.5	Short film <i>Schwarzfahrer</i>	Video ⁶
2.6	Grouping experiment	Classroom

3. <https://www.srf.ch/play/tv/true-talk/video/schwarzer-nein-du-darfst-meine-haare-nicht-anfassen?urn=urn:srf:video:de145528-dec9-45f5-8cfd-279993b8f04e>

4. <https://www.srf.ch/play/tv/dok/video/hass-gegen-lgbtq-von-diskriminierung-und-widerstand?urn=urn:srf:video:2a59e2ce-b09f-4918-be61-848850ee8937>

5. <https://www.youtube.com/watch?v=gKd92bHPzJ8>

6. <https://www.youtube.com/watch?v=swJ0zhVJ8DU>

Table 3.4: Lesson 3

Intervention	Content	Media
3.1	Introduction: What is homophobia?	Mentimeter
3.2	Is there homophobia in Switzerland? If so, where?	Mentimeter
3.3	Have you ever experienced homophobia in public?	Mentimeter
3.4	Interview with a group of gay men	Video ⁷
3.5	Quiz game: Who is LGBTQIA?	Online survey
3.6	How would you react if a friend of yours came out as gay?	Mentimeter

Table 3.5: Lesson 4

Intervention	Content	Media
4.1	Where do Prejudices occur?	Mentimeter
4.2	What is your relation to prejudices?	Mentimeter
4.3	2. Questionnaire	Online survey

7. <https://www.youtube.com/watch?v=QKc7weY7usk>

3.2 Data Collection

As shown in the previous Section 3.1 and in Figure 3.1, this study includes both qualitative and quantitative phases. In the following, the three methods chosen for this study are presented. The participant observation functions as the **QUAL** phase while the questionnaires and **SACS** as the **QUAN** phases.

3.2.1 Participant Observation

One of the most common types of qualitative educational research is the (semi-) structured interview. However, interviews with students, especially when conducted by a teacher, can be problematic, and therefore the data quality had to be doubted (Nunkoosing 2005; Partington 2001). Additionally, as posted in RQ2, one objective is to gather information to develop anti-bias lesson concepts. Thus, the participant observation approach seems the most convincing way to collect data. According to Ary, Jacobs, and Sorensen (2010, p. 459), the teacher can witness the “naturally occurring behavior within a culture or entire social group.” Angrosino (2007) described participant observation in education as a method where teachers become ethnographers within their classroom, which was precisely the goal of this study. It is therefore a matter of comprehending the class as different individuals while understanding the constituent behaviors, statements, and opinions. Nevertheless, it is crucial to step back and see the individual facets in a larger context as well at the end. The latter is supported by information from the questionnaire and **SACS** (see next Sections 3.2.2 and 3.2.3).

While this method obviously strongly relies on improvisational skills, certain questions, however, can be prepared. For example, in lesson 1 we talked about a gay Swiss with a migratory background who struggled with his coming out. The question: “How would you react if a close friend of yours came out?” is predictably suitable for the following discussion.

Usually, it was one highly sensitive question that had to be asked by the teacher from which a lively discussion arose. An example from intervention 2.4 underlines this: ⁸

8. The original German record was the following: Interviewter im Film auf die Frage, was er vom N-Wort halte: Es komme auf den Kontext an. Er benutze es selbst für seine schwarzen Freunde. Lehrperson: «Würdet ihr das N-Wort selbst verwenden?» Student 2: «Es kommt darauf an. Wenn ich sehr vertraut bin mit jemandem, der schwarz ist und er findet es okay, dann ja.» Student 4: «Du weisst schon, dass das Wort eine schlimme Vergangenheit hat?» Student 11: «Das versteht man nur, wenn man selbst betroffen ist.» Student 13: «Ist es nicht auch rassistisch, dass er [der Interviewte im Film, Anm. d. Verf.] das Wort nur für seine schwarzen Freunde benutzt?»

The Interviewee in the film was asked what he thought of the N-word. It depends on the context, he said. He uses it himself for his black friends.

Teacher: “Would you use the N-word yourself?”

Student 2: “It depends. If I’m very familiar with someone who is black and they think it’s okay, then yes.”

Student 4: “You do know that the word has a bad history?”

Student 11: “You can’t understand that unless you’re affected yourself.”

Student 13: “Isn’t it also racist that he [the interviewee in the film, author’s note] uses the word only for his black friends?”

...

All discussions and students’ statements were logged during the interventions and rewritten afterwards in an orderly manner. For the full, original German transcripts, see Appendix A.2.

3.2.2 Questionnaire

At the beginning of the first lesson, students filled out a short questionnaire that gave insights into their potential racial or sexual prejudices. The same questionnaire was done again at the end of the fourth lesson. Thus, the results and possible changes can be tracked. The questions were the following: ⁹

1. What’s your name?
2. Where do you feel that you are a victim of prejudice yourself?
 - (a) At school
 - (b) With friends
 - (c) Elsewhere in daily life
3. Where do you have prejudices against other people?
 - (a) With another skin color (e. g. black - white)
 - (b) With another sexuality (e. g. straight - gay/lesbian)
 - (c) With another religion (e. g. Christian - Muslim - Jewish)
4. Are there people who have less value than others?
 - (a) Yes
 - (b) Only, if these people do bad things
 - (c) No

9. The original German questions were the following: 1. Wie heisst du?; 2. Wo hast du das Gefühl, selbst Opfer von Vorurteilen zu sein?; 3. Wo hast du selbst Vorurteile gegenüber anderen Menschen?; 4. Gibt es Menschen, die weniger Wert haben als andere?; 5. Welche Hautfarbe ist für dich die bessere?; 6. Welche Sexualität ist für dich die bessere?; 7. Welche Religion ist für dich die bessere?

5. Which skin color do you think is better?
 - (a) Black
 - (b) White
 - (c) Both skin colors are equal
6. Which sexuality do you think is better?
 - (a) Heterosexuality (man and woman)
 - (b) Homosexuality (gay or lesbian)
 - (c) Both are equal
7. Which religion do you think is better?
 - (a) Christianity
 - (b) Islam
 - (c) Judaism
 - (d) No religion is good
 - (e) All religions are good

3.2.3 Student Actions Coding Sheet (SACS)

Making students' behavior measurable is a difficult task. It offers important insights and objective data, however, which educators otherwise could not assess. It allows retracing certain attitudes over a long period of time. Erdogan, Campbell, and Abd-Hamid (2011) developed an instrument to monitor student-centered actions in science classrooms. The result was the SACS, consisting of a protocol sheet, where observers can mark the number of occurrences of specific actions, for example, when a student asks a question. Although the SACS was intended for science classes, the tool was adapted and changed to use it for this study to assess the students' behavior and actions during the ABE lessons. The resulting SACS consisted of seven different students' actions:

1. Student showing disapproval about activity
2. Student demonstrating excitement about activity
3. Student sharing ideas with the teacher
4. Student sharing ideas with other students
5. Student responding to teacher questions
6. Student asking questions to the teacher
7. Student asking questions to other students

While the first two actions show the student's emotions, the following five are about interactions, either with the teacher or with other students.

Table 3.6: SACS template

	Student showing disapproval about activity	Student demonstrating excitement about activity	Student sharing ideas with the teacher	Student sharing ideas with other students	Student responding to teacher questions	Student asking questions to the teacher	Student asking questions to other students
Stud. 1							
Stud. 2							
Stud. 3							
...							
Stud. 13							

Table 3.6 shows a template for the SACS used in this study with shortened and anonymized student rows. For the raw data, see Appendix A.5.

3.3 Data Analysis

Based on the MMR model (see Figure 3.1), the data collection took place separately for the QUAL and QUAN phases each. However, the analysis of both research paradigms was intertwined in a way that both QUAL and QUAN analysis provided input for another classroom intervention and thus for the next QUAL data collection.

3.3.1 GT and MM-GT

This interweaving, together with the specific coding procedure described in Section 3.3.2, is known as Grounded Theory (GT) (Glaser and Strauss 2017; Charmaz and Belgrave 2012). GT differs from other research methods as there is no predetermined sampling plan. Instead, the first data collection is conducted, and based on experience from it, further data gatherings are planned. Since very little information is available for conducting ABE lessons, especially on the secondary level, planning all four lessons in detail beforehand seemed hardly purposeful. Hence, as mentioned in Section 3.1.4, the first lesson was planned, carried out, and partly evaluated to get inputs for the next lessons. Implementing GT offers the development of a realistic theory to make it applicable to practice and, in this respect, reduce the theory-practice gap. Not having posed any hypotheses, this study tried to stay open to any findings based on the data. This study builds upon QUAL elements (participant

observation) as well as **QUAN** elements like the **SACS** and the questionnaire. As the theory is *grounded* in both **QUAL** and **QUAN** data, this approach is referred to as **Mixed Methods-Grounded Theory (MM-GT)** (Howell Smith et al. 2020; Chun Tie, Birks, and Francis 2019). Although **MM-GT** combines the concepts of **MMR** and **GT**, leading figures of **GT** like Charmaz and Belgrave (2012), Glaser and Strauss (2017) see their application in qualitative studies. This can be partly explained by the great significance that is attached to categories and coding for **GT** which is referred to as **GT** analysis.

3.3.2 **QUAL** Data Analysis and Coding

Coding is the decisive part of **GT** analysis. Following the suggested procedure of J. M. Corbin and Strauss (1990), three main steps were performed to analyze the lesson transcripts.

Firstly, repeating themes had to be found by rigorously reviewing the data. The emergent themes were coded with keywords which again were grouped into concepts. This phase is called open coding during which work is carried out closely with the text. Lots of codes were given, and thoughts were recorded in memos.

Then the concepts were categorized through relationship identification. This phase is called axial coding. With the help of axial coding, axis categories were created from concepts by establishing relationships between their properties. The axial category, i.e. the research concern or phenomenon, is at the center, has arisen from a causal condition, and is part of a context.

Finally, as soon as those behaviors that are significant or problematic for study participants have been identified, the core tentative could be formed. Then, coding was done again but this time selectively ignoring concepts with no or little significance to the core. This phase is called selective coding. The categories created through this process, as well as the similarities between them, served to create new knowledge and therefore to answer the **RQs**.

The lesson transcripts were analyzed with the software **MAXQDA**¹⁰. Tools for coding and creating concepts and categories allow an in-depth computer-assisted text analysis suitable for this study. Figure 3.2 shows an excerpt from a lesson transcript provided with codes after open and axial coding. Every remark got coded several times, regarding emotions, purpose, characteristics of the speaker, and more. All four lesson transcripts got a total of 864 coded segments in the end. The final code system is shown in Table 4.1 in Section 4.1.1.

10. **MAXQDA** is a software for computer-assisted text analysis with qualitative and mixed methods data.

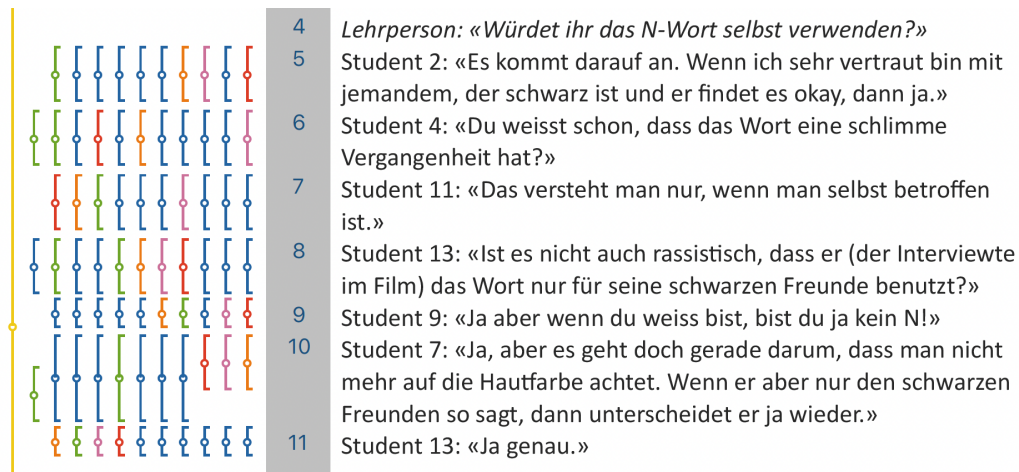


Figure 3.2: Excerpt from a coded lesson transcript

Every bracket represents a coded segment. Same colors represent concept affiliations. The remarks of the conversation are numbered (here from 4 to 11).

3.3.3 QUAN Data Analysis

Analyzing the questionnaires provided comparable quantitative data. They served as pretest and posttest and formed a framework around the collection of the other data. Since the students gave their names when filling out the questionnaire, it was possible to compare the individual data from the first and second surveys. Furthermore, individual data could be traced back and put into perspective regarding the information in Table 3.1. The purpose of the questions and therefore their significance for the analysis is presented in Table 3.7. For simplicity's sake and as this study focused on the black-white spectrum on the one hand and on heterosexuality and homosexuality, on the other hand, only the skin colors "black" or "white" and the sexualities "heterosexual" or "homosexual" could be chosen.

Similar to the questionnaires, the **SACS** supplied comparable data. Since it was filled out during the lessons, the information added up directly to the lesson transcripts. The seven points presented in Section 3.2.3 were interpreted the way Table 3.8 shows. Interactions with other students were weighted as a stronger involvement than interactions with the teacher. This is due to the experience that interacting with other students about these topics requires the students to take more initiative.

Table 3.7: Questionnaire analysis

Question	Purpose
1	-
2	Identify typical places where students themselves feel discriminated against
3	Identify potential target groups students could discriminate
4	Fathom ethical views regarding dignity
5	Identify students' preferences regarding black and white skin color
6	Identify students' preferences regarding sexuality
7	Identify students' preferences regarding religion. This question was of no direct significance for this study but was asked as a potentially interesting addendum

Table 3.8: SACS analysis

Observation	Meaning
1	Disagreeing with content / dissociating oneself from content
2	Agreeing with content / being curious about content
3	Becoming moderately involved in the discussion / wanting to persuade the teacher
4	Becoming highly involved in the discussion / wanting to persuade other students
5	Becoming moderately involved in the discussion
6	Becoming moderately involved in the discussion / being curious
7	Becoming highly involved in the discussion / being curious

4

Results

After analyzing the data, the important parts had to be selected and visualized. The following sections present the visualized results of both, the [QUAL](#) and the [QUAN](#) data divided into four main sections dealing with the preparation of the data, found biases of the class, and results regarding [RQ1](#) and [RQ2](#) respectively.

4.1 Preparation of the data

When the coding phases were finished, a total amount of 864 coded segments were assigned in all four lesson transcripts. The codes can be grouped into concepts which again can be arranged in categories. This led to three categories with eight concepts and 43 codes.

4.1.1 Code System

The resulting code system consisting of codes, concepts, and categories is shown in [Table 4.1](#). The listing does not reflect the codes' importance. All codes were assigned between three and 48 times. Being a hierarchical structure, one category contains several concepts which again contain several codes. Following the approach of [GT](#), first, the codes were assigned and then grouped into concepts and then again put into categories. This means [Table 4.1](#) evolved from right to left. The three categories are *Background*, *Context*, and *Motivation and drive*. *Background* contains the external factors that are given and unchangeable. It includes the concepts *Students*, *Gender*, and *Skin color*. *Context* deals with specifying the bias and the type of remark. *Motivation and drive* finally determines the inclination of the students, identifies their emotions, and clarifies the purpose of the stated remarks.

4. Results

Table 4.1: Code system

Categories	Concepts	Codes
Background	Students	Student 1
		Student 2
		Student 3
		Student 4
		Student 5
		Student 6
		Student 7
		Student 8
		Student 9
		Student 10
		Student 11
		Student 12
		Student 13
Background	Gender	Female
		Male
	Skin color	Black
Brown		
White		
Context	Bias type	Sexual bias
		Racial bias
		Other bias
	Type of remark	Narration
		Statement
		Conclusion
		Question
		Side remark
	Emotions	Neutral
		Happy
		Sad
		Angry
		Affected
		Satisfied
		Disgusted
Mocking		
Motivation and drive	Taking sides	Defending minority group
		Opposing minority group
		Neutral
	Purpose of remark	Sharing opinions
		Sharing experiences
		Sharing emotions
		Being curious
		Seeking attention
		Provoking

4.1.2 Calculating and Visualizing Similarities

Like the analysis part, calculating and visualizing the [QUAL](#) data were done using the software MAXQDA. Single codes can be interesting when looking at their appearance over time. More meaningful, however, are usually combinations of at least two different codes. It is therefore key to investigating similarities and overlays of different codes.

One way to calculate those similarities is to count the number of events two different codes overlay. The larger this number, the more similar the codes are. By choosing any amount of codes and putting them in a table as rows and columns, a matrix is created with the cells containing the “overlay numbers”, i. e. the intersection of the two corresponding codes. Such a matrix is shown in [Table 4.2](#) as a simplified, exemplary version. For the complete matrix including all codes, see [Appendix A.4](#). This number is an absolute value though and ignores the total combinations theoretically possible. In other words, it neglects all the missed opportunities where there could have been an overlay. This can be corrected by calculating the maximum possible similarity and seeing the actually counted similarities relative to it.

Table 4.2: Exemplary similarity matrix

	Code 1	Code 2
Code 3	$Code1 \cap Code3$	$Code2 \cap Code3$
Code 4	$Code1 \cap Code4$	$Code2 \cap Code4$

By subtracting the counted similarities from the maximum possible similarities, the cases where there were no overlays are calculated. A large number represents two less related codes while a low number determines two closely related codes. Visualizing the similarities between the codes is done by placing the codes as dots on a map and choosing the calculated numbers as distances between them. This results in a map containing all the different relations between the selected codes. Two closely related codes are placed closely together on the map. The links are made visible by inserting lines between the codes. The thickness of the line is determined by the number of overlays while the dot size represents the number of segments coded with it. These features will apply to all the following network figures in this study, namely to [Figures 4.1, 4.2, 4.4, 4.5, 4.9, and 4.10](#).

4.2 Identified Biases of the Class

This section sheds light on the situation of the class and identifies biases among the students which allows a deeper understanding of the sample. Furthermore, knowing the status quo facilitates answering the RQs.

One of the particularly relevant concepts is *Taking sides*. The three codes contained in the concept are *Defending minority group*, *Opposing minority group*, and *Neutral*. Minority group means in this context sexual and racial minorities, i. e. LGBTQIA and PoC. As the codes summarize the students' inherently motivated attitudes towards the addressed groups, they are represented above average in the figures. Single students' attitudes are visualized when linking these three codes with the 13 students, as shown in Figure 4.1.

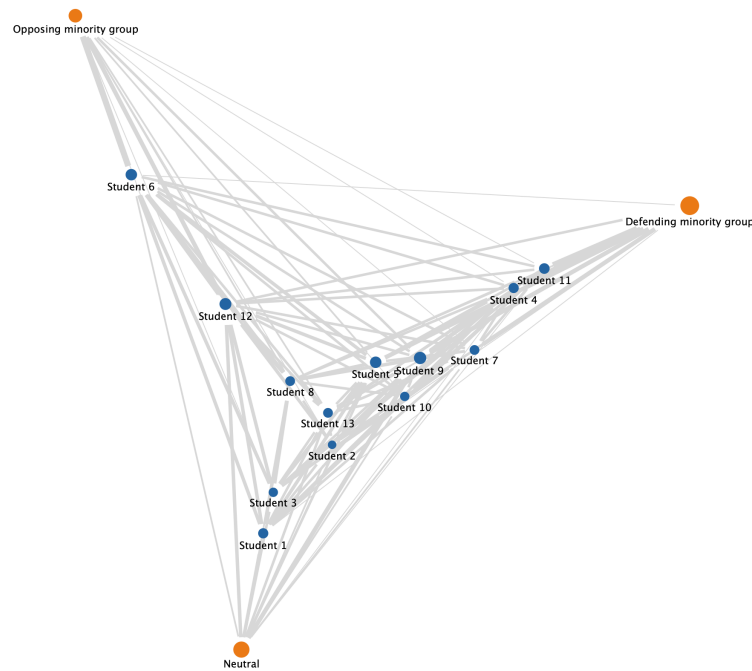


Figure 4.1: Students' inclinations regarding LGBTQIA and PoC. Students are represented in blue and the concept *Taking sides* in orange.

While most students are distributed on a line between *Defending minority group* and *Neutral*, **Student 12** and **Student 6** deviated. **Student 6** is by far closest to *Opposing minority group*.

Nonetheless, Figure 4.1 does not differentiate between racial or sexual minorities. By linking the concepts *Taking sides* and *Bias type*, an unequal inclination becomes apparent (see Figure 4.2).

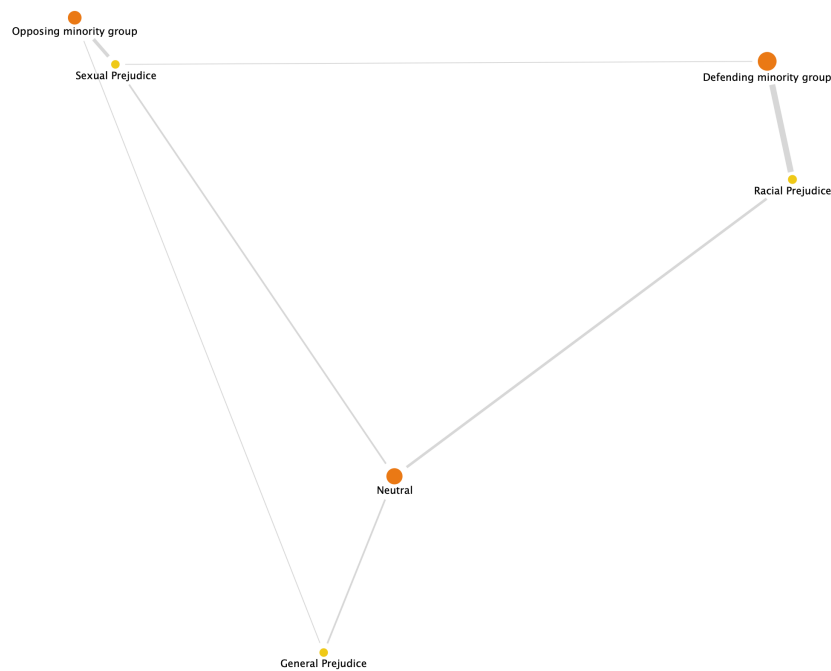


Figure 4.2: Class inclination regarding sexual and racial bias
The concept *Taking sides* is represented in orange and the concept *Bias type* in yellow.



Figure 4.3: Answers to the question of intervention 3.6
Students could answer more than once. The bigger a word appears, the more it got typed in.

It becomes clear that sexual bias is closely related to opposing and racial bias to defending. It should be noted that among all codes there was no single link between

racial bias and opposing. This means there was no remark in the transcripts where PoC were opposed, while LGBTQIA were opposed a lot indicating a strong bias against the latter group. Looking at the results regarding the question “How would you react if a friend of yours came out as gay?” in intervention 3.6, this bias is recognizable too. In Figure 4.3 the corresponding answers are presented. Negative words like “trauma”, “disappointed”, or “disturbed” outweighed the few positive comments clearly.

Further, some students argued against homosexuality using religious reasoning which can be illustrated with the following remark from intervention 3.4. ¹

Student 12: “God actually made man and woman to love each other.”

Moreover, a gender gap in students’ attitudes towards LGBTQIA and PoC can be observed. Figure 4.4 presents the closer relation of males and opposing sexual minorities, as well as the closer link between females and defending sexual minorities. While both genders are more or less equally close to defending racial minorities, none was linked to opposing racial minorities, which is why this code is not shown in Figure 4.4.

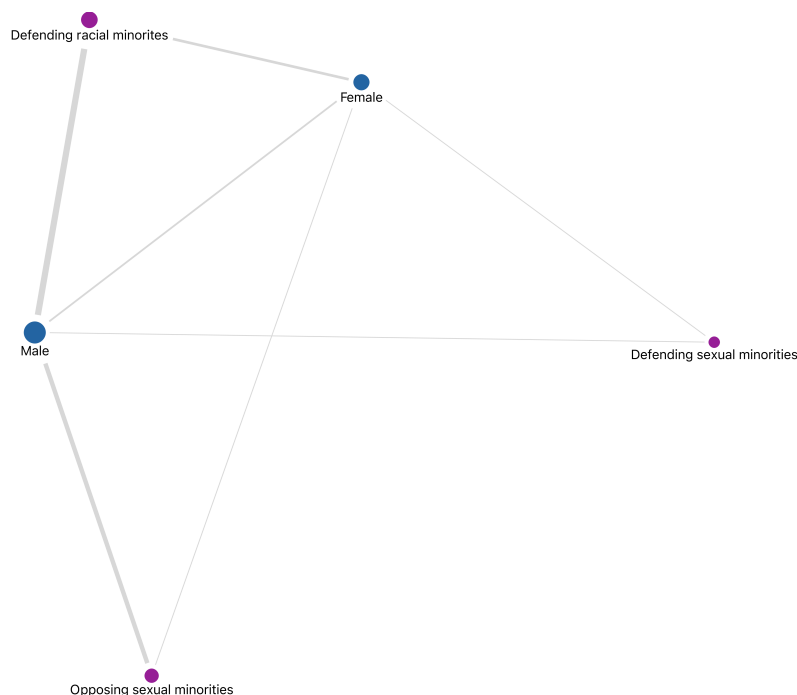


Figure 4.4: Class inclination regarding students’ genders
 Genders are represented in blue and the concept *Taking sides for bias type* in purple.

1. The original German record was the following: «Gott hat ja eigentlich Mann und Frau gemacht, damit sie sich lieben.»



Figure 4.5: Class inclination regarding students' skin colors
Skin colors are represented in blue and the concept *Taking sides for bias type* in purple.

Biases differ not only between genders but also between skin colors, as Figure 4.5 shows. Black and Brown students are more likely to defend PoC than White students, which themselves are more likely to oppose LGBTQIA.

In summary, the class is likely to oppose LGBTQIA which indicates a bias against this group. This phenomenon can be observed more strongly among males. On the other hand, the whole class tends to defend PoC indicating no bias against this group. PoC in the class defend their own minority group more rigorously.

4.3 Results regarding RQ1

This section is devoted to addressing RQ1. Changes in students' opinions were tracked and measured with the SACS and the questionnaire. It should be mentioned, however, that these changes cannot be attributed with certainty solely to the lessons (see Section 5.2).

Question 3 of the questionnaire was a self-assessment (see Section 3.2.2). Figure 4.6 shows how the students assessed themselves regarding their own prejudices before and after the lesson series. Religion is included for comparison. Prejudices against skin colors dropped slightly and prejudices against religion increased somewhat whereas prejudices against sexualities dropped significantly but stayed on a high level nonetheless. The total percentage for having prejudices against any group dropped from 40% to 32%.

It should be noted, that this diagram does not differentiate between the three areas. For example, it cannot be determined whether students have prejudices against black or white skin color.

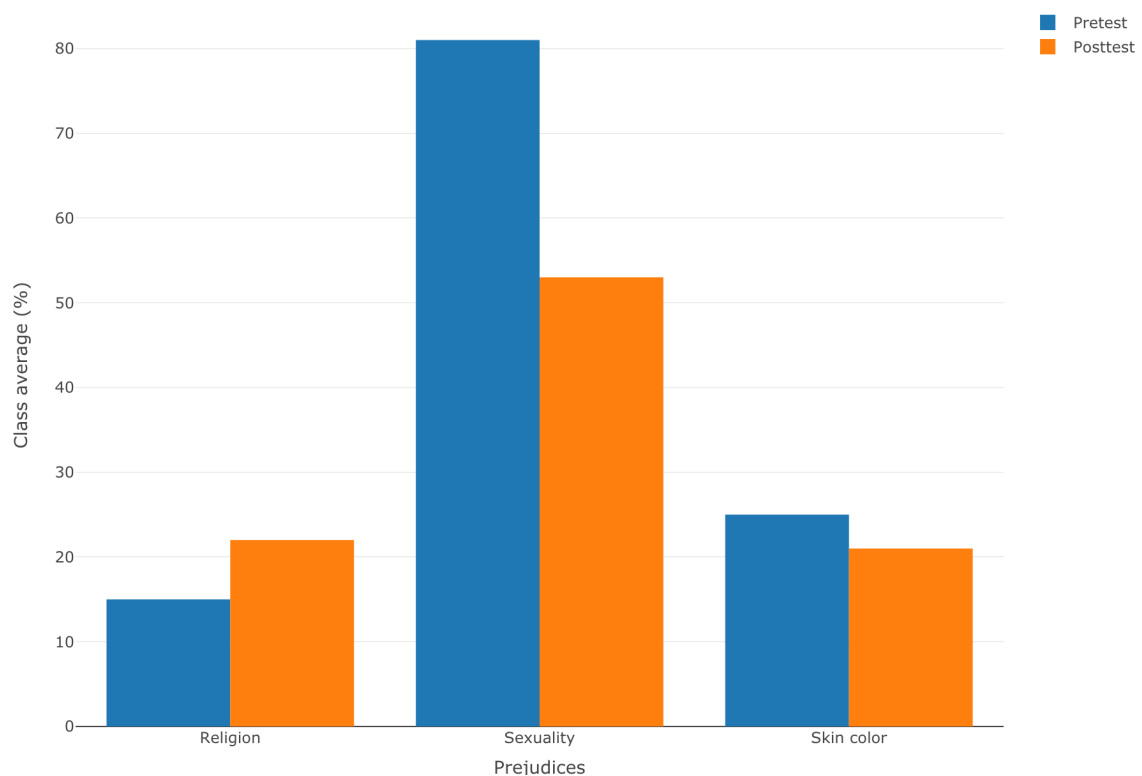


Figure 4.6: Self-assessment: Prejudices of the class

Answers to question 3: “Where do you have prejudices against other people?” The students could give an answer between 0% and 100% for each prejudice type. The bars represent the class average (N=13).

Questions 5 and 6 of the questionnaire determined the students' preferences regarding sexuality and skin color (see Section 3.2.2). Figure 4.7 summarizes both questions for the pretest and the posttest. Interestingly, four students in the pretest stated that their preferred skin color is black while one student preferred white. Both numbers dropped in the posttest whereas the opinions for equal skin colors increased. All five answers for “black” came from PoC in the class. Opinions that heterosexuality is worth less dropped slightly but stayed at a high level.

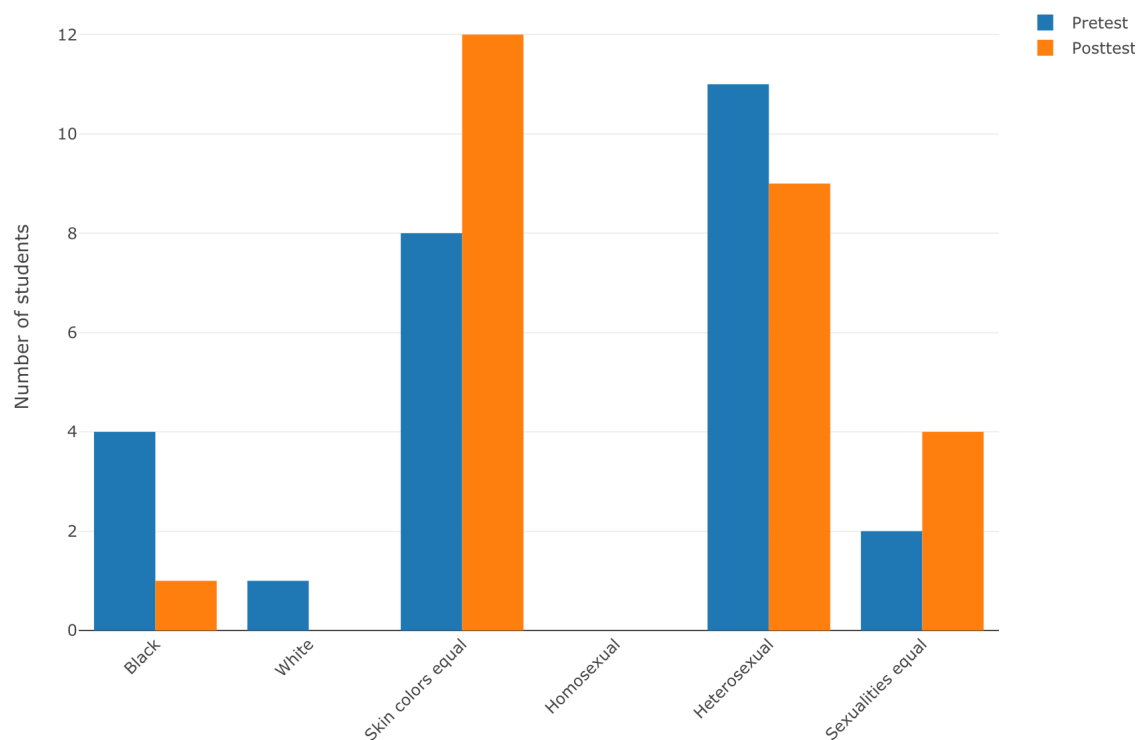


Figure 4.7: Preferences of the class

Accumulated answers to questions 5: “Which skin color do you think is better?” and 6: “Which sexuality do you think is better?” The students could give one answer for each question. The bars represent the number of mentions (N=13).

The SACS measured students' actions during the four lessons. Comparing the data among the lessons allows one to identify possible changes in student behavior. Figure 4.8 presents these results. Observations 1 to 7 refer to the observations described in Section 3.2.3. As lessons 1 to 3 lasted 50 minutes and lesson 4 only 20 minutes, the counts for lesson 4 were adjusted by multiplying with the factor 2.5.

The first two observations occurred much more often than observations 3 to 7 because the latter represents a verbal action and not just an expression. Remarkable is the high count of observation 1 during lesson 3 which can be explained by the more uncomfortable topic in this lesson. Observation 2 showed an overall positive trend,

4. Results

although it was somewhat lower in lesson 3. Observations 4 and 7 showing a high involvement did neither go up nor down. The same applies to observations 3 and 6 whereas there is a slight increase in observation 5 detectable. In summary, it can be said that although the students showed more pleasure and approval throughout the course of the four lessons, they did not become noticeably more active. The raw data with all single students' results can be found in Appendix A.5.

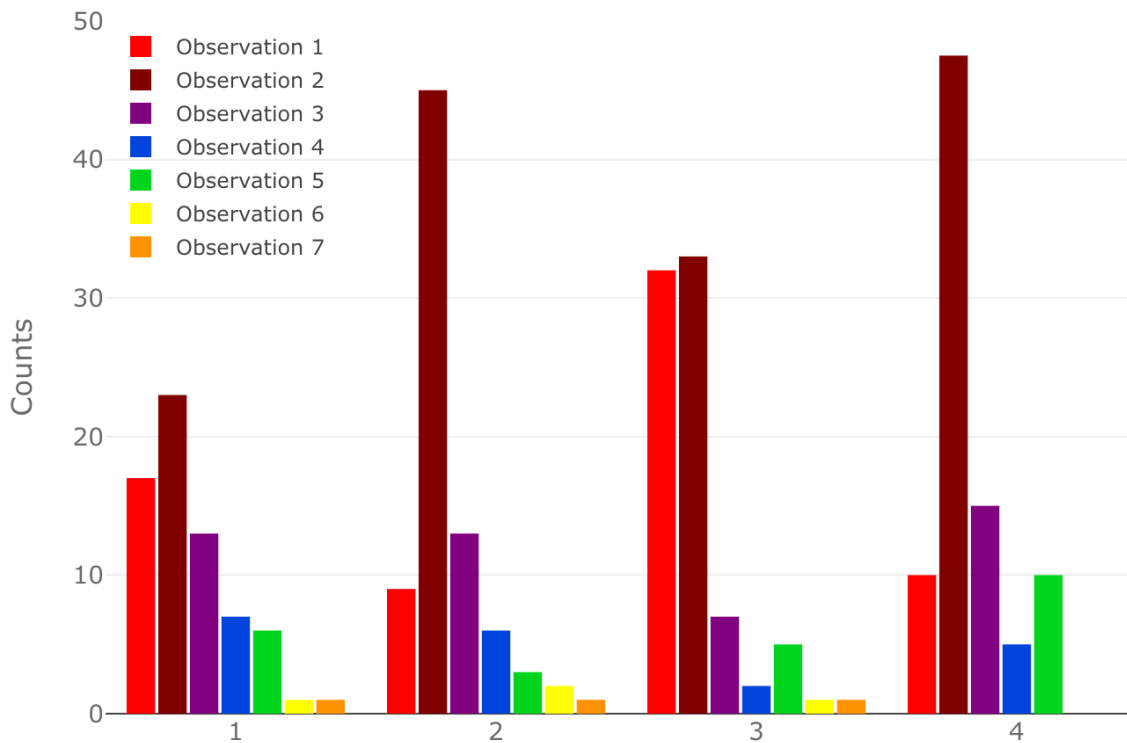


Figure 4.8: Students' actions during lesson series

Counts denote the counted occurrences of the observations in lessons 1, 2, 3, and 4, accumulated for all students. The observations are the following: 1. Student showing disapproval about activity, 2. Student demonstrating excitement about activity, 3. Student sharing ideas with the teacher, 4. Student sharing ideas with other students, 5. Student responding to teacher questions, 6. Student asking questions to the teacher, 7. Student asking questions to other students.

In some passages, students expressed concerns due to familial pressure if they had to come out publicly. A clear example occurred in intervention 1.5 where even fear of the reaction of the father was expressed. ²

2. The original German record was the following: Student 6: «Ich wäre so drangekommen von meinem Vater.» Student 6: «Keine Ahnung, aber er [der Vater, Anm. d. Verf.] wäre einfach sehr enttäuscht.»

Student 6: “I would have been confronted so badly by my father.”

...

Student 6: “No idea but he [the father, author’s note] would be very disappointed.”

Although opinions proved to be persistent, there were some remarkable conversations where there was a change in students’ opinions noticeable. An example occurred in intervention 3.6. ³

Student 13: “I don’t want friends like that. Then he’ll be flirting with me.”

Teacher: “You can just tell him you’re not gay.”

Student 13: “Yes, but still!”

Teacher: “Wouldn’t the friendship be worth more to you?”

Student 12: “Yes it would, so with a good friend it would.”

Student 10: “I wouldn’t drop him but I’d have to make a few jokes.”

Student 8: “Hmm, yeah I guess that would work.”

Student 13: “Fuck okay, yes, you guys are right. Friendship would be more important to me.”

Student 13 had a clear opinion at the beginning of the conversation. During his friend’s remarks he questioned himself more and more until he overthrew his first statement.

Another example occurred in lesson 4. ⁴

Student 5: “I didn’t know that one can have a different opinion about it. I never really thought about it at all.”

Student 12: “I still don’t like gay people. But I mean, if they leave me alone, then they don’t bother me.”

Student 5 made a reflected statement about the lesson series and mentioned the realization that other opinions also exist. Student 12’s remark indicates still the

3. The original German record was the following: Student 13: «Ich will doch keine solchen Freunde. Dann macht er mich noch an.» Lehrperson: «Du kannst ihm ja einfach sagen, dass du nicht schwul bist.» Student 13: «Ja aber trotzdem!» Lehrperson: «Wäre euch die Freundschaft nicht mehr wert?» Student 12: «Doch, also bei einem guten Freund schon.» Student 10: «Ich würde ihn nicht fallen lassen aber ein paar Witze müsste ich schon machen.» Student 8: «Hmm, ja ich denke das würde gehen.» Student 13: «Fuck ja, ihr habt ja recht. Freundschaft wäre mir schon wichtiger.»

4. The original German record was the following: Student 5: «Ich wusste gar nicht, dass man auch eine andere Meinung dazu haben kann. Ich habe gar nie wirklich darüber nachgedacht.» Student 12: «Ich habe Schwule immer noch nicht gern. Aber ich meine, wenn sie mich in Ruhe lassen, dann stören sie mich ja nicht.»

still existing bias against homosexuals. He shows, however, a slight weakening of complete rejection.

Besides, the lessons seemed to trigger the students' awareness for injustice between a privileged and a marginalized group, even though this effect only occurred when looking at racial biases. When watching the movie *Schwarzfahrer*⁵ during intervention 2.5 the class showed clear partisanship for the Black protagonist.⁶

Student 10: “She thinks she’s something better just because she’s white.”

4.3.1 Answer to RQ1

The analysis of the lesson series has shown that the students do not have clear biases regarding racial minorities. They are, on the other hand, strongly biased against sexual minorities, which becomes particularly evident in the shown aversion against **LGBTQIA**. Since no significant deviation from these opinions could be detected, these opinions seem to be profound and already hardened. There were signs, however, that the students began to question their opinions, arguably for the first time in their lives. It cannot be questioned that the students were stimulated to reflect by the lesson series and that most of them actively and enthusiastically participated in the discussions.

5. *Schwarzfahrer* is a German 12-minute short film directed by Pepe Danquart. It won an Oscar in 1994 for Best Short Subject. The title is a word-play: Usually, it means “fare-dodger” but literally can be translated as “black rider”.

6. The original German record was the following: Student 10: «Sie hat das Gefühl, nur weil sie weiss ist, dass sie was Besseres ist.»

4.4 Results regarding RQ2

This section is dedicated to giving possible answers for RQ2. The conducted lessons were analyzed and the procedure was compared with the students' reactions. Code similarities shall provide information about target-oriented activities, as well as counterproductive lesson contents.

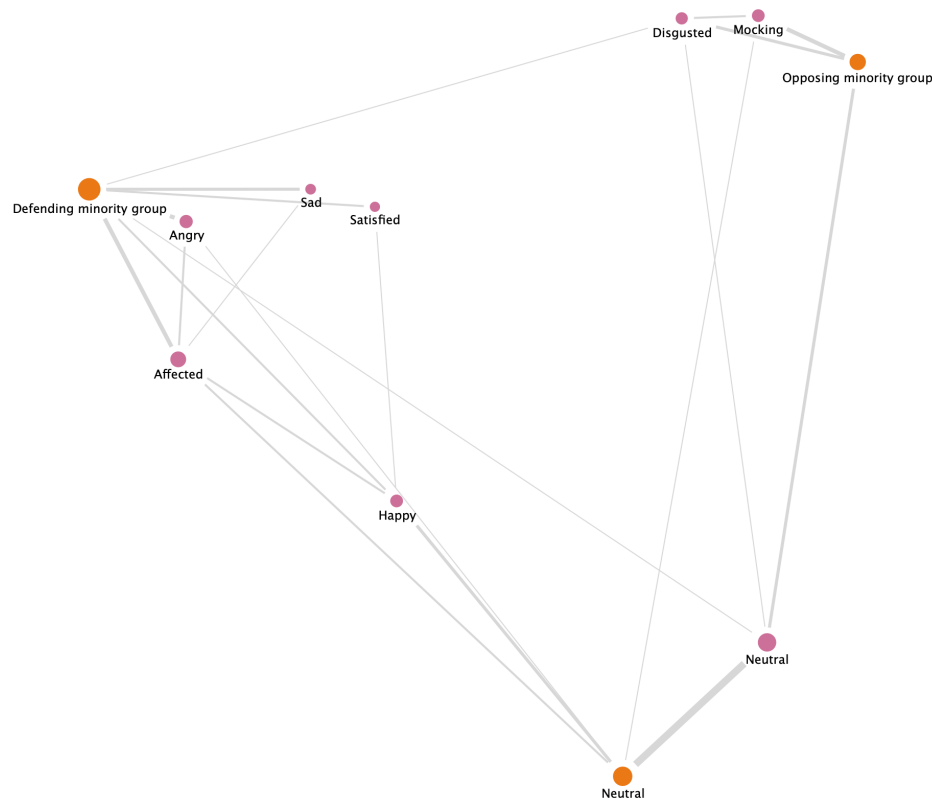


Figure 4.9: Class inclination regarding students' emotions

The concept *Emotions* is represented in pink and the concept *Taking sides* in orange.

When it comes to raising awareness for sensitive topics, emotions are important. It is therefore useful to compare the lesson's content with the students' emotions. Figure 4.9 presents the relation between students taking sides for or against a minority group and their emotions. The emotions *affected*, *angry*, *sad*, and *satisfied* are closest related to defending the minority group. Disgusted or mocking comments were most likely to oppose the group, while neutral remarks were mostly linked with neutral intentions. These links suggest that students' decisions to support or oppose are strongly related to their emotions. While students who show affection or even get sad and angry with a topic tend to defend the discussed minority group. When they show deprecating emotions, on the other hand, they are likely to oppose.

4. Results

Triggering emotions can also be done by putting the students in an environment where they can identify themselves with the target group. In intervention 1.5, the class watched a documentary where a homosexual man with Albanian roots talked about his coming out. ⁷

Student 5: “He has the same accent as my father.”

Teacher: “Who can identify with the family?”

Student 1, Student 3, Student 5, Student 6, Student 8, Student 12 raise their hands.

Even though the class showed great biases against homosexuals, they partly still identify themselves with the family. The identification came in this case from cultural similarities (“same accent”). This reduces the rejective attitude and helps create a problem-aware environment.

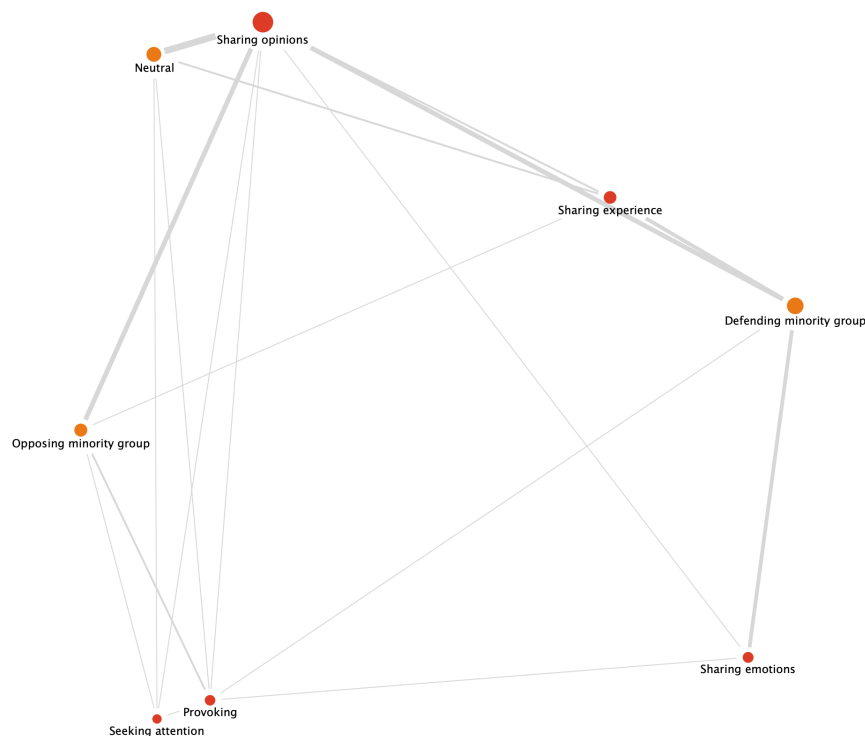


Figure 4.10: Class inclination regarding purpose of remark

The concept *Purpose of remark* is represented in red and the concept *Taking sides* in orange.

7. The original German record was the following: Student 5: «Er hat denselben Akzent wie mein Vater.» Lehrperson: «Wer kann sich mit der Familie identifizieren?» Student 8, Student 6, Student 12, Student 5, Student 3, Student 1 halten auf.

The conversations can be analyzed not only based on emotions but also based on their purpose. This facilitates understanding which statements lead to purposeful discussions. Figure 4.10 shows the relations between students taking sides for or against minorities and the purpose of their corresponding remarks. Close relations exist between a neutral attitude and when students shared their opinions, suggesting that by doing so, they did not tend to oppose a minority but did not likely defend it either. If the students wanted to provoke or seek attention, this was most likely combined with opposing the minority group, whereas students sharing experiences or emotions have low odds of defending the group.

Besides, it is not insignificant to customize the lesson contents according to the class. If the students do not have biases against or for a particular group, it is not target-orientated to do more anti-bias activities regarding this group. An overview of the students' inclinations is presented in Figure 4.11. Each row corresponds to a lesson, while the columns reflect the chronological sequence. The strong rejection of the students in the third lesson when we discussed mainly **LGBTQIA** is clearly visible. As a sign of strong bias, future lessons should focus on this topic.

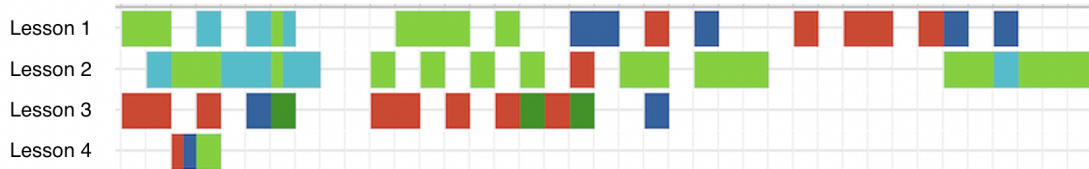


Figure 4.11: Class inclination throughout all four lessons

Each row represents a lesson. Every lesson goes chronologically from left to right. Each colored bar denotes one or more student remarks with identified inclinations. Colors: Dark green: Defending sexual minorities. Red: Opposing sexual minorities. Light green: Defending racial minorities. Dark blue: Neutral towards sexual minorities. Light blue: Neutral towards racial minorities. Opposing racial minorities does not occur.

Finally, experiences did show that students were most likely to question their opinions in factual discussions to which they had an emotional connection. Questions like “Why do you think so?” or “What if your best friend was in that situation?” force the students to deal with the topic on a factual level where their opinions are vulnerable to getting shaped. An example could be the discussion during intervention 3.6 (see Figure 4.3). Even though most answers revealed strong rejection and bias against **LGBTQIA**, there was a coining conversation following where one student switched his opinion (see Section 4.3).

Another factual and reflected conversation example occurred during lesson 2,

intervention 2.4. ⁸

Student 13: “Isn’t it also racist that he [the interviewee in the film, author’s note] uses the word only for his Black friends?”

Student 9: “Yeah, but if you’re white, you’re not an N!”

Student 7: “Yes, but the point is that you no longer pay attention to the color of your skin. But if he only says that to his Black friends, then he’s differentiating again.”

Student 13: “Yeah right.”

After **Student 13** shared an interesting point of view, a reflective and factual conversation arose. **Student 7** made a remarkable statement about using the “N-word” and showed an in-depth examination of the subject.

4.4.1 Answer to RQ2

The findings suggest that specific parameters are decisive for whether the students tend to take sides for or against minority groups. This relation was evident when looking at the student’s emotions and the purpose of their remarks which belong to the categories *Context* in the code system and *Motivation and drive* respectively. When students identify themselves with the target group, they are more likely to defend the addressed group. The results suggest that this effect is even stronger when students report experiences in which they have perceived discrimination or when they experience it live in the classroom, for example in a movie. On the other hand, situations where students mock the minority group or otherwise express themselves in a discriminatory manner, are counterproductive in raising awareness.

8. The original German record was the following: Student 13: «Ist es nicht auch rassistisch, dass er [der Interviewte im Film, Anm. d. Verf.] das Wort nur für seine schwarzen Freunde benutzt?» Student 9: «Ja aber wenn du weiss bist, bist du ja kein N!» Student 7: «Ja, aber es geht doch gerade darum, dass man nicht mehr auf die Hautfarbe achtet. Wenn er aber nur den schwarzen Freunden so sagt, dann unterscheidet er ja wieder.» Student 13: «Ja genau.»

5

Discussion

This paper set out to fill the theory-practice gap on [ABE](#). To do so, two [RQs](#) were posed which were answered on the basis of the study conducted. In the following, the findings are discussed within the theoretical framework to illuminate the [RQs](#)' areas from different perspectives. In addition, methodological considerations and practical implications are presented in a reflective manner.

The results show that the students are heavily biased against [LGBTQIA](#). The concept of heterosexism was revealed clearly, in line with the definition of Kite and Whitley (2016, p. 28)(see Section 2.3.3). In the study, male students showed a stronger rejectionist attitude against [LGBTQIA](#) which could be explained by the fact that men are under more pressure to adhere to gender roles (Bosson and Michniewicz 2013). Thus, it would be more important for male students to distinguish themselves from the stigmatized group and to show this attitude clearly. The use of religious arguments to corroborate the rejectionist attitude against [LGBTQIA](#) was observed. This coincides with theory insofar as literature determines a correlation between religiosity and the belief that homosexuality is unnatural (Ford et al. 2009; Pereira, Pereira, and Monteiro 2016; Rowatt et al. 2006; Janssen and Scheepers 2019). Social identity theory could provide another explanation for the salient hostile attitude (Tajfel 1981; Neighbors, Foster, and Fossos 2013)(see Section 2.2). Taking into consideration the findings of Brewer (1999), this study argues that the composition of the class could have increased the already existing bias against sexual minorities. As nobody in the class identified as [LGBTQIA](#), it became a source of the creation of an in-group. This perceived unity could have nurtured out-group negativity regarding sexual minorities and therefore boosted this bias even more.

On the other hand, the class did not reveal any biases against [PoC](#). On the contrary, the class even tended to defend racial minorities. [PoC](#) in class themselves showed the defensive attitude even more clearly. Also, following the definition of Stockstill and Carson (2022), the class showed awareness of problems arising from colorism (see Section 2.3.2). This finding is not in accordance with [ABE](#)'s original approach, which was strongly focused on the problem of racism. Even though racism

is an important problem in Switzerland (see Figure 2.1), the initial intentions of ABE according to Derman-Sparks (1989) arise from an American perspective and cannot directly be transferred to the Swiss context. The fact that the class did not show any bias against PoC could be explained by the composition of the class. Since three students are PoC, it can be expected that the class has already been sensitized accordingly. This result ties well with the concept of social identity theory according to Tajfel (1981) and Neighbors, Foster, and Fossos (2013) which explains one source for prejudice with the difference between in-group and out-group experiences (see Section 2.2). According to this theory, the class is arguably at a stage where skin color no longer serves as a characteristic to form an in-group for white students and an out-group for black students.

Regarding challenging students' opinions on sexuality and race, it has been found that these opinions were mostly already hardened and therefore difficult to change. However, most of the students engaged actively in the discussions and showed the willingness to at least reconsider their opinions. In terms of racial bias, the results suggest that talking about bias can successfully trigger students to become aware of problems arising from the injustice between privileged and marginalized groups, in this case, white privilege. This finding is directly in line with Magno, Becker, and Imboden (2022). The persistence of the biases could be explained by the fact that the students are already more socially settled than children of the elementary school which most of the literature is centered on. Besides, students expressed concerns due to familial pressure if they had to come out publicly. This also illustrates how the social environment, particularly the family, teaches the students about bias which is consistent with Derman-Sparks and Edwards (2019), highlighting that children learn prejudice from prejudice itself. According to Panesar (2022) racism, sexism, and other “-isms” are socially constructed and take time to form (see Section 2.2). Prejudices or biases are at the beginning of this chain. Referring to Figure 2.2, the question arises whether the school is in time to interfere with the cycle of social and individual context. Based on the finding that within a few lessons students were showing signs of reconsidering their opinions and on the fact that adolescence is not yet complete, it can be argued that the process of emerging these “-isms” is still ongoing. Therefore, the school can be seen as playing an important role in interfering with this process.

The conducted lessons were orientated to the three suggested resources according to Derman-Sparks and Edwards 2019 which are children's own questions and thoughts, teacher-initiated activities, and significant events that occur in the students' communities. Besides, suggestions of Winkler (2009) were considered,

meaning concretely discussing the issue and allowing students real participation (see Section 2.4.4). These suggestions proved to be effective in teaching ABE as they enabled the stimulation of the reflective process described in the paragraph above. However, no comparison can be made because a different approach to lesson design did not take place.

Finally, in terms of developing content for ABC, this study offers some approaches that are relevant to classroom implementation. Out of all the analyzed parameters, two seem to be particularly decisive for students' inclinations. First, students who were emotionally involved more likely tended to defend the according minority group. The results suggest that this involvement can either be a direct identification or another circumstance which they can relate to. Second, giving the students a platform where they can share their experiences proved to be purposeful in terms of ABE. This result ties well with previous studies wherein the importance of including experiences of marginalized groups was highlighted (Yu 2020; Doucet and Adair 2013; Escayg, Berman, and Royer 2017) (see Section 2.4.3). In one particular aspect, however, the results go beyond previous reports, showing that also experiences from the dominant group can help to raise awareness for the minority group. This study showed that White students talking about experiences where they witnessed discriminatory behavior on Black people contributes to a bias-aware class environment, even though they were not directly affected themselves. The choice of focusing on showing lesson contents from the minority group's point of view verified the promising approach of manipulating the social norm according to Bartos, Berger, and Hegarty (2014). It can be argued that the chosen focus facilitated students identifying themselves with the minority group and therefore triggering the effects described above in this paragraph.

5.1 Practical Implications

Teaching is a very personal activity. Each teacher inevitably brings their own personality to the classroom and has individual techniques for achieving curricular goals. Nevertheless, it is important to create agreement on those goals to strive for. The lesson content should be subordinate to these goals. Furthermore, it is extremely useful to examine teaching methods and content for their success, where corresponding information is not yet available. This section intends to do just that by giving methodological considerations and practical advice based on the results and discussion of this study. The results already suggest expedient procedures for ABE and some indications possibly useful for creating ABC. In addition, some specific

instructions for teachers are presented here.

It has been shown that students' emotions are a key factor for successfully implementing [ABE](#) in the classroom. It can be recommended that students' emotions should not only be aroused but specifically influenced to create desirable feelings such as affection. However, it is of no less importance to avoid giving students a platform for expressing derogatory feelings. Good content could be, for instance, a story that awakens empathy in the students. This does not mean that the content should not be provocative; on the contrary, it can reveal unpleasant truths and help to address them. It can be further recommended that teachers should be careful to encourage students to make expedient remarks on the one hand and discourage them from expressing themselves detrimentally. The latter does not mean prohibiting the students from sharing their personal opinion even if it is against the minority group as long as it is on a factual level. As teachers have direct control over promoting or condemning such situations in the classroom, they should be aware of their great responsibility to do so.

Regarding materials, short movies showing the perspective of the minority group proved to be effective. One particular movie in this study showed a man with Albanian background struggling with his coming out (intervention 1.6). The cultural reference facilitated the identification process for the students. Another resource used during the lessons of this study was little games stimulating to reconsider their own preconceived opinions. For example, students had to guess whether celebrity people identified themselves as [LGBTQIA](#) with sometimes astonishing resolutions for the students (intervention 3.5). This activity challenged the prejudice, that being non-heterosexual is visible.

Although prior findings suggested that enabling direct contact with gay people is a promising approach to challenge bias against non-heterosexuals as [Bartos, Berger, and Hegarty \(2014\)](#) pointed out, this study decided to do without it. It has been concluded that this endeavor seemed too delicate in the end. Unexpectedly negative comments towards the invited person would be ethically difficult to justify.

In general, before starting a series of lessons, it is important to assess the situation regarding bias in the classroom. Each class brings its own constellation with a microclimate of its own value systems and biases. A continuation of this present study should have focused on sexual bias for this reason. At the end of a lesson series, this study also recommends summatively re-examining the situation so that comparative conclusions can be drawn.

Another important aspect to keep in mind when discussing bias is the fact that students themselves are affected by bias as well. Although this is not the

subject of this study, it naturally affects the behavior of the individual students and the classroom atmosphere. Being a *Sek C* class, the knowledge that they are on the lowest scholastic level accompanies them which is sometimes referred to as *Sek C stamp*. As shown in Section 3.1.1, almost all students have a multicultural background which is another source of bias. Along with this bias, a lot of students have *ADHD*, generating more bias like “being uninterested” or “being aggressive”. As an introduction to a lesson series, students could be invited first to share their own experiences with bias as was done in this study. This might simplify tackling bias in the classroom later. The conducted lessons suggest that this brings students to a level where they are more likely to reconsider their own biases later.

5.2 Limitations

The results are subject to some limitations that can be grouped into methodological and content-related.

5.2.1 Methodological

The first important aspect to consider is the quality criteria. Most importantly, it can be assumed that objectivity is limited. Being an issue in *QUAL* research in general, it becomes clear in this study that other researchers would have interacted with the students differently during the interventions. Besides, the code system might have been developed differently.

Moreover, the issue of contextualization raises the question of validity. It is impossible to control enough variables so that a correlation between lesson and student response could be determined. For example, students were probably also shaped by other impacts not connected with the classroom during the study period, which were not assessed. Reducing the length of time between lessons would alleviate this problem, but it would also reduce the length of the study itself. This, in turn, would contradict the approach that the process of rethinking bias takes time.

Additionally, small sample sizes can come with a lack of representation. Therefore, generalizability to the whole population could be questioned. In this study, 13 students participated, which is rather selective than representative of all secondary-level students. The increase to more classes, however, would have the disadvantage that the classes would be difficult to compare with each other. In addition, the restricted time frame did not allow for involving additional classes.

Furthermore, because the change of social norms is a slow process, the effectiveness of the timing of this study is likely to be questioned. Four months and four

lessons are probably not enough to ignite a lasting impact. This might be another reason for the cautious changes in the students' opinions.

5.2.2 Content-related

This study analyzed only a [Sek C](#) class. Average [Sek A](#) or [B](#) classes behave differently and are possibly biased differently due to their different student compositions. Therefore, the findings of this study cannot be generalized to the secondary level in general in Switzerland.

Another limitation results from the chosen biases which are sexual and racial biases in this study. It could be argued that different topics result in different outcomes, especially regarding [RQ2](#) which deals with lessons content.

Finally, when interpreting the results, it is important to keep in mind that this study observed bias only and not discriminatory behavior. Even though according to prior studies, discrimination can be derived from an existing bias, this study makes no statement about whether students will actually engage in discriminatory behavior.

6

Conclusion

Within the scope of the present study and on the basis of a well-founded investigation, it was possible to answer the following RQs.

RQ1: What does an explicit focus on ABE – specifically about skin color and sexuality – trigger in secondary school learners’ opinions towards aspects of these issues?

RQ2: How can the current research on ABE influence teaching decisions in Swiss secondary school lessons?

In this final chapter, the answers presented and discussed are pointedly summarized. Finally, potential research desiderata are outlined considering the limitations of this study.

To explore the implementation and the impact of ABE, four lessons were conducted with a Swiss Sek C class as part of an ABE lesson series and analyzed using the QUAL research approach *Participant Observation*. Furthermore, a questionnaire was administered at both the beginning and end of the lesson series, and student activity was recorded using SACSs during the lessons, which together provided additional QUAN data.

First, the findings show that the class is strongly biased against sexual minorities (LGBTQIA). This phenomenon can be observed more strongly among males. On the other hand, the whole class tends to defend racial minorities (PoC) indicating no bias against this group.

Since no significant deviation from these opinions could be detected, this study suggests that they are profound and already hardened. There were signs, however, that the students began to reconsider their opinions. This study interprets this as the beginning of a process of rethinking one’s own values. Besides, the present findings confirm that the students were stimulated to reflect by the lesson series and that most of them actively and enthusiastically participated in the discussions.

In addition, this study provides additional information about what parameters are decisive for whether the students tend to take sides for or against minority groups. When students can identify themselves with the target group, they are more likely to defend the addressed group. The results suggest that this effect is even stronger when students report experiences in which they have perceived discrimination. Lesson settings where the perspective of the minority group is shown and therefore the social norm is manipulated seem to be especially promising as they enable students to experience discrimination in the classroom. On the other hand, situations, where the students express themselves in a derogatory manner, are counterproductive in raising awareness. The findings of this study suggest that teachers should condemn such situations.

6.1 Further Research

This study has clearly shown that further research is necessary to continue investigating [ABE](#) and its effect on secondary-level students. An important point to consider in future studies is the time dimension. Since at the secondary level students' opinions are already more formed than on the primary level, there is a need for long-term studies that can determine the impact of [ABE](#) in the long run. The development of a student-designed [IAT](#) would be a promising way to efficiently and objectively determine bias. Furthermore, in order to solve the problem of the small sample size, an elaborated lesson series would have to be applied to several classes. Additionally, future studies should be extended to [Sek A](#) and [B](#) classes. They should focus on other biases as well, for example, linguistic or behavioral bias. Finally, it is necessary to conduct more research for meaningful proposals for [ABC](#). This would require deriving ideas from theory and prior studies and testing them in the classroom. This section emphasizes that there is yet much to explore regarding [ABE](#) implementation on the secondary level before one can say *bye bye bias*.

Bibliography

- Aguado, Teresa, Belén Ballesteros, and Beatriz Malik. 2003. "Cultural Diversity and School Equity. A Model to Evaluate and Develop Educational Practices in Multicultural Education Contexts." *Equity & Excellence in Education* 36, no. 1 (January): 50–63. ISSN: 1066-5684, 1547-3457, accessed August 5, 2022. <https://doi.org/10.1080/10665680303500>. <http://www.tandfonline.com/doi/abs/10.1080/10665680303500>.
- Allport, Gordon Willard, Kenneth Clark, and Thomas Pettigrew. 1954. "The nature of prejudice." Publisher: Addison-wesley Reading, MA.
- Althubaiti, Alaa. 2016. "Information bias in health research: definition, pitfalls, and adjustment methods." *Journal of Multidisciplinary Healthcare* (May): 211. ISSN: 1178-2390, accessed November 23, 2022. <https://doi.org/10.2147/JMDH.S104807>. <https://www.dovepress.com/information-bias-in-health-research-definition-pitfalls-and-adjustment-peer-reviewed-article-JMDH>.
- Amberton University, Garland, Texas USA and Gail D. Caruth. 2013. "Demystifying Mixed Methods Research Design: A Review of the Literature." *Mevlana International Journal of Education* 3, no. 2 (August 1, 2013): 112–122. ISSN: 21467951, accessed August 31, 2022. <https://doi.org/10.13054/mije.13.35.3.2>. http://mije.mevlana.edu.tr/archieve/issue_3_2/11_mije_13_35_volume_3_issue_2_page_112_122_PDF.pdf.
- Angrosino, Michael. 2007. *Doing Ethnographic and Observational Research*. 1 Oliver's Yard, 55 City Road, London EC1Y 1SP United Kingdom: SAGE Publications Ltd. ISBN: 978-0-7619-4975-6 978-1-84920-893-2, accessed August 7, 2022. <https://doi.org/10.4135/9781849208932>. <https://methods.sagepub.com/book/doing-ethnographic-and-observational-research>.
- Ary, Donald, Lucy Cheser Jacobs, and Christine Knupp Sorensen. 2010. *Introduction to research in education*. OCLC: 851582213. ISBN: 978-0-495-83251-5 978-0-495-60122-7.

- Bartoş, Sebastian E., Israel Berger, and Peter Hegarty. 2014. "Interventions to Reduce Sexual Prejudice: A Study-Space Analysis and Meta-Analytic Review." Number: 4 Publisher: Taylor & Francis, *The Journal of Sex Research* 51, no. 4 (May 1, 2014): 363–382. ISSN: 0022-4499. <https://doi.org/10.1080/00224499.2013.871625>. <https://doi.org/10.1080/00224499.2013.871625>.
- Behrendt, Hauke. 2020. "Diskriminierung und das Kriterium der Gruppenzugehörigkeit." *Zeitschrift für Praktische Philosophie* 7, no. 1 (July): 155–190. ISSN: 24099961, accessed July 21, 2022. <https://doi.org/10.22613/zfpp/7.1.6>. <https://www.praktische-philosophie.org/behrendt-2020.html>.
- Bosson, Jennifer K., and Kenneth S. Michniewicz. 2013. "Gender dichotomization at the level of ingroup identity: What it is, and why men use it more than women." Place: US Publisher: American Psychological Association, *Journal of Personality and Social Psychology* 105 (3): 425–442. ISSN: 1939-1315(Electronic),0022-3514(Print). <https://doi.org/10.1037/a0033126>.
- Brewer, Marilynn B. 1999. "The Psychology of Prejudice: Ingroup Love and Outgroup Hate?" _eprint: <https://onlinelibrary.wiley.com/doi/pdf/10.1111/0022-4537.00126>, *Journal of Social Issues* 55 (3): 429–444. ISSN: 1540-4560, accessed July 19, 2022. <https://doi.org/10.1111/0022-4537.00126>. <https://onlinelibrary.wiley.com/doi/abs/10.1111/0022-4537.00126>.
- Burk, Jillian, Minjeong Park, and Elizabeth Saewyc. 2018. "A Media-Based School Intervention to Reduce Sexual Orientation Prejudice and Its Relationship to Discrimination, Bullying, and the Mental Health of Lesbian, Gay, and Bisexual Adolescents in Western Canada: A Population-Based Evaluation." Number: 11, *International Journal of Environmental Research and Public Health* 15, no. 11 (November 2, 2018): 2447. ISSN: 1660-4601, accessed November 19, 2021. <https://doi.org/10.3390/ijerph15112447>. <http://www.mdpi.com/1660-4601/15/11/2447>.
- Charmaz, Kathy, and Linda Liska Belgrave. 2012. "Qualitative Interviewing and Grounded Theory Analysis." In *The SAGE Handbook of Interview Research: The Complexity of the Craft*, by Jaber Gubrium, James Holstein, Amir Marvasti, and Karyn McKinney, 347–366. 2455 Teller Road, Thousand Oaks California 91320 United States: SAGE Publications, Inc. ISBN: 978-1-4129-8164-4 978-1-4522-1840-3, accessed September 19, 2022. <https://doi.org/10.4135/9781452218403.n25>. <https://methods.sagepub.com/book/handbook-of-interview-research-2e/n25.xml>.

- Chun Tie, Ylona, Melanie Birks, and Karen Francis. 2019. "Grounded theory research: A design framework for novice researchers." *SAGE Open Medicine* 7 (January): 205031211882292. ISSN: 2050-3121, 2050-3121, accessed September 19, 2022. <https://doi.org/10.1177/2050312118822927>. <http://journals.sagepub.com/doi/10.1177/2050312118822927>.
- Corbin, Juliet, and Anselm Strauss. 2008. *Basics of Qualitative Research (3rd ed.): Techniques and Procedures for Developing Grounded Theory*. 2455 Teller Road, Thousand Oaks California 91320 United States: SAGE Publications, Inc. ISBN: 978-1-4129-0644-9 978-1-4522-3015-3, accessed August 23, 2022. <https://doi.org/10.4135/9781452230153>. <https://methods.sagepub.com/book/basics-of-qualitative-research>.
- Corbin, Juliet M., and Anselm Strauss. 1990. "Grounded theory research: Procedures, canons, and evaluative criteria." *Qualitative Sociology* 13 (1): 3–21. ISSN: 0162-0436, 1573-7837, accessed September 21, 2022. <https://doi.org/10.1007/BF00988593>. <http://link.springer.com/10.1007/BF00988593>.
- Creswell, John W., and Vicki L. Plano Clark. 2018. *Designing and conducting mixed methods research*. Third Edition. Los Angeles: SAGE. ISBN: 978-1-4833-4437-9.
- Darling-Hammond, Linda. 2017. "Teaching for Social Justice: Resources, Relationships, and Anti-Racist Practice." *Multicultural Perspectives* 19, no. 3 (July 3, 2017): 133–138. ISSN: 1521-0960, 1532-7892, accessed August 25, 2022. <https://doi.org/10.1080/15210960.2017.1335039>. <https://www.tandfonline.com/doi/full/10.1080/15210960.2017.1335039>.
- Deliovsky, Katerina, and Tamari Kitossa. 2013. "Beyond Black and White: When Going Beyond May Take Us Out of Bounds." Publisher: SAGE Publications Inc, *Journal of Black Studies* 44, no. 2 (March 1, 2013): 158–181. ISSN: 0021-9347, accessed July 21, 2022. <https://doi.org/10.1177/0021934712471533>. <https://doi.org/10.1177/0021934712471533>.
- Denzin, Norman, and Yvonna Lincoln. 2002. *The Qualitative Inquiry Reader*. 2455 Teller Road, Thousand Oaks California 91320 United States of America: SAGE Publications, Inc. ISBN: 978-0-7619-2492-0 978-1-4129-8626-7, accessed August 23, 2022. <https://doi.org/10.4135/9781412986267>. <https://methods.sagepub.com/book/the-qualitative-inquiry-reader>.

- Derman-Sparks, Louise. 1989. *Anti-bias curriculum: tools for empowering young children*. In collaboration with Anti-Bias Curriculum Task Force (Calif.) NAEYC, #242. Washington, D.C: National Association for the Education of Young Children. ISBN: 978-0-935989-20-5.
- Derman-Sparks, Louise, and Julie Olsen Edwards. 2019. "Understanding Anti-Bias Education." Number: 5 Publisher: National Association for the Education of Young Children (NAEYC), *YC Young Children* 74 (5): 6–13. ISSN: 15386619, accessed October 18, 2021. <https://www.jstor.org/stable/26842300>.
- Deutscheschweizer Erziehungsdirektoren-Konferenz. 2007. *Interkantonale Vereinbarung über die Zusammenarbeit im Bereich der Sonderpädagogik*. Accessed August 5, 2022.
- . 2017. *Lehrplan für die Volksschule des Kantons Zürich*.
- Doucet, Fabienne, and Jennifer Adair. 2013. "Addressing race and inequity in the classroom." *YC Young Children* 68 (November 1, 2013): 88–97.
- Erdogan, Ibrahim, Todd Campbell, and Nor Hashidah Abd-Hamid. 2011. "The Student Actions Coding Sheet (SACS): An instrument for illuminating the shifts toward student-centered science classrooms." *International Journal of Science Education* 33, no. 10 (July): 1313–1336. ISSN: 0950-0693, 1464-5289, accessed August 7, 2022. <https://doi.org/10.1080/09500693.2010.490926>. <https://www.tandfonline.com/doi/full/10.1080/09500693.2010.490926>.
- Escayg, Kerry-Ann, Rachel Berman, and Natalie Royer. 2017. "Canadian Children and Race: Toward an Antiracism Analysis." *Journal of Childhood Studies* 42, no. 2 (September 27, 2017): 10. ISSN: 2371-4115, 2371-4107, accessed August 5, 2022. <https://doi.org/10.18357/jcs.v42i2.17838>. <https://journals.uvic.ca/index.php/jcs/article/view/17838>.
- European Union. 2019. *Special Eurobarometer 493 Report on Discrimination in the European Union*, May. Accessed April 9, 2022. <https://europa.eu/eurobarometer/surveys/detail/2251>.
- Federal Statistical Office. 2021. "Experiences of discrimination." Accessed July 19, 2022. <https://www.bfs.admin.ch/bfs/de/home/statistiken/bevoelkerung/migration-integration/zusammenleben-schweiz/diskriminierung.html>.

- Fischer, Christian, Marcel Veber, Christiane Fischer-Ontrup, Rafael Buschmann, Christian Fischer, and Christiane Fischer-Ontrup, eds. 2015. *Umgang mit Vielfalt: Aufgaben und Herausforderungen für die Lehrerinnen- und Lehrerbildung*. Begegnungsförderung, Band 1. Münster New York: Waxmann. ISBN: 978-3-8309-8154-1 978-3-8309-3154-6.
- Fish, Jillian, and Moin Syed. 2020. "Racism, Discrimination, and Prejudice" (January 1, 2020). <https://doi.org/10.1002/9781119171492.wecad464>.
- Fitzpatrick, Thomas B. 1988. "The Validity and Practicality of Sun-Reactive Skin Types I Through VI." *Archives of Dermatology* 124, no. 6 (June 1, 1988): 869. ISSN: 0003-987X, accessed November 6, 2022. <https://doi.org/10.1001/archderm.1988.01670060015008>. <http://archderm.jamanetwork.com/article.aspx?doi=10.1001/archderm.1988.01670060015008>.
- Ford, Thomas E., Thomas Brignall, Thomas L. VanValey, and Michael J. Macaluso. 2009. "The Unmaking of Prejudice: How Christian Beliefs Relate to Attitudes Toward Homosexuals." *eprint*: <https://onlinelibrary.wiley.com/doi/pdf/10.1111/j.1468-5906.2009.01434.x>, *Journal for the Scientific Study of Religion* 48 (1): 146–160. ISSN: 1468-5906, accessed July 22, 2022. <https://doi.org/10.1111/j.1468-5906.2009.01434.x>. <https://onlinelibrary.wiley.com/doi/abs/10.1111/j.1468-5906.2009.01434.x>.
- Gawronski, Bertram. 2002. "What Does the Implicit Association Test Measure? A Test of the Convergent and Discriminant Validity of Prejudice-Related IATs." Number: 3, *Experimental Psychology* 49, no. 3 (July): 171–180. ISSN: 1618-3169, 2190-5142, accessed October 31, 2021. <https://doi.org/10.1026//1618-3169.49.3.171>. <https://econtent.hogrefe.com/doi/10.1026//1618-3169.49.3.171>.
- Glaser, Barney G, and Anselm L Strauss. 2017. *Discovery of Grounded Theory: Strategies for Qualitative Research*. First edition. OCLC: 1004354451. London: Taylor / Francis. ISBN: 978-0-203-79320-6.
- Godley, Bria Adimora, Diana Dayal, Elizabeth Manekin, and Sue E Estroff. 2020. "Toward an Anti-Racist Curriculum: Incorporating Art into Medical Education to Improve Empathy and Structural Competency." *Journal of Medical Education and Curricular Development* 7 (January): 238212052096524. ISSN: 2382-1205, 2382-1205, accessed August 25, 2022. <https://doi.org/10.1177/2382120520965246>. <http://journals.sagepub.com/doi/10.1177/2382120520965246>.

- Greenwald, Anthony G., Debbie E. McGhee, and Jordan L. K. Schwartz. 1998. "Measuring individual differences in implicit cognition: The implicit association test." Number: 6, *Journal of Personality and Social Psychology* 74 (6): 1464–1480. ISSN: 1939-1315, 0022-3514, accessed October 31, 2021. <https://doi.org/10.1037/0022-3514.74.6.1464>. <http://doi.apa.org/getdoi.cfm?doi=10.1037/0022-3514.74.6.1464>.
- Greenwald, Anthony G., and Thomas F. Pettigrew. 2014. "With malice toward none and charity for some: Ingroup favoritism enables discrimination." Place: US Publisher: American Psychological Association, *American Psychologist* 69 (7): 669–684. ISSN: 1935-990X(Electronic),0003-066X(Print). <https://doi.org/10.1037/a0036056>.
- Hálfðanarson, Guðmundur, and Vilhelm Vilhelmsson. 2017. "Historische Diskriminierungsforschung." In *Handbuch Diskriminierung*, edited by Albert Scherr, Aladin El-Mafaalani, and Gökçen Yüksel, 132–153. Wiesbaden: Springer Fachmedien Wiesbaden. ISBN: 978-3-658-10975-2 978-3-658-10976-9, accessed July 20, 2022. <https://doi.org/10.1007/978-3-658-10976-9>. <http://link.springer.com/10.1007/978-3-658-10976-9>.
- Hanno, Lance. 2015. "White Colorism." *Social Currents* 2 (1): 13–21.
- Hapig, Johannes. 2022. "«Swiss Diversity Think Tank»: Für eine inklusive, diverse Schweiz." Werbewoche m&k, March 22, 2022. Accessed July 19, 2022. <https://www.werbewoche.ch/de/kommunikation/2022-03-22/swiss-diversity-think-tank-fuer-eine-inklusive-diverse-schweiz/>.
- Howell Smith, Michelle C., Wayne A. Babchuk, Jared Stevens, Amanda L. Garrett, Sherry C. Wang, and Timothy C. Guetterman. 2020. "Modeling the Use of Mixed Methods–Grounded Theory: Developing Scales for a New Measurement Model." *Journal of Mixed Methods Research* 14, no. 2 (April): 184–206. ISSN: 1558-6898, 1558-6901, accessed September 19, 2022. <https://doi.org/10.1177/1558689819872599>. <http://journals.sagepub.com/doi/10.1177/1558689819872599>.

- Idel, Till-Sebastian, and Natascha Korff. 2022. „Inklusive Interprofessionalität‘ als berufskulturelles Entwicklungsproblem. Perspektiven von Lehrpersonen inklusiver Schulen im Bundesland Bremen.” In *Wege der Kooperation im Kontext inklusiver Bildung*, edited by Björn Serke and Bettina Streese, 108–117. Verlag Julius Klinkhardt, July. ISBN: 978-3-7815-2518-4, accessed August 5, 2022. <https://doi.org/10.35468/5958-11>. https://www.pedocs.de/volltexte/2022/24890/pdf/Idel_Korff_2022_Inklusive_Interprofessionalitaet.pdf.
- Janssen, Dirk-Jan, and Peer Scheepers. 2019. “How Religiosity Shapes Rejection of Homosexuality Across the Globe.” *Journal of Homosexuality* 66, no. 14 (December 6, 2019): 1974–2001. ISSN: 0091-8369, 1540-3602, accessed December 3, 2022. <https://doi.org/10.1080/00918369.2018.1522809>. <https://www.tandfonline.com/doi/full/10.1080/00918369.2018.1522809>.
- Kite, Mary E., and Kay Deaux. 1987. “Gender Belief Systems: Homosexuality and the Implicit Inversion Theory.” *Psychology of Women Quarterly* 11 (1). <https://doi.org/https://doi.org/10.1111/j.1471-6402.1987.tb00776.x>.
- Kite, Mary E., and Bernard E. Whitley. 2016. *Psychology of prejudice and discrimination*. New York: Routledge. ISBN: 1-315-62384-6.
- Kruschel, Robert. 2021. *Inklusionsorientierte Schulentwicklung in der Praxis: Einblicke in den pädagogischen Umgang mit Heterogenität*. Basiswissen Grundschule, Band 45. Baltmannsweiler: Schneider Verlag Hohengehren GmbH. ISBN: 978-3-8340-2112-0.
- Lai, Calvin K., Kelly M. Hoffman, and Brian A. Nosek. 2013. “Reducing Implicit Prejudice.” *Social and Personality Psychology Compass* 7 (5): 315–330. ISSN: 1751-9004, accessed July 21, 2022. <https://doi.org/10.1111/spc3.12023>. <https://onlinelibrary.wiley.com/doi/abs/10.1111/spc3.12023>.
- Lin, Miranda, Vickie E. Lake, and Diana Rice. 2008. “Teaching Anti-Bias Curriculum in Teacher Education Programs: What and How.” Number: 2 Publisher: Caddo Gap Press, *Teacher Education Quarterly* 35 (2): 187–200. ISSN: 07375328, accessed October 16, 2021. <http://www.jstor.org/stable/23479231>.

- Maddox, Keith B., and Stephanie A. Gray. 2002. "Cognitive Representations of Black Americans: Reexploring the Role of Skin Tone." Publisher: SAGE Publications Inc, *Personality and Social Psychology Bulletin* 28, no. 2 (February 1, 2002): 250–259. ISSN: 0146-1672, accessed July 21, 2022. <https://doi.org/10.1177/0146167202282010>. <https://doi.org/10.1177/0146167202282010>.
- Magno, Cathryn, Anna Becker, and Marion Imboden. 2022. "Educational practice in Switzerland: Searching for diversity-engaged leadership." *Educational Management Administration & Leadership* (March 21, 2022): 174114322210862. ISSN: 1741-1432, 1741-1440, accessed August 5, 2022. <https://doi.org/10.1177/17411432221086225>. <http://journals.sagepub.com/doi/10.1177/17411432221086225>.
- Martínez, Elizabeth. 1993. "Beyond Black/White: The Racisms of Our Time." Publisher: Social Justice/Global Options, *Social Justice* 20 (1): 22–34. ISSN: 1043-1578, accessed July 21, 2022. <https://www.jstor.org/stable/29766729>.
- Neighbors, Clayton, Dawn W. Foster, and Nicole Fossos. 2013. "Peer Influences on Addiction." In *Principles of Addiction*, 323–331. Elsevier. ISBN: 978-0-12-398336-7, accessed July 21, 2022. <https://doi.org/10.1016/B978-0-12-398336-7.00033-4>. <https://linkinghub.elsevier.com/retrieve/pii/B9780123983367000334>.
- Nguyen, Ha. 2019. "Reliability and Validity of Implicit Association Test." *HCD Research* (August 19, 2019).
- Nunokoosing, Karl. 2005. "The Problems With Interviews." *Qualitative Health Research* 15, no. 5 (May): 698–706. ISSN: 1049-7323, 1552-7557, accessed August 7, 2022. <https://doi.org/10.1177/1049732304273903>. <http://journals.sagepub.com/doi/10.1177/1049732304273903>.
- Panesar, Rita. 2022. *Gerechte Schule: Vorurteilsbewusste Schulentwicklung mit dem Anti-Bias-Ansatz*. 1st ed. Göttingen: Vandenhoeck & Ruprecht, January 17, 2022. ISBN: 978-3-525-70306-9 978-3-666-70306-5, accessed July 19, 2022. <https://doi.org/10.13109/9783666703065>. <https://www.vr-elibrary.de/doi/book/10.13109/9783666703065>.
- Partington, Gary. 2001. "Qualitative research interviews: identifying problems in technique." *ECU Publications* (January 1, 2001).

- Pereira, Annelyse, Cicero Roberto Pereira, and Maria Benedicta Monteiro. 2016. "Normative pressure to reduce prejudice against homosexuals: The buffering role of beliefs about the nature of homosexuality." *Personality and Individual Differences* 96 (July): 88–99. ISSN: 01918869, accessed July 22, 2022. <https://doi.org/10.1016/j.paid.2016.02.042>. <https://linkinghub.elsevier.com/retrieve/pii/S0191886916300976>.
- Pincus, Fred. L. 1996. "Discrimination comes in many forms: Individual, institutional, and structural." *The American Behavioral Scientist* 40 (2): 186–194.
- Pitre, Abul, ed. 2009. *Educating African American students: foundations, curriculum, and experiences*. Critical black pedagogy in education. Lanham: Rowman & Littlefield Education. ISBN: 978-1-60709-232-2 978-1-60709-233-9 978-1-60709-234-6.
- Plummer, David. 2005. "Crimes against manhood: Homophobia as the penalty for betraying hegemonic masculinity." Publisher: Oxford University Press Oxford, UK, *Perspectives in human sexuality*, 218–232.
- Polat, Soner, and Tania Ogay Barka. 2014. "Preservice Teachers' Intercultural Competence: A Comparative Study of Teachers in Switzerland and Turkey." ISBN: 1302-597X Publisher: ANI Publishing Company. Kizilirmak Sokak 10/A Bakanliklar, Ankara, Turkey 06440, *Eurasian Journal of Educational Research* 54:19–38.
- Ponce, Omar A., and Nellie Pagán-Maldonado. 2015. "Mixed Methods Research in Education: Capturing the Complexity of the Profession." *International Journal of Educational Excellence* 1, no. 1 (June 1, 2015): 111–135. ISSN: 23735929, accessed August 30, 2022. <https://doi.org/10.18562/IJEE.2015.0005>. http://www.suagm.edu/umet/ijee/pdf/1_1/ponce_pagan_maldonado_ijee_1_1_111-135.pdf.
- Resch, Katharina, Katharina-Theresa Lindner, Bettina Streese, Michelle Proyer, and Susanne Schwab, eds. 2021. *Inklusive Schule und Schulentwicklung: theoretische Grundlagen, empirische Befunde und Praxisbeispiele aus Deutschland, Österreich und der Schweiz*. Beiträge zur Bildungsforschung, Band 8. Münster New York: Waxmann. ISBN: 978-3-8309-4354-9.

Richardson, Alan J. 2012. “Paradigms, theory and management accounting practice: A comment on Parker (forthcoming) “Qualitative management accounting research: Assessing deliverables and relevance”.” *Critical Perspectives on Accounting* 23, no. 1 (January): 83–88. ISSN: 10452354, accessed August 23, 2022. <https://doi.org/10.1016/j.cpa.2011.05.003>. <https://linkinghub.elsevier.com/retrieve/pii/S104523541100075X>.

Rowatt, Wade C., Jo-Ann Tsang, Jessica Kelly, Brooke LaMARTINA, Michelle McCULLERS, and April McKINLEY. 2006. “Associations Between Religious Personality Dimensions and Implicit Homosexual Prejudice.” _eprint: <https://onlinelibrary.wiley.com/doi/abs/10.1111/j.1468-5906.2006.00314.x>, *Journal for the Scientific Study of Religion* 45 (3): 397–406. ISSN: 1468-5906, accessed July 22, 2022. <https://doi.org/10.1111/j.1468-5906.2006.00314.x>. <https://onlinelibrary.wiley.com/doi/abs/10.1111/j.1468-5906.2006.00314.x>.

Saarinen, Aino, Iiro P. Jääskeläinen, Ville Harjunen, Liisa Keltikangas-Järvinen, Inga Jasinskaja-Lahti, and Niklas Ravaja. 2021. “Neural basis of in-group bias and prejudices: A systematic meta-analysis.” *Neuroscience & Biobehavioral Reviews* 131 (December): 1214–1227. ISSN: 01497634, accessed July 19, 2022. <https://doi.org/10.1016/j.neubiorev.2021.10.027>. <https://linkinghub.elsevier.com/retrieve/pii/S0149763421004693>.

Scherr, Albert, Aladin El-Mafaalani, and Gökçen Yüksel, eds. 2017. *Handbuch Diskriminierung*. Wiesbaden: Springer Fachmedien Wiesbaden. ISBN: 978-3-658-10975-2 978-3-658-10976-9, accessed July 20, 2022. <https://doi.org/10.1007/978-3-658-10976-9>. <http://link.springer.com/10.1007/978-3-658-10976-9>.

Schick, Carol, and Verna St. Denis. 2005. “Troubling National Discourses in Anti-Racist Curricular Planning.” *Canadian Journal of Education / Revue canadienne de l'éducation* 28 (3): 295. ISSN: 03802361, accessed August 25, 2022. <https://doi.org/10.2307/4126472>. <https://www.jstor.org/stable/4126472?origin=crossref>.

Scholz, Katrin. 2017. “Vorurteil und soziale Identität.” Dissertation, Universität Köln. Accessed July 22, 2022. <https://kups.ub.uni-koeln.de/8251/1/DissertationKatrinScholz.pdf>.

- Scott, Caitlin, and Rosemary E. Sutton. 2009. "Emotions and Change During Professional Development for Teachers: A Mixed Methods Study." *Journal of Mixed Methods Research* 3, no. 2 (April): 151–171. ISSN: 1558-6898, 1558-6901, accessed August 31, 2022. <https://doi.org/10.1177/1558689808325770>. <http://journals.sagepub.com/doi/10.1177/1558689808325770>.
- Stockstill, Casey, and Grace Carson. 2022. "Are lighter-skinned Tanisha and Jamal worth more pay? White people's gendered colorism toward Black job applicants with racialized names." *Ethnic and Racial Studies* 45, no. 5 (April 4, 2022): 896–917. ISSN: 0141-9870, 1466-4356, accessed July 21, 2022. <https://doi.org/10.1080/01419870.2021.1900584>. <https://www.tandfonline.com/doi/full/10.1080/01419870.2021.1900584>.
- Summer, W.G. 1906. *Folkways*. New York: Ginn.
- Tajfel, Henri. 1981. *Human groups and social categories*. Cambridge university press Cambridge. ISBN: 0-521-22839-5.
- Ware, Olivia, Jessica Dawson, Michi Shinohara, and Susan Taylor. 2020. "Racial limitations of fitzpatrick skin type." *Cutis* 105 (February 1, 2020): 77–80.
- Winkler, Erin. 2009. "Children Are Not Colorblind: How Young Children Learn Race" (January 1, 2009).
- Woodcock, Stuart, and Lisa Marks Woolfson. 2019. "Are leaders leading the way with inclusion? Teachers' perceptions of systemic support and barriers towards inclusion." *International Journal of Educational Research* 93 (January 1, 2019): 232–242. ISSN: 0883-0355. <https://doi.org/10.1016/j.ijer.2018.11.004>. <https://www.sciencedirect.com/science/article/pii/S0883035518309972>.
- Yin, Robert K. 2014. *Case study research: design and methods*. Fifth edition. Los Angeles: SAGE. ISBN: 978-1-4522-4256-9.
- Yu, Hae Min. 2020. "Understanding Race and Racism Among Immigrant Children: Insights into Anti-bias Education for All Students." *Early Childhood Education Journal* 48, no. 5 (September): 537–548. ISSN: 1082-3301, 1573-1707, accessed July 19, 2022. <https://doi.org/10.1007/s10643-020-01021-z>. <http://link.springer.com/10.1007/s10643-020-01021-z>.

A

Appendix

This final part is dedicated to sharing additional information for the interested reader. It includes the original versions of the lesson plans, the lesson transcripts, raw data of the [QUAL](#) and the [QUAN](#) research, source codes, and other information.

A.1 Lesson Plans

Time/Part	Content, Leading Questions	Observations, Data Collection
0-5/1.1	Introduction: What is prejudice? Students type in their ideas on mentimeter.	Directly over mentimeter. After the exercise, the result will be saved.
5-10/1.2	What are typical stereotypes about Swiss people? Students type in their ideas on mentimeter.	Directly over mentimeter. After the exercise, the result will be saved.
10-15/1.3	What are typical stereotypes about your home country? Students type in their ideas on mentimeter.	Directly over mentimeter. After the exercise, the result will be saved.
15-20/1.4	Watching an interview with a black Swiss and the stereotypes he is exposed to. Source: https://www.srf.ch/play/tv/true-talk/video/schwarzer-nein-du-darfst-meine-haare-nicht-anfassen?urn=urn:srf:video:de145528-dec9-45f5-8cfd-279993b8f04e Students react in an open discussion.	Noting the answers of the representing students. Sharp opinions or points of particular interest are noted too.
20-30/1.5	Watching a documentary about hatred against gay people in Switzerland. Source: https://www.srf.ch/play/tv/dok/video/hass-gegen-lgbtq---von-diskriminierung-und-widerstand?urn=urn:srf:video:2a59e2ce-b09f-4918-be61-848850ee8937 Students react in an open discussion.	Noting the answers of the representing students. Sharp opinions or points of particular interest are noted too.
30-35/1.6	Students fill out a multiple-choice sheet. The questions are about their perceived prejudice towards themselves and towards others (concerning race and sexuality).	Sheets are collected and evaluated regarding their group affiliation.

Figure A.1: Lesson 1: Introduction
Original version. Date: January 21, 2022

Time/Part	Content, Leading Questions	Observations, Data Collection
0-5/2.1	Introduction: What is racism? Students type in their ideas on mentimeter.	Directly over mentimeter. After the exercise, the result will be saved.
5-10/2.2	Is there racism in Switzerland? If so, where? Students type in their ideas on mentimeter.	Directly over mentimeter. After the exercise, the result will be saved.
10-15/2.3	Have you ever felt, that people are racist towards you? Students type in their ideas on mentimeter.	Directly over mentimeter. After the exercise, the result will be saved.
15-25/2.4	Watching an interview with a black German and the stereotypes he is exposed to. Source: https://www.youtube.com/watch?v=gKd92bHPzJ8 Students react in an open discussion.	Noting the answers of the representing students. Sharp opinions or points of particular interest are noted too.
25-35/2.5	Watching the short film "Schwarzfahrer". Discussing the meaning behind it. Source: https://www.youtube.com/watch?v=swJ0zhVJ8DU Students react in an open discussion.	Noting the answers of the representing students. Sharp opinions or points of particular interest are noted too.
35-45/2.6	Grouping the students according to different principles, skin tone being one of them.	Noting the answers of the representing students. Sharp opinions or points of particular interest are noted too.

Figure A.2: Lesson 2: Racism part of our culture?

Original version. Date: February 8, 2022

Note: Schwarzfahrer is a German 12-minute short film directed by Pepe Danquart. It won an Oscar in 1994 for Best Short Subject. The title is a word-play: Usually, it means "fare-dodger" but literally can be translated as "black rider".

A. Appendix

Time/Part	Content, Leading Questions	Observations, Data Collection
0-5/3.1	Introduction: What is homophobia? Students type in their ideas on mentimeter.	Directly over mentimeter. After the exercise, the result will be saved.
5-10/3.2	Is there homophobia in Switzerland? If so, where? Students type in their ideas on mentimeter.	Directly over mentimeter. After the exercise, the result will be saved.
10-15/3.3	Have you ever experienced homophobia in public? Students type in their ideas on mentimeter.	Directly over mentimeter. After the exercise, the result will be saved.
15-27/3.4	Watching an interview with a group of gay men and the stereotypes they're exposed to. An important point they mention is the difference between opinion and discrimination. Source: https://www.youtube.com/watch?v=QKc7weY7usk (from 4:45 on)	Noting the answers of the representing students. Sharp opinions or points of particular interest are noted too.
27-35/3.5	Showing a PowerPoint presentation with celebrities and letting the students guess, who is LGBTQ and who's not. Observing their reaction. Source: https://stacker.com/stories/1173/50-celebrities-you-might-not-know-are-lgtbq The students additionally fill out a survey where they have to guess between "not LGBTQ" or "LGBTQ" for each celebrity.	Answers collected from the online survey. Noting the answers of the representing students. Sharp opinions or points of particular interest are noted too.
35-45/3.6	Mentimeter: Would it bother you if a friend of you came out as gay? Discuss the opinions.	Noting the answers of the representing students. Sharp opinions or points of particular interest are noted too.

Figure A.3: Lesson 3: Bias against LGBTQIA

Original version. Date: April 12, 2022

Time/Part	Content, Leading Questions	Observations, Data Collection
0-5/4.1	Question: Where do Prejudices occur? Students type in their ideas on mentimeter.	Directly over mentimeter. After the exercise, the result will be saved.
5-10/4.2	Question: What is your relation to prejudices? Students type in their ideas on mentimeter.	Directly over mentimeter. After the exercise, the result will be saved.
10-20/4.3	The students will do the same survey from intervention 1 again.	The answers will be saved in the online survey.

Figure A.4: Lesson 4: Recap
Original version. Date: May 24, 2022

A.2 Lesson Transcripts

In the following, the original German lesson transcripts are shown.

A.2.1 Observations Lesson 1

Intervention 1.4

Filmausschnitt «Nein du darfst meine Haare nicht berühren»

Student 11: «Ja das mit den Haaren ist echt so. Student 9 kennst du das auch?»

Student 9: «Ja als Kind immer. Und ich habe dann immer gesagt, du darfst das nicht.»

Nach dem Film

Student 12: «Vielleicht sind die Leute einfach neugierig, weil sie solche Haare nicht gut kennen. Ist das rassistisch, wenn man die Haare von einem Schwarzen anfassen will?»

Lehrperson: «Ich gebe die Frage weiter. . . »

Student 1: «Ich finde, solange ich niemandem weh mache, ist es nicht rassistisch.»

Student 9: «Aber ich komme auch nicht zu dir und frage, ob ich deine Haare anfassen darf. Und nicht, dass ich das überhaupt will natürlich.»

Student 1: «Ja aber wenn, würde es mich nicht stören.»

Lehrperson: «Wer hatte das Gefühl, schon einmal wegen der Hautfarbe einen Nachteil gehabt zu haben?»

Es strecken auf: Student 9, Student 11, Student 4

Lehrperson: «Wo und wie genau war das?»

Student 9: «Im Bus zum Beispiel. Wenn ich neben jemanden hinsitze und die Person nimmt die Tasche näher zu sich oder rutscht weiter weg.»

Student 4: «An der Kasse letzte Woche. Die Kassiererin sage allen Hallo, ausser mir.»

Student 11: «Hier an der Schule. Ich habe das Gefühl, dass einige Lehrer mich schlechter bewerten. Frau *** hat einmal sogar Student 9 beleidigt, weil er aus der dominikanischen Republik kommt!»

Lehrperson: «Was hat sie denn gesagt?»

Student 9: «Als ich meine Hausaufgaben nicht gemacht hatte, sagte sie: «Das ist typisch, wundert mich nicht, dass du aus der dominikanischen Republik kommst.»

Intervention 1.5

Szene: Der Protagonist erzählt, dass es schwierig war sich zu outen bei seiner Familie.

Student 6: «Ich wäre so drangekommen von meinem Vater.»

Student 8: «Ich schwör, Alter.»

Lehrperson: «Was hätten denn eure Väter gesagt?»

Student 6: «Keine Ahnung, aber er wäre einfach sehr enttäuscht.»

Der Vater des Protagonisten redet.

Student 5: «Er hat denselben Akzent wie mein Vater.»

Lehrperson: «Wer kann sich mit der Familie identifizieren?»

Student 8, Student 6, Student 12, Student 5, Student 3, Student 1 halten auf.

Lehrperson: «Was würdet ihr tun, wenn ihr merken würdet, dass ihr (Mädchen) euch zu anderen Mädchen hingezogen fühlt und ihr (Jungen) euch zu anderen Jungen?»

Student 12: «Ich würde mich fragen, was falsch gelaufen ist bei mir. Ich müsste versuchen, mehr männlich zu werden.»

Lehrperson: «Warum?»

Student 12: «Weil richtige Männer halt auf Frauen stehen.»

Student 6: «Man sieht ja auch, ob jemand schwul ist.»

Lehrperson: «Wie siehst du das?»

Student 6: «Die verhalten sich einfach anders. Nicht männlich. (Macht eine Handbewegung, als hätte er eine Handtasche)»

Student 3: «Ich würde es einfach versuchen, geheim zu halten. Ich würde es sicher nicht meiner Familie erzählen.»

Lehrperson: «Und deinen Freunden?»

Student 3: «Ja den guten schon.»

A.2.2 Observations lesson 2

Intervention 2.4

Interviewter im Film auf die Frage, was er vom N-Wort halte: Es komme auf den Kontext an. Er benutze es selbst für seine schwarzen Freunde.

Lehrperson: «Würdet ihr das N-Wort selbst verwenden?»

Student 2: «Es kommt darauf an. Wenn ich sehr vertraut bin mit jemandem, der schwarz ist und er findet es okay, dann ja.»

Student 4: «Du weißt schon, dass das Wort eine schlimme Vergangenheit hat?»

Student 11: «Das versteht man nur, wenn man selbst betroffen ist.»

Student 13: «Ist es nicht auch rassistisch, dass er [der Interviewte im Film, Anm. d. Verf.] das Wort nur für seine schwarzen Freunde benutzt?»

Student 9: «Ja aber wenn du weiß bist, bist du ja kein N!»

Student 7: «Ja, aber es geht doch gerade darum, dass man nicht mehr auf die Hautfarbe achtet. Wenn er aber nur den schwarzen Freunden so sagt, dann unterscheidet er ja wieder.»

Student 13: «Ja genau.»

Intervention 2.5

Szene: Frau beleidigt den schwarzen Nachbarn im Tram

Student 12: «Ich sag's Ihnen, diese Frau macht mich so aggressiv!»

(Allgemeine Zustimmung in der Klasse)

Student 13: «Ich hätte sie kaputtgeschlagen.»

Lehrperson: «Was genau regt euch auf?»

Student 10: «Sie hat das Gefühl, nur weil sie weiß ist, dass sie was Besseres ist.»

Lehrperson: «Ist sie denn was Besseres?»

Student 5: «Alle Menschen sind gleich, egal welche Hautfarbe sie haben.»

Lehrperson: «Und wenn er schwul wäre?»

Student 6: «Ja, aber das ist auch nicht normal.»

Szene: Der Schwarze isst das Ticket der Frau (Die Klasse lacht und klatscht.)

Student 7: «So verdient.»

Szene: Der Kontrolleur begleitet die Frau aus dem Tram

Student 10: «Karma.»

Student 5: «Geschieht ihr so recht.»

Student 11: «Das war jetzt richtig satisfying.»

Intervention 2.6

Gruppenbildung aufgrund Geschlecht

Student 10: «Voll einfach, Mädchen – Jungs.»

Gruppenbildung aufgrund Alter

Student 13: «Hier sind die richtigen Männer, dort sind die Bubis.»

Student 1: «Das merkt man bei dir gar nicht.»

Gruppenbildung aufgrund Hautfarbe

Student 4: «Oh mein Gott. Das ist jetzt aber rassistisch von Ihnen.»

Student 8: «Stimmt, das können Sie wirklich nicht tun.»

Student 9: «Er macht nur das, was sonst alle denken.»

Student 11: «Stimmt halt echt. Alle teilen uns so ein, nur niemand sagt es direkt.»

Student 5: «Können wir wieder zurück, diese Aufteilung macht mir fast weh.»

Student 7: «Ja ich finds auch nicht nice.»

A.2.3 Observations Lesson 3

Intervention 3.4

Szene: Anfang, die interviewten Männer werden zum ersten Mal gezeigt

(Klasse lacht)

Student 6: «Die sehen auch schon richtig schwul aus.»

Lehrperson: «Was heisst das?»

Student 8: «Sehen Sie nicht, wie die aussehen? So farbig.»

Lehrperson: «Was ist denn an Farben tragen schlecht?»

Student 12: «Nichts eigentlich. Aber es ist halt nicht typisch.»

Student 5: «Lasst sie doch. Sie dürfen doch tragen, was sie wollen.»

Szene: Einer der Männer im Film sagt, es habe niemanden zu kümmern, was sie in

ihrem Privatleben machen. Sie stören ja niemanden.

Lehrperson: «Wer findet, dass das stimmt?»

(11 von 13 strecken auf.)

Student 6 (nicht aufgestreckt): «Es stört mich halt einfach, wenn ich sie sehe.»

Student 12: «Gott hat ja eigentlich Mann und Frau gemacht, damit sie sich lieben.»

Lehrperson: «Warum dürfen sich denn zwei Männer oder zwei Frauen nicht lieben?»

Student 5: «Sie können ja dann auch keine Kinder haben.»

Lehrperson: «Aber eigentlich betrifft das euch ja nicht. Sollte man nicht tolerant sein und das akzeptieren, solange man selbst nicht eingeschränkt ist dadurch?»

Student 9: «Aber die kommen dann immer und wollen mich anfassen oder mit mir flirten.»

Student 4: «Und wenn du zu einer Frau gehst und mit ihr flirtest, sie aber nicht will?»

Student 9: «Das ist was anderes, das ist immerhin natürlich.»

Student 12: «Herr F. hat schon recht, solange sie uns in Ruhe lassen, ist es doch egal.»

Intervention 3.5

Celebrity: Fran Ocean (Rapper)

Klasse reagiert erstaunt darüber, dass er öffentlich schwul ist.

Intervention 3.6

Student 13: «Ich will doch keine solchen Freunde. Dann macht er mich noch an.»

Lehrperson: «Du kannst ihm ja einfach sagen, dass du nicht schwul bist.»

Student 13: «Ja aber trotzdem!»

Lehrperson: «Wäre euch die Freundschaft nicht mehr wert?»

Student 12: «Doch, also bei einem guten Freund schon.»

Student 10: «Ich würde ihn nicht fallen lassen aber ein paar Witze müsste ich schon machen.»

Student 8: «Hmm, ja ich denke das würde gehen.»

Student 13: «Fuck ja, ihr habt ja recht. Freundschaft wäre mir schon wichtiger.»

A.2.4 Observations Lesson 4

After interventions

Lehrperson: «Wie waren die letzten Interventionen für euch?»

Student 1: «Ich fand es spannend. Ich fand es cool, dass wir frei diskutieren konnten und unsere Meinung sagen konnten.»

Student 9: «Ich fand Sie haben das gut gemacht. Sie haben uns immer wieder gechallenged.»

Student 5: «Ich wusste gar nicht, dass man auch eine andere Meinung dazu haben kann. Ich habe gar nie wirklich darüber nachgedacht.»

Student 12: «Ich habe Schwule immer noch nicht gern. Aber ich meine, wenn sie

mich in Ruhe lassen, dann stören sie mich ja nicht.»

Student 7: «Ich wusste nicht, wie das für Student 4, Student 9 und Student 11 ist wegen ihrer Hautfarbe. Das fand ich krass.»

Students	0
Student 1	8
Student 2	4
Student 3	6
Student 4	8
Student 5	11
Student 6	11
Student 7	7
Student 8	7
Student 9	13
Student 10	6
Student 11	9
Student 12	12
Student 13	7
Context	0
Type of remark	0
Narration	9
Statement	35
Conclusion	9
Question	7
Side remark	10
Emotions	0
Neutral	20
Happy	9
Angry	10
Sad	5
Affected	15
Satisfied	4
Disgusted	8
Mocking	9
Prejudice type	0
Sexual Prejudice	4
Racial Prejudice	5
General Prejudice	4
Motivation and drive	0
Purpose of remark	0
Being curious	3
Sharing opinions	41
Sharing experience	15
Sharing emotions	9
Seeking attention	4
Provoking	8
Taking sides	0
Defending minority group	28
Opposing minority group	16
Neutral	22

Figure A.6: Code System 2/2

Retrieved from MAXQDA

A.4 Raw Data Code Matrix

This is the raw data code matrix which is the basis for Figures 4.1, 4.2, 4.4, 4.5, 4.9, and 4.10.

Type of remark	Narration	Statement	Conclusion	Question	Side remark	Prejudice type	Sexual Prejudice	Racial Prejudice	General Prejudice
	7	15	1	3	3			25	
		1	1	1			3		
		4	4	2	1			9	
1	4	1			2		8		
	2	2			1				5
1	10			1	2		15		
					1				1
				2			1	2	
2	29	9		3	3		18	19	4
8	6	1			1		2	11	2
	6			1	1			9	
1	1				3		3		1
	2			1	5		4	2	2
	14	6		2			10	8	2
1	4	1			3		4	3	2
3	6	2		2			2	8	
2	3			1				5	
8	6	1		1	2		4	11	
								4	
1	5				1		6	2	
	3			1	4		7		2
7	16	2		4	3		3	25	
1	10			1	3		15		1
1	10	7		2	4		8	9	5
7	7	2		1	1		4	13	1
1	26	7		4	9		23	19	5
1	2			2			3	5	
7	7	2		1	1		4	13	1
	3	1			1		2	5	
		2			1		2	3	1
1	3			2			3	6	
2	2	1		1	1		2	4	1
1	20	3		3	6		23	9	3
	6	1		2	3		8	5	1
2	6	2		2	3		11	7	1
4	6	3		1	2		4	12	2
8	8	2		1			11	3	
3	9	1		1	2		3	13	2
4	24	6		3	7		19	21	4
5	11	3		4	3		10	15	2
8	24	8		4	7		20	25	3
1	11	1		3	3		9	11	3
	2				1		3	3	2
	1						2	2	
1	2			2			5	1	
	4	1		1	2		3	5	
1	4				2		6	4	1
	3	1			1		10	1	
	3			1	1		2	5	
	2			1			5	2	
4	3	2			1		4	8	1
		2			1		2	3	
3	4			1			2	7	
	6	2		1			9	3	
	2	1		1	1		2	4	1
	2			3			2	7	
	1			1			15	18	2
	3	1					2	5	2
							2	5	
							4	4	2
2	15	2		2	4				
7	18	5		5	4				
	2	2			2				

Figure A.7: Code Matrix 1/6

The rows correspond to the code system in the same order

German	Spanish	Croatian	Thai	None	Portuguese	Albanian	Activity level	1	2	3	4	5	Age	14	15	Gender	Male	Female	Stu
10	5	3	4	2	6			5	6	6	2	10		16	10		19	7	
			1		2	2		1	1		1			2	1		1	2	
3	1		1	2	2					6	1	2		4	5		7	2	
1	1	1	1	1	1	8		3	2	1	5	1		5	4		5	4	
1						3		1	1	1		2		4	1		2	3	
3	1	1	1		1	13		3	7	3	5	1		12	4		14	2	
					1					1					1		1		
2	1	1	1	1	1	2		1	1	1	2	2		3	1		3	1	
7	3	3	2	2	2	24		7	10	8	9	7		29	12		30	11	
11	1					2		1	1	6		7		8	7		12	3	
3	3	1	2	2	3			2	2	2	2	5		7	3		7	3	
						3		1	2	1		3		2	2		4	2	
1			1	2	4				3	3	1	1		4	4		6	2	
3	3	2	2	3	12			3	3	6	8	4		14	7		14	7	
3	1	1	1	1	7			4	2	3	2	2		6	4		6	4	
4		1	2	1	2			1	3	3	1	2		5	5		7	3	
1	2				1			1	1	1		2		3	2		3	2	
10			2		4			3	4	6	1	6		8	9		13	4	
2	2	1	1	1	2			2	1	1	1	3		4	1		3	2	
1			1		6			1	5	1	1			5	3		7	1	
1	1	1	1	2	8			2	5	2	2	2		7	3		8	2	
10	5	3	5	2	8			6	7	6	3	10		18	11		20	9	
3	1	1	1	2	13			3	7	4	5	1		12	5		15	2	
5	2	2	2	3	13			4	3	8	6	5		13	10		14	9	
18	3	3	4	3	3			3	4	13	3	9		9	13		18	4	
3	7	6	4	7	35			14	14	8	14	12		38	13		33	18	
4	3	3	8	3	3			3	8	4	3	4		4	8		4	8	
3		3	4	3	3			3	4	13	3	9		9	13		18	4	
3		3	3	3	3			3	3	3	3	7		7	3		7	3	
3	3	3	3	3	3			3	6	3	3	3		6	3		6	3	
4	3	3	3	3	3			3	8	5	3	4		5	8		4	9	
3	3	3	3	3	3			3	3	7	3	3		3	7		7	3	
3	3	3	3	3	3			14	11	3	14	8		30	9		22	17	
3	3	3	3	3	3				4	3	4	4		11	7		7	11	
4	3	6	8	3	11			4		4	4	5		15	9		15	9	
13	3	3	5	7	3			3	4		3	4		5	17		17	5	
3	3	3	3	3	14			4	4	3		4		12	6		12	6	
9	7	3	4	3	8			4	5	4	4			18	5		14	9	
9	7	6	5	3	30			11	15	5	12	18			5		32	17	
13	3	3	8	7	9			7	9	17	6	5		5			21	11	
18	7	6	4	7	22			7	15	17	12	14		32	21			5	
4	3	3	9	3	17			11	9	5	6	9		17	11		5		
3	3	3	3	3	8			4	4	3	4	8		8	4		4	8	
3	3	3	4	3	3			3	3	4	3	3		4	3		3	4	
3	3	3	3	3	6			4	4	3	6	4		4	6		4	6	
4	3	3	8	3	3			3	8	4	3	4		4	8		4	8	
3	3	3	3	3	11			11	4	3	4	4		11	4		11	4	
3	3	3	3	3	11			4	11	3	4	4		11	4		11	4	
3	7	3	3	3	3			3	3	3	3	7		7	3		7	3	
3	3	3	3	3	7			7	4	3	4	4		4	7		7	4	
13	3	3	4	3	3			3	4	13	3	4		4	13		13	4	
3	3	6	3	3	3			3	6	3	3	3		6	3		6	3	
9	3	3	4	3	3			3	4	4	3	9		9	4		9	4	
3	3	3	3	3	12			4	4	3	12	4		12	4		12	4	
3	3	3	3	7	3			3	3	7	3	3		3	7		7	3	
7			1		1				2	4		3		4	5		8	1	
7	3		3	2	20			6	6	6	8	9		24	11		24	11	
2	1	2		1	3			1	2	3	2	1		6	3		8	1	
1			2	1	3			2	2	1	1	1		3	4		4	3	
1	1	1		1	6			3	3	2		2		7	3		7	3	
4	2	2	3	2	23			8	11	4	11	3		19	10		20	9	
13	5	3	6	4	9			5	7	12	3	13		21	15		25	11	
1		1		1	3			1	1	2		2		4	2		3	3	

Figure A.9: Code Matrix 3/6
The rows correspond to the code system in the same order

A. Appendix

sides	Defending minority group	Opposing minority group	Neutral	Background	Skin color	Brown	White	Black	Native
	25					10	13	4	
	3						2	1	
			9			3	6		
			8			1	8	1	
			5			1	4		
		15				3	13	1	
		1					1		
	1		2			2	2	1	
	13	12	17			7	33	1	
	10	1	4			11	3	1	
	9					3	6	2	
		2	2				4		
	2	4	2			1	6	1	
	1	6	14			3	18	1	
	3		6			3	7	1	
	9		1			4	4	2	
	5					1	3	1	
	9		4			10	4	2	
	4					2	3	1	
	2	6				1	6	1	
		8	1			1	9	1	
						10	15	5	
						3	14	1	
						5	18	1	
	10	3	5				3	4	
	15	14	18			3		3	
	5	1	1			4	3		
	10	3	5			18	3	4	
	5	1	2			3	7	3	
	3	1	2			3	6	3	
	5	1	2			4	4	8	
	2	2	3			3	7	3	
	8	13	13			3	35	3	
	6	3	4			3	14	3	
	7		3			4	14	8	
	6	4	8			13	8	4	
	3	5	6			3	14	3	
	10	1	5			9	12	4	
	18	12	13			9	38	4	
	11	5	10			13	13	8	
	20	15	14			18	33	4	
	9	2	9			4	18	8	
	1	1	4			3	8	3	
	1	1	2			3	4	3	
	1	1	3			3	6	3	
	5	1	1			4	3	8	
	5	2	3			3	11	3	
	1	7	2			3	11	3	
	5	1	2			3	7	3	
	2	2	2			3	7	3	
	5	3	5			13	3	4	
	3	1	2			3	6	3	
	6	1	1			9	3	4	
	3	5	4			3	12	3	
	2	2	3			3	7	3	
	7	1	1			7	1	1	
	16	10	10			7	26	2	
	2		7			2	7		
	4	1	2			1	4	2	
	3	3	4			1	9		
	3	15	8			4	23	3	
	25		9			13	19	5	
		1	5			1	5		

Figure A.10: Code Matrix 4/6
 The rows correspond to the code system in the same order

of remark	Being curious	Sharing opinions	Sharing experience	Sharing emotions	Seeking attention	Provoking	Emotions	Neutral	Happy	Angry	Sad	Affected	Satisfied	Disgusted	Mocking	Taking
1	11	10	9			1		1	2	7	5	9	4	2		
2	2					1			1	2						
1	8	1						7	1	1		1				
1	5	1			2			5	3			3				1
	4	2				1		2	2							
	12	1			1	3		6					6	7		
					1	1										1
	5	5	1		1	2		2	5	6	1	5	1	5	5	
	1							19	3	5	3	11	1	1	1	
	1								1	3	2	1	3	1		
	2				1	2			2	2	2	2	2	1	2	
	2								1	2				1	5	
2	19	3	1		2	1						3	1			
	6	5										4				
	1	3										2				
1	5	11	1		2				3	4	2					
	1								1							
	5	1			1	1										
	5				2	5										
1	13	10	9			2		1	3	9	5	9	4	2		
2	12	1			2	4		6	7	4			6	8		
	17	4			2	2		14	6	1		4				1
2	7	11	3			1		3	3	4	1	10	2	1	1	
2	33	3	6		4	6		18	7	4	3	4	3	6	9	
1	1	1	2					1	1	2	1	2	1	1	1	
2	7	11	3			1		3	3	4	1	10	2	1	1	
1	3	1	3					3	1	1	2	2	2	1	1	
1	2		1		2			2	1	2	1	2	1	1	1	
1	2		2		1	2		3	1	1			1	2	2	
2	24	2	3		3	4		12	7	2	1	4	2	6	8	
1	7	1	2		1			3	4	1	1	3	2	1	2	
1	10	1	2		2	3		3	2	3	1	4	1	5	5	
1	8	6	2		1	3		6	3	3	1	6	1	1	2	
2	9		2			1		8	2	1		1	1	1	2	
2	7	7	5			1		4	2	2	2	6	3	2	2	
3	29	8	7		2	4		14	6	5	3	8	4	5	7	
1	12	7	3		2	4		7	4	5	2	9	1	3	3	
3	30	12	7		4	6		14	6	7	3	13	3	7	8	
1	11	3	3			2		7	4	3	2	4	2	1	2	
1	2	1	1			1		2	2			1	1		2	
1	1		1					2	1			1	1		1	
1	1		1					3	1			1	1		1	
1	1		1					1	1	2	1	2	1	1	1	
1	5	1	2			2		2	2	1	1	2	2	4	5	
1	3		3					3	1			2	2		1	
1	2		1			1		1	2			2	1	1	2	
1	5	6	1			1		3	3	2	1	6	1	1	1	
1	3		1					2	1	1		1	1		1	
2	2	5	3					1	1	2		5	2	1	1	
2	7		2			1		6	2	1		1	1	1	2	
1	2		2			2		3	1	1		1	1		2	
2	2					1		2								
	2	8			1				1	3	2	8		1		
	29	6	6		1	2		14	4	6	3	6		5	3	
	9	1						6	1	2		1				
2	3		1		1	3		2		2	1	1			1	
	3		1		3	5			3			2	2	1	4	
1	18	2			3	4		10	4	2		4		6	7	
2	19	11	9			2		8	3	8	5	11	4	2		
	4	2			1	2		2	2							2

Figure A.11: Code Matrix 5/6
The rows correspond to the code system in the same order

A. Appendix



Figure A.12: Code Matrix 6/6
The rows correspond to the code system in the same order

A.5 Raw Data SACS

Lesson 1

	Student showing disapproval about activity	Student demonstrating excitement about activity	Student sharing ideas with the teacher	Student sharing ideas with other students	Student responding to teacher questions	Student asking questions to the teacher	Student asking questions to other students
Student 1	0	4	1	1	1	0	0
Student 2	3	1	0	0	0	0	0
Student 3	0	2	1	0	1	0	0
Student 4	2	1	1	0	1	0	0
Student 5	1	2	1	1	0	0	0
Student 6	2	1	2	1	1	0	0
Student 7	0	2	0	0	0	0	0
Student 8	4	0	0	1	0	0	0
Student 9	1	1	3	1	1	0	0
Student 10	0	2	0	0	0	0	0
Student 11	1	2	2	1	1	0	1
Student 12	1	2	2	1	0	1	0
Student 13	2	3	0	0	0	0	0

Lesson 2

	Student showing disapproval about activity	Student demonstrating excitement about activity	Student sharing ideas with the teacher	Student sharing ideas with other students	Student responding to teacher questions	Student asking questions to the teacher	Student asking questions to other students
Student 1	0	7	0	1	0	0	0
Student 2	0	2	1	0	1	0	0
Student 3	1	4	0	0	0	0	0
Student 4	1	2	1	0	0	0	1
Student 5	0	5	2	1	0	0	0
Student 6	2	2	0	0	1	0	0
Student 7	1	3	1	1	0	1	0
Student 8	2	1	1	0	0	0	0
Student 9	0	5	1	1	0	0	0
Student 10	1	3	1	0	1	0	0
Student 11	0	5	2	1	0	0	0
Student 12	0	2	1	0	0	0	0
Student 13	1	4	2	1	0	1	0

Figure A.13: Single student's SACS results 1/2
Lessons 1 and 2

A. Appendix

Lesson 3

	Student showing disapproval about activity	Student demonstrating excitement about activity	Student sharing ideas with the teacher	Student sharing ideas with other students	Student responding to teacher questions	Student asking questions to the teacher	Student asking questions to other students
Student 1	1	5	0	0	0	0	0
Student 2	2	3	0	0	1	0	0
Student 3	2	1	0	0	0	0	0
Student 4	0	4	0	0	0	0	1
Student 5	0	5	1	1	0	0	0
Student 6	8	1	1	0	1	0	0
Student 7	1	2	0	0	0	0	0
Student 8	4	1	1	0	0	1	0
Student 9	4	3	2	0	2	0	0
Student 10	3	2	0	0	0	0	0
Student 11	1	4	0	0	0	0	0
Student 12	4	1	1	1	1	0	0
Student 13	2	1	1	0	0	0	0

Lesson 4

	Student showing disapproval about activity	Student demonstrating excitement about activity	Student sharing ideas with the teacher	Student sharing ideas with other students	Student responding to teacher questions	Student asking questions to the teacher	Student asking questions to other students
Student 1	0	3	1	1	1	0	0
Student 2	1	1	0	0	1	0	0
Student 3	0	0	0	0	0	0	0
Student 4	1	0	0	0	0	0	0
Student 5	0	2	1	0	1	0	0
Student 6	1	1	0	0	0	0	0
Student 7	0	3	1	1	0	0	0
Student 8	0	1	0	0	0	0	0
Student 9	1	2	1	0	0	0	0
Student 10	0	0	0	0	0	0	0
Student 11	0	3	0	0	0	0	0
Student 12	0	2	1	0	1	0	0
Student 13	0	1	1	0	0	0	0

Figure A.14: Single student's SACS results 2/2

Lessons 3 and 4

A.6 R Scripts

For Figure 2.1

```

library(plotly)
library(htmlwidgets)
year <- c(2016, 2018, 2020)
sexualreason <- -c(5.2, 6.5, 9.2)
skinreason <- -c(12, 14.8, 15.7)
schoolplace <- -c(16.3, 18.9, 19)
sexualintervallhigh <- -c(7.1, 8.4, 11.2)
skinintervallhigh <- -c(14.7, 17.5, 18.2)
schoolintervallhigh <- -c(19.3, 21.8, 21.6)
sexualintervalllow <- -c(3.3, 4.6, 7.2)
skinintervalllow <- -c(9.3, 12.1, 13.2)
schoolintervalllow <- -c(13.3, 16, 16.4)
data <- data.frame(year, sexualreason, skinreason, schoolplace,
sexualintervallhigh, sexualintervalllow, skinintervallhigh,
skinintervalllow, schoolintervallhigh, schoolintervalllow)
fig <- plot_ly(data, x = year, y = sexualreason, showlegend = FALSE,
name = 'Sexual Orientation', type = 'scatter', mode = 'lines', line = list(color =
'transparent', width = 3))
fig <- fig %>% add_trace(y = sexualintervalllow, type = 'scatter', mode = 'lines', fill =
'tonexty', fillcolor = 'rgba(0, 128, 128, 0.2)', line = list(color = 'transparent'), showlegend =
TRUE, name = 'ConfidenceInterval1SexualOrientation')
fig <- fig %>% add_trace(y = sexualreason, showlegend = TRUE, line = list(color =
'rgb(0, 128, 128)', width = 3))
fig <- fig %>% add_trace(y = sexualintervallhigh, type = 'scatter', mode = 'lines', fill =
'tonexty', fillcolor = 'rgba(0, 128, 128, 0.2)', line = list(color = 'transparent'), showlegend =
FALSE, name = 'HighSex')
fig <- fig %>% add_trace(y = skinreason, name = 'SkinColor', showlegend =
FALSE, line = list(color = 'transparent', width = 3))
fig <- fig %>% add_trace(y = skinintervalllow, type = 'scatter', mode = 'lines', fill =
'tonexty', fillcolor = 'rgba(218, 165, 32, 0.2)', line = list(color = 'transparent'), showlegend =
TRUE, name = 'ConfidenceInterval1SkinColor')
fig <- fig %>% add_trace(y = skinreason, showlegend = TRUE, name = 'SkinColor', line =
list(color = 'rgb(218, 165, 32)', width = 3))

```

A. Appendix

```
fig <- fig %>% add_trace(y = skiniintervallhigh, type = 'scatter', mode = 'lines', fill = 'tonexty', fillcolor = 'rgba(218, 165, 32, 0.2)', line = list(color = 'transparent'), showlegend = FALSE, name = 'HighSkin')
fig <- fig %>% add_trace(y = schoolplace, showlegend = FALSE, name = 'AtSchool', line = list(color = 'transparent', width = 3))
fig <- fig %>% add_trace(y = schooliintervalllow, type = 'scatter', mode = 'lines', fill = 'tonexty', fillcolor = 'rgba(205, 92, 92, 0.2)', line = list(color = 'transparent'), showlegend = TRUE, name = 'ConfidenceIntervalAtSchool')
fig <- fig %>% add_trace(y = schoolplace, showlegend = TRUE, name = 'AtSchool', line = list(color = 'rgb(205, 92, 92)', width = 3))
fig <- fig %>% add_trace(y = schooliintervallhigh, type = 'scatter', mode = 'lines', fill = 'tonexty', fillcolor = 'rgba(205, 92, 92, 0.2)', line = list(color = 'transparent'), showlegend = FALSE, name = 'HighSchool')
fig <- fig %>% layout( xaxis = list(title = "Year"), yaxis = list (title = "% of the Population", cex.main=2, cex.lab=1, cex.axis=3.5))
fig
```

For Figure 4.6

```
library(plotly)
Prejudices <- c("Religion", "Skin color", "Sexuality" )
Pretest <- c(15, 25, 81)
Posttest <- c(22, 21, 53)
data <- data.frame(Prejudices, Pretest, Posttest)
fig <- plot_ly(data, x = Prejudices, y = Pretest, type = 'bar', name = 'Pretest')
fig <- fig %>% add_trace(y = Posttest, name = 'Posttest')
fig <- fig %>% layout(yaxis = list(title = '%'), barmode = 'group')
fig
```

For Figure 4.7

```
library(plotly)
x <- c('Black', 'White', 'Skin colors equal', 'Homosexual', 'Heterosexual', 'Sexualities equal')
y1 <- c(4, 1, 8, 0, 11, 2)
y2 <- c(1, 0, 12, 0, 9, 4)
data <- data.frame(x, y1, y2)
data$x <- factor(data$x, levels = data[["x"]])
fig <- plot_ly(data, x = x, y = y1, type = 'bar', name = 'Pretest')
fig <- fig %>% add_trace(y = y2, name = 'Posttest')
fig <- fig %>% layout(xaxis = list(title = "", tickangle = -45), yaxis = list(title = ""), margin = list(b = 100), barmode = 'group')
fig
```

For Figure 4.8

```
library(plotly)
x <- c(1, 2, 3, 4)
O1 <- c(17, 9, 32, 10)
O2 <- c(23, 45, 33, 47.5)
O3 <- c(13, 13, 7, 15)
O4 <- c(7, 6, 2, 5)
O5 <- c(6, 3, 5, 10)
O6 <- c(1, 2, 1, 0)
O7 <- c(1, 1, 1, 0)
data <- data.frame(x, O1, O2, O3, O4, O5, O6, O7)
fig <- plot_ly(data, x = x, y = O1, type = 'bar', name = 'Observation 1', marker = list(color = 'rgb(255, 0, 0)'))
fig <- fig %>% add_trace(y = O2, name = 'Observation 2', marker = list(color = 'rgb(128, 0, 0)'))
fig <- fig %>% add_trace(y = O3, name = 'Observation 3', marker = list(color = 'rgb(128, 0, 128)'))
fig <- fig %>% add_trace(y = O4, name = 'Observation 4', marker = list(color =
```

```
'rgb(0, 68, 220)'))  
fig <- fig %>% add_trace(y = O5, name = 'Observation 5', marker = list(color =  
'rgb(0, 212, 28)'))  
fig <- fig %>% add_trace(y = O6, name = 'Observation 6', marker = list(color =  
'rgb(255, 255, 0)'))  
fig <- fig %>% add_trace(y = O7, name = 'Observation 7', marker = list(color =  
'rgb(255, 146, 0)'))  
fig <- fig %>% layout(title = 'SACS Results', xaxis = list( title = "", tickfont =  
list( size = 14, color = 'rgb(107, 107, 107)')), yaxis = list( title = 'Counts', titlefont  
= list( size = 16, color = 'rgb(107, 107, 107)')), tickfont = list( size = 14, color =  
'rgb(107, 107, 107)')), legend = list(x = 0, y = 1, bgcolor = 'rgba(255, 255, 255,  
0)', bordercolor = 'rgba(255, 255, 255, 0)', barmode = 'group', bargap = 0.15,  
bargroupgap = 0.1)  
fig
```


A.7 Parental Letter for Consent

In the following, the original German text of the parental letter for consent is shown. It was needed to allow the students to participate in the lesson series.

Liebe Eltern und Erziehungsberechtigte der Klasse X

Wie Sie wissen, bin ich zurzeit noch im Studium als Sekundarlehrer und werde im kommenden Sommer an der Pädagogischen Hochschule Zürich abschliessen. Für den Abschluss meines Studiums schreibe ich eine Masterarbeit. Da ich mit der X bereits eine eigene Klasse habe, beschloss ich, die Schülerinnen und Schüler ins Zentrum meiner Arbeit zu stellen.

Deshalb werde ich in den nächsten Monaten mit der Klasse kurze Inputs machen zu den Themen Rassismus und Sexualität. Zusätzlich werden die Schülerinnen und Schüler zwei kurze kognitive Tests machen, welche aber keinen Einfluss auf das Zeugnis haben werden. Die Inputs und die Tests werden für die Schülerinnen und Schüler spannend und lehrreich gestaltet werden. Ich sammle daraus Daten über stereotypische Bilder und Klischees über Rassismus und Sexualität. Selbstverständlich werden die Daten anonymisiert und nur für meine Arbeit verwendet. Von den Schülerinnen und Schülern werden keine Fotos und keine Videos aufgezeichnet.

Es würde mich sehr freuen, wenn Sie dafür Ihr Einverständnis geben.

Füllen Sie dazu den untenstehenden Talon aus und geben Sie ihn Ihrem Kind wieder mit in die Schule.

Freundliche Grüsse

Florian Feuchter

Name:

Mein Kind darf an den Tests und den Inputs teilnehmen:

Ja

Nein

Unterschrift:

B

Appendix 2

The second part of the appendix is dedicated to sharing further additional information for the particularly interested reader. It includes all coded segments listed individually.

Ja das mit den Haaren ist echt so.

Code: ● Type of remark > Narration
Observations Lesson 1, Pos. 4

Ja das mit den Haaren ist echt so.

Code: ● Type of remark > Statement
Observations Lesson 1, Pos. 4

Ja das mit den Haaren ist echt so.

Code: ● Purpose of remark > Sharing experience
Observations Lesson 1, Pos. 4

Ja das mit den Haaren ist echt so. Student 9 kennst du das auch?

Code: ● Taking sides > Defending minority group
Observations Lesson 1, Pos. 4

Ja das mit den Haaren ist echt so. Student 9 kennst du das auch?

Code: ● Age > 14
Observations Lesson 1, Pos. 4

Ja das mit den Haaren ist echt so. Student 9 kennst du das auch?

Code: ● Native language apart from Swiss German > Spanish
Observations Lesson 1, Pos. 4

Ja das mit den Haaren ist echt so. Student 9 kennst du das auch?

Code: ● Students > Student 11
Observations Lesson 1, Pos. 4

Ja das mit den Haaren ist echt so. Student 9 kennst du das auch?

Code: ● Emotions > Affected
Observations Lesson 1, Pos. 4

Ja das mit den Haaren ist echt so. Student 9 kennst du das auch?

Code: ● Activity level > 5
Observations Lesson 1, Pos. 4

Ja das mit den Haaren ist echt so. Student 9 kennst du das auch?

Code: ● Taking sides and prejudice combined > Defending racial minorities
Observations Lesson 1, Pos. 4

Ja das mit den Haaren ist echt so. Student 9 kennst du das auch?

Code: ● Skin color > Brown
Observations Lesson 1, Pos. 4

Ja das mit den Haaren ist echt so. Student 9 kennst du das auch?

Code: ● Gender > Male
Observations Lesson 1, Pos. 4

Student 9 kennst du das auch?

Code: ● Purpose of remark > Being curious
Observations Lesson 1, Pos. 4

Student 9 kennst du das auch?

Code: ● Type of remark > Question
Observations Lesson 1, Pos. 4

Ja als Kind immer. Und ich habe dann immer gesagt, du darfst das nicht.

Code: ● Native language apart from Swiss German > Spanish
Observations Lesson 1, Pos. 5

Ja als Kind immer. Und ich habe dann immer gesagt, du darfst das nicht.

Code: ● Type of remark > Narration
Observations Lesson 1, Pos. 5

Ja als Kind immer. Und ich habe dann immer gesagt, du darfst das nicht.

Code: ● Students > Student 9
Observations Lesson 1, Pos. 5

Ja als Kind immer. Und ich habe dann immer gesagt, du darfst das nicht.

Code: ● Emotions > Affected
Observations Lesson 1, Pos. 5

Ja als Kind immer. Und ich habe dann immer gesagt, du darfst das nicht.

Code: ● Skin color > Brown
Observations Lesson 1, Pos. 5

Ja als Kind immer. Und ich habe dann immer gesagt, du darfst das nicht.

Code: ● Gender > Male
Observations Lesson 1, Pos. 5

Ja als Kind immer. Und ich habe dann immer gesagt, du darfst das nicht.

Code: ● Purpose of remark > Sharing experience
Observations Lesson 1, Pos. 5

Ja als Kind immer. Und ich habe dann immer gesagt, du darfst das nicht.

Code: ● Age > 15
Observations Lesson 1, Pos. 5

Ja als Kind immer. Und ich habe dann immer gesagt, du darfst das nicht.

Code: ● Taking sides > Defending minority group
Observations Lesson 1, Pos. 5

Ja als Kind immer. Und ich habe dann immer gesagt, du darfst das nicht.

Code: ● Taking sides and prejudice combined > Defending racial minorities
Observations Lesson 1, Pos. 5

Ja als Kind immer. Und ich habe dann immer gesagt, du darfst das nicht.

Code: ● Activity level > 3
Observations Lesson 1, Pos. 5

Vielleicht sind die Leute einfach neugierig, weil sie solche Haare nicht gut kennen.

Code: ● Purpose of remark > Sharing opinions
Observations Lesson 1, Pos. 7

Vielleicht sind die Leute einfach neugierig, weil sie solche Haare nicht gut kennen. Ist das rassistisch, wenn man die Haare von einem Schwarzen anfassen will?

Code: ● Gender > Male
Observations Lesson 1, Pos. 7

Vielleicht sind die Leute einfach neugierig, weil sie solche Haare nicht gut kennen. Ist das rassistisch, wenn man die Haare von einem Schwarzen anfassen will?

Code: ● Skin color > White
Observations Lesson 1, Pos. 7

Vielleicht sind die Leute einfach neugierig, weil sie solche Haare nicht gut kennen. Ist das rassistisch, wenn man die Haare von einem Schwarzen anfassen will?

Code: ● Taking sides and prejudice combined > Neutral towards racial minorities
Observations Lesson 1, Pos. 7

Vielleicht sind die Leute einfach neugierig, weil sie solche Haare nicht gut kennen. Ist das rassistisch, wenn man die Haare von einem Schwarzen anfassen will?

Code: ● Activity level > 4
Observations Lesson 1, Pos. 7

Vielleicht sind die Leute einfach neugierig, weil sie solche Haare nicht gut kennen. Ist das rassistisch, wenn man die Haare von einem Schwarzen anfassen will?

Code: ● Age > 14
Observations Lesson 1, Pos. 7

Vielleicht sind die Leute einfach neugierig, weil sie solche Haare nicht gut kennen. Ist das rassistisch, wenn man die Haare von einem Schwarzen anfassen will?

Code: ● Taking sides > Neutral
Observations Lesson 1, Pos. 7

Vielleicht sind die Leute einfach neugierig, weil sie solche Haare nicht gut kennen. Ist das rassistisch, wenn man die Haare von einem Schwarzen anfassen will?

Code: ● Emotions > Neutral
Observations Lesson 1, Pos. 7

Vielleicht sind die Leute einfach neugierig, weil sie solche Haare nicht gut kennen. Ist das rassistisch, wenn man die Haare von einem Schwarzen anfassen will?

Code: ● Native language apart from Swiss German > Albanian

Observations Lesson 1, Pos. 7

Vielleicht sind die Leute einfach neugierig, weil sie solche Haare nicht gut kennen. Ist das rassistisch, wenn man die Haare von einem Schwarzen anfassen will?

Code: ● Students > Student 12
Observations Lesson 1, Pos. 7

Ist das rassistisch, wenn man die Haare von einem Schwarzen anfassen will?

Code: ● Type of remark > Question
Observations Lesson 1, Pos. 7

Ist das rassistisch, wenn man die Haare von einem Schwarzen anfassen will?

Code: ● Purpose of remark > Being curious
Observations Lesson 1, Pos. 7

Ich finde, solange ich niemandem weh mache, ist es nicht rassistisch.

Code: ● Skin color > White
Observations Lesson 1, Pos. 9

Ich finde, solange ich niemandem weh mache, ist es nicht rassistisch.

Code: ● Taking sides > Neutral
Observations Lesson 1, Pos. 9

Ich finde, solange ich niemandem weh mache, ist es nicht rassistisch.

Code: ● Activity level > 5
Observations Lesson 1, Pos. 9

Ich finde, solange ich niemandem weh mache, ist es nicht rassistisch.

Code: ● Gender > Female
Observations Lesson 1, Pos. 9

Ich finde, solange ich niemandem weh mache, ist es nicht rassistisch.

Code: ● Type of remark > Statement
Observations Lesson 1, Pos. 9

Ich finde, solange ich niemandem weh mache, ist es nicht rassistisch.

Code: ● Students > Student 1
Observations Lesson 1, Pos. 9

Ich finde, solange ich niemandem weh mache, ist es nicht rassistisch.

Code: ● Emotions > Neutral
Observations Lesson 1, Pos. 9

Ich finde, solange ich niemandem weh mache, ist es nicht rassistisch.

Code: ● Native language apart from Swiss German > Albanian
Observations Lesson 1, Pos. 9

Ich finde, solange ich niemandem weh mache, ist es nicht rassistisch.

Code: ● Purpose of remark > Sharing opinions
Observations Lesson 1, Pos. 9

Ich finde, solange ich niemandem weh mache, ist es nicht rassistisch.

Code: ● Age > 14
Observations Lesson 1, Pos. 9

Ich finde, solange ich niemandem weh mache, ist es nicht rassistisch.

Code: ● Taking sides and prejudice combined > Neutral towards racial minorities
Observations Lesson 1, Pos. 9

Aber ich komme auch nicht zu dir und frage, ob ich deine Haare anfassen darf.

Code: ● Taking sides > Defending minority group
Observations Lesson 1, Pos. 10

Aber ich komme auch nicht zu dir und frage, ob ich deine Haare anfassen darf.

Code: ● Emotions > Affected
Observations Lesson 1, Pos. 10

Aber ich komme auch nicht zu dir und frage, ob ich deine Haare anfassen darf.

Code: ● Purpose of remark > Sharing opinions
Observations Lesson 1, Pos. 10

Aber ich komme auch nicht zu dir und frage, ob ich deine Haare anfassen darf.

Code: ● Taking sides and prejudice combined > Defending racial minorities
Observations Lesson 1, Pos. 10

Aber ich komme auch nicht zu dir und frage, ob ich deine Haare anfassen darf.

Code: ● Type of remark > Statement
Observations Lesson 1, Pos. 10

Aber ich komme auch nicht zu dir und frage, ob ich deine Haare anfassen darf. Und nicht, dass ich das überhaupt will natürlich.

Code: ● Skin color > Brown
Observations Lesson 1, Pos. 10

Aber ich komme auch nicht zu dir und frage, ob ich deine Haare anfassen darf. Und nicht, dass ich das überhaupt will natürlich.

Code: ● Gender > Male
Observations Lesson 1, Pos. 10

Aber ich komme auch nicht zu dir und frage, ob ich deine Haare anfassen darf. Und nicht, dass ich das überhaupt will natürlich.

Code: ● Native language apart from Swiss German > Spanish
Observations Lesson 1, Pos. 10

Aber ich komme auch nicht zu dir und frage, ob ich deine Haare anfassen darf. Und nicht, dass ich das überhaupt will natürlich.

Code: ● Activity level > 3
Observations Lesson 1, Pos. 10

Aber ich komme auch nicht zu dir und frage, ob ich deine Haare anfassen darf. Und nicht, dass ich das überhaupt will natürlich.

Code: ● Students > Student 9
Observations Lesson 1, Pos. 10

Aber ich komme auch nicht zu dir und frage, ob ich deine Haare anfassen darf. Und nicht, dass ich das überhaupt will natürlich.

Code: ● Age > 15
Observations Lesson 1, Pos. 10

Und nicht, dass ich das überhaupt will natürlich.

Code: ● Emotions > Happy
Observations Lesson 1, Pos. 10

Und nicht, dass ich das überhaupt will natürlich.

Code: ● Taking sides and prejudice combined > Neutral towards racial minorities
Observations Lesson 1, Pos. 10

Und nicht, dass ich das überhaupt will natürlich.

Code: ● Type of remark > Side remark
Observations Lesson 1, Pos. 10

Und nicht, dass ich das überhaupt will natürlich.

Code: ● Purpose of remark > Provoking
Observations Lesson 1, Pos. 10

Und nicht, dass ich das überhaupt will natürlich.

Code: ● Taking sides > Neutral
Observations Lesson 1, Pos. 10

Ja aber wenn, würde es mich nicht stören.

Code: ● Age > 14
Observations Lesson 1, Pos. 11

Ja aber wenn, würde es mich nicht stören.

Code: ● Activity level > 5
Observations Lesson 1, Pos. 11

Ja aber wenn, würde es mich nicht stören.

Code: ● Native language apart from Swiss German > Albanian
Observations Lesson 1, Pos. 11

Ja aber wenn, würde es mich nicht stören.

Code: ● Students > Student 1
Observations Lesson 1, Pos. 11

Ja aber wenn, würde es mich nicht stören.

Code: ● Gender > Female
Observations Lesson 1, Pos. 11

Ja aber wenn, würde es mich nicht stören.

Code: ● Skin color > White
Observations Lesson 1, Pos. 11

Es strecken auf: Student 9, Student 11, Student 4

Code: ● Activity level > 2
Observations Lesson 1, Pos. 13

Es strecken auf: Student 9, Student 11, Student 4

Code: ● Activity level > 5
Observations Lesson 1, Pos. 13

Es strecken auf: Student 9, Student 11, Student 4

Code: ● Native language apart from Swiss German > None
Observations Lesson 1, Pos. 13

Es strecken auf: Student 9, Student 11, Student 4

Code: ● Gender > Female
Observations Lesson 1, Pos. 13

Es strecken auf: Student 9, Student 11, Student 4

Code: ● Emotions > Affected
Observations Lesson 1, Pos. 13

Es strecken auf: Student 9, Student 11, Student 4

Code: ● Students > Student 4
Observations Lesson 1, Pos. 13

Es strecken auf: Student 9, Student 11, Student 4

Code: ● Students > Student 9
Observations Lesson 1, Pos. 13

Es strecken auf: Student 9, Student 11, Student 4

Code: ● Students > Student 11
Observations Lesson 1, Pos. 13

Es strecken auf: Student 9, Student 11, Student 4

Code: ● Skin color > Brown
Observations Lesson 1, Pos. 13

Es strecken auf: Student 9, Student 11, Student 4

Code: ● Age > 15
Observations Lesson 1, Pos. 13

Es strecken auf: Student 9, Student 11, Student 4

Code: ● Native language apart from Swiss German > Spanish
Observations Lesson 1, Pos. 13

Es strecken auf: Student 9, Student 11, Student 4

Code: ● Activity level > 3
Observations Lesson 1, Pos. 13

Es strecken auf: Student 9, Student 11, Student 4

Code: ● Age > 14
Observations Lesson 1, Pos. 13

Es strecken auf: Student 9, Student 11, Student 4

Code: ● Gender > Male
Observations Lesson 1, Pos. 13

Es strecken auf: Student 9, Student 11, Student 4

Code: ● Skin color > Black
Observations Lesson 1, Pos. 13

Im Bus zum Beispiel. Wenn ich neben jemanden hinsitze und die Person nimmt die Tasche näher zu sich oder rutscht weiter weg.

Code: ● Type of remark > Narration
Observations Lesson 1, Pos. 15

Im Bus zum Beispiel. Wenn ich neben jemanden hinsitze und die Person nimmt die Tasche näher zu sich oder rutscht weiter weg.

Code: ● Gender > Male
Observations Lesson 1, Pos. 15

Im Bus zum Beispiel. Wenn ich neben jemanden hinsitze und die Person nimmt die Tasche näher zu sich oder rutscht weiter weg.

Code: ● Native language apart from Swiss German > Spanish
Observations Lesson 1, Pos. 15

Im Bus zum Beispiel. Wenn ich neben jemanden hinsitze und die Person nimmt die Tasche näher zu sich oder rutscht weiter weg.

Code: ● Purpose of remark > Sharing experience
Observations Lesson 1, Pos. 15

Im Bus zum Beispiel. Wenn ich neben jemanden hinsitze und die Person nimmt die Tasche näher zu sich oder rutscht weiter weg.

Code: ● Activity level > 3
Observations Lesson 1, Pos. 15

Im Bus zum Beispiel. Wenn ich neben jemanden hinsitze und die Person nimmt die Tasche näher zu sich oder rutscht weiter weg.

Code: ● Taking sides and prejudice combined > Defending racial minorities
Observations Lesson 1, Pos. 15

Im Bus zum Beispiel. Wenn ich neben jemanden hinsitze und die Person nimmt die Tasche näher zu sich oder rutscht weiter weg.

Code: ● Emotions > Affected
Observations Lesson 1, Pos. 15

Im Bus zum Beispiel. Wenn ich neben jemanden hinsitze und die Person nimmt die Tasche näher zu sich oder rutscht weiter weg.

Code: ● Emotions > Sad
Observations Lesson 1, Pos. 15

Im Bus zum Beispiel. Wenn ich neben jemanden hinsitze und die Person nimmt die Tasche näher zu sich oder rutscht weiter weg.

Code: ● Skin color > Brown
Observations Lesson 1, Pos. 15

Im Bus zum Beispiel. Wenn ich neben jemanden hinsitze und die Person nimmt die Tasche näher zu sich oder rutscht weiter weg.

Code: ● Taking sides > Defending minority group
Observations Lesson 1, Pos. 15

Im Bus zum Beispiel. Wenn ich neben jemanden hinsitze und die Person nimmt die Tasche näher zu sich oder rutscht weiter weg.

Code: ● Age > 15
Observations Lesson 1, Pos. 15

Im Bus zum Beispiel. Wenn ich neben jemanden hinsitze und die Person nimmt die Tasche näher zu sich oder rutscht weiter weg.

Code: ● Students > Student 9
Observations Lesson 1, Pos. 15

An der Kasse letzte Woche. Die Kassiererin sage allen Hallo, ausser mir.

Code: ● Taking sides > Defending minority group
Observations Lesson 1, Pos. 16

An der Kasse letzte Woche. Die Kassiererin sage allen Hallo, ausser mir.

Code: ● Gender > Female
Observations Lesson 1, Pos. 16

An der Kasse letzte Woche. Die Kassiererin sage allen Hallo, ausser mir.

Code: ● Emotions > Sad

Observations Lesson 1, Pos. 16

An der Kasse letzte Woche. Die Kassiererin sage allen Hallo, ausser mir.

Code: ● Activity level > 2

Observations Lesson 1, Pos. 16

An der Kasse letzte Woche. Die Kassiererin sage allen Hallo, ausser mir.

Code: ● Students > Student 4

Observations Lesson 1, Pos. 16

An der Kasse letzte Woche. Die Kassiererin sage allen Hallo, ausser mir.

Code: ● Age > 15

Observations Lesson 1, Pos. 16

An der Kasse letzte Woche. Die Kassiererin sage allen Hallo, ausser mir.

Code: ● Native language apart from Swiss German > None

Observations Lesson 1, Pos. 16

An der Kasse letzte Woche. Die Kassiererin sage allen Hallo, ausser mir.

Code: ● Skin color > Black

Observations Lesson 1, Pos. 16

An der Kasse letzte Woche. Die Kassiererin sage allen Hallo, ausser mir.

Code: ● Taking sides and prejudice combined > Defending racial minorities

Observations Lesson 1, Pos. 16

An der Kasse letzte Woche. Die Kassiererin sage allen Hallo, ausser mir.

Code: ● Type of remark > Narration

Observations Lesson 1, Pos. 16

An der Kasse letzte Woche. Die Kassiererin sage allen Hallo, ausser mir.

Code: ● Purpose of remark > Sharing experience

Observations Lesson 1, Pos. 16

An der Kasse letzte Woche. Die Kassiererin sage allen Hallo, ausser mir.

Code: ● Emotions > Affected

Observations Lesson 1, Pos. 16

Hier an der Schule.

Code: ● Purpose of remark > Sharing experience

Observations Lesson 1, Pos. 17

Hier an der Schule. Ich habe das Gefühl, dass einige Lehrer mich schlechter bewerten.

Code: ● Type of remark > Narration

Observations Lesson 1, Pos. 17

Hier an der Schule. Ich habe das Gefühl, dass einige Lehrer mich schlechter bewerten. Das regt mich so auf! Frau *** hat einmal sogar Student 9 beleidigt, weil er aus der dominikanischen Republik kommt!

Code: ● [Taking sides > Defending minority group](#)

[Observations Lesson 1, Pos. 17](#)

Hier an der Schule. Ich habe das Gefühl, dass einige Lehrer mich schlechter bewerten. Das regt mich so auf! Frau *** hat einmal sogar Student 9 beleidigt, weil er aus der dominikanischen Republik kommt!

Code: ● [Emotions > Affected](#)

[Observations Lesson 1, Pos. 17](#)

Hier an der Schule. Ich habe das Gefühl, dass einige Lehrer mich schlechter bewerten. Das regt mich so auf! Frau *** hat einmal sogar Student 9 beleidigt, weil er aus der dominikanischen Republik kommt!

Code: ● [Age > 14](#)

[Observations Lesson 1, Pos. 17](#)

Hier an der Schule. Ich habe das Gefühl, dass einige Lehrer mich schlechter bewerten. Das regt mich so auf! Frau *** hat einmal sogar Student 9 beleidigt, weil er aus der dominikanischen Republik kommt!

Code: ● [Native language apart from Swiss German > Spanish](#)

[Observations Lesson 1, Pos. 17](#)

Hier an der Schule. Ich habe das Gefühl, dass einige Lehrer mich schlechter bewerten. Das regt mich so auf! Frau *** hat einmal sogar Student 9 beleidigt, weil er aus der dominikanischen Republik kommt!

Code: ● [Activity level > 5](#)

[Observations Lesson 1, Pos. 17](#)

Hier an der Schule. Ich habe das Gefühl, dass einige Lehrer mich schlechter bewerten. Das regt mich so auf! Frau *** hat einmal sogar Student 9 beleidigt, weil er aus der dominikanischen Republik kommt!

Code: ● [Emotions > Angry](#)

[Observations Lesson 1, Pos. 17](#)

Hier an der Schule. Ich habe das Gefühl, dass einige Lehrer mich schlechter bewerten. Das regt mich so auf! Frau *** hat einmal sogar Student 9 beleidigt, weil er aus der dominikanischen Republik kommt!

Code: ● [Taking sides and prejudice combined > Defending racial minorities](#)

[Observations Lesson 1, Pos. 17](#)

Hier an der Schule. Ich habe das Gefühl, dass einige Lehrer mich schlechter bewerten. Das regt mich so auf! Frau *** hat einmal sogar Student 9 beleidigt, weil er aus der dominikanischen Republik kommt!

Code: ● [Students > Student 11](#)

[Observations Lesson 1, Pos. 17](#)

Hier an der Schule. Ich habe das Gefühl, dass einige Lehrer mich schlechter bewerten. Das regt mich so auf! Frau *** hat einmal sogar Student 9 beleidigt, weil er aus der dominikanischen Republik kommt!

Code: ● Skin color > Brown
Observations Lesson 1, Pos. 17

Hier an der Schule. Ich habe das Gefühl, dass einige Lehrer mich schlechter bewerten. Das regt mich so auf! Frau *** hat einmal sogar Student 9 beleidigt, weil er aus der dominikanischen Republik kommt!

Code: ● Gender > Male
Observations Lesson 1, Pos. 17

Ich habe das Gefühl, dass einige Lehrer mich schlechter bewerten. Das regt mich so auf!

Code: ● Purpose of remark > Sharing opinions
Observations Lesson 1, Pos. 17

Das regt mich so auf!

Code: ● Purpose of remark > Sharing emotions
Observations Lesson 1, Pos. 17

Das regt mich so auf!

Code: ● Type of remark > Statement
Observations Lesson 1, Pos. 17

Frau *** hat einmal sogar Student 9 beleidigt, weil er aus der dominikanischen Republik kommt!

Code: ● Type of remark > Narration
Observations Lesson 1, Pos. 17

Frau *** hat einmal sogar Student 9 beleidigt, weil er aus der dominikanischen Republik kommt!

Code: ● Purpose of remark > Sharing experience
Observations Lesson 1, Pos. 17

Als ich meine Hausaufgaben nicht gemacht hatte, sagte sie: «Das ist typisch, wundert mich nicht, dass du aus der dominikanischen Republik kommst.

Code: ● Students > Student 9
Observations Lesson 1, Pos. 19

Als ich meine Hausaufgaben nicht gemacht hatte, sagte sie: «Das ist typisch, wundert mich nicht, dass du aus der dominikanischen Republik kommst.

Code: ● Taking sides > Defending minority group
Observations Lesson 1, Pos. 19

Als ich meine Hausaufgaben nicht gemacht hatte, sagte sie: «Das ist typisch, wundert mich nicht, dass du aus der dominikanischen Republik kommst.

Code: ● Activity level > 3
Observations Lesson 1, Pos. 19

Als ich meine Hausaufgaben nicht gemacht hatte, sagte sie: «Das ist typisch, wundert mich nicht, dass du aus der dominikanischen Republik kommst.

Code: ● Native language apart from Swiss German > Spanish
Observations Lesson 1, Pos. 19

Als ich meine Hausaufgaben nicht gemacht hatte, sagte sie: «Das ist typisch, wundert mich nicht, dass du aus der dominikanischen Republik kommst.

Code: ● Age > 15
Observations Lesson 1, Pos. 19

Als ich meine Hausaufgaben nicht gemacht hatte, sagte sie: «Das ist typisch, wundert mich nicht, dass du aus der dominikanischen Republik kommst.

Code: ● Emotions > Affected
Observations Lesson 1, Pos. 19

Als ich meine Hausaufgaben nicht gemacht hatte, sagte sie: «Das ist typisch, wundert mich nicht, dass du aus der dominikanischen Republik kommst.

Code: ● Purpose of remark > Sharing experience
Observations Lesson 1, Pos. 19

Als ich meine Hausaufgaben nicht gemacht hatte, sagte sie: «Das ist typisch, wundert mich nicht, dass du aus der dominikanischen Republik kommst.

Code: ● Gender > Male
Observations Lesson 1, Pos. 19

Als ich meine Hausaufgaben nicht gemacht hatte, sagte sie: «Das ist typisch, wundert mich nicht, dass du aus der dominikanischen Republik kommst.

Code: ● Taking sides and prejudice combined > Defending racial minorities
Observations Lesson 1, Pos. 19

Als ich meine Hausaufgaben nicht gemacht hatte, sagte sie: «Das ist typisch, wundert mich nicht, dass du aus der dominikanischen Republik kommst.

Code: ● Skin color > Brown
Observations Lesson 1, Pos. 19

Als ich meine Hausaufgaben nicht gemacht hatte, sagte sie: «Das ist typisch, wundert mich nicht, dass du aus der dominikanischen Republik kommst.

Code: ● Emotions > Angry
Observations Lesson 1, Pos. 19

Als ich meine Hausaufgaben nicht gemacht hatte, sagte sie: «Das ist typisch, wundert mich nicht, dass du aus der dominikanischen Republik kommst.

Code: ● Type of remark > Narration
Observations Lesson 1, Pos. 19

Ich wäre so drangekommen von meinem Vater.

Code: ● Gender > Male
Observations Lesson 1, Pos. 22

Ich wäre so drangekommen von meinem Vater.

Code: ● Type of remark > Statement
Observations Lesson 1, Pos. 22

Ich wäre so drangekommen von meinem Vater.

Code: ● Taking sides > Neutral
Observations Lesson 1, Pos. 22

Ich wäre so drangekommen von meinem Vater.

Code: ● Purpose of remark > Sharing opinions
Observations Lesson 1, Pos. 22

Ich wäre so drangekommen von meinem Vater.

Code: ● Activity level > 2
Observations Lesson 1, Pos. 22

Ich wäre so drangekommen von meinem Vater.

Code: ● Native language apart from Swiss German > Albanian
Observations Lesson 1, Pos. 22

Ich wäre so drangekommen von meinem Vater.

Code: ● Skin color > White
Observations Lesson 1, Pos. 22

Ich wäre so drangekommen von meinem Vater.

Code: ● Age > 14
Observations Lesson 1, Pos. 22

Ich wäre so drangekommen von meinem Vater.

Code: ● Purpose of remark > Seeking attention
Observations Lesson 1, Pos. 22

Ich wäre so drangekommen von meinem Vater.

Code: ● Taking sides and prejudice combined > Neutral towards sexual minorities
Observations Lesson 1, Pos. 22

Ich wäre so drangekommen von meinem Vater.

Code: ● Students > Student 6
Observations Lesson 1, Pos. 22

Ich wäre so drangekommen von meinem Vater.

Code: ● Emotions > Happy
Observations Lesson 1, Pos. 22

von meinem Vater.

Code: ● Emotions > Affected
Observations Lesson 1, Pos. 22

von meinem Vater.

Code: ● Type of remark > Narration
Observations Lesson 1, Pos. 22

Ich schwör, Alter.

Code: ● Type of remark > Side remark
Observations Lesson 1, Pos. 23

Ich schwör, Alter.

Code: ● Age > 15
Observations Lesson 1, Pos. 23

Ich schwör, Alter.

Code: ● Purpose of remark > Seeking attention
Observations Lesson 1, Pos. 23

Ich schwör, Alter.

Code: ● Gender > Male
Observations Lesson 1, Pos. 23

Ich schwör, Alter.

Code: ● Emotions > Affected
Observations Lesson 1, Pos. 23

Ich schwör, Alter.

Code: ● Native language apart from Swiss German > Albanian
Observations Lesson 1, Pos. 23

Ich schwör, Alter.

Code: ● Taking sides and prejudice combined > Neutral towards sexual minorities
Observations Lesson 1, Pos. 23

Ich schwör, Alter.

Code: ● Students > Student 8
Observations Lesson 1, Pos. 23

Ich schwör, Alter.

Code: ● Taking sides > Neutral
Observations Lesson 1, Pos. 23

Ich schwör, Alter.

Code: ● Skin color > White
Observations Lesson 1, Pos. 23

Ich schwör, Alter.

Code: ● Emotions > Happy
Observations Lesson 1, Pos. 23

Ich schwör, Alter.

Code: ● Activity level > 1
Observations Lesson 1, Pos. 23

Keine Ahnung, aber er wäre einfach sehr enttäuscht.

Code: ● Taking sides > Opposing minority group
Observations Lesson 1, Pos. 25

Keine Ahnung, aber er wäre einfach sehr enttäuscht.

Code: ● Type of remark > Statement
Observations Lesson 1, Pos. 25

Keine Ahnung, aber er wäre einfach sehr enttäuscht.

Code: ● Native language apart from Swiss German > Albanian
Observations Lesson 1, Pos. 25

Keine Ahnung, aber er wäre einfach sehr enttäuscht.

Code: ● Gender > Male
Observations Lesson 1, Pos. 25

Keine Ahnung, aber er wäre einfach sehr enttäuscht.

Code: ● Skin color > White
Observations Lesson 1, Pos. 25

Keine Ahnung, aber er wäre einfach sehr enttäuscht.

Code: ● Purpose of remark > Sharing opinions
Observations Lesson 1, Pos. 25

Keine Ahnung, aber er wäre einfach sehr enttäuscht.

Code: ● Activity level > 2
Observations Lesson 1, Pos. 25

Keine Ahnung, aber er wäre einfach sehr enttäuscht.

Code: ● Students > Student 6
Observations Lesson 1, Pos. 25

Keine Ahnung, aber er wäre einfach sehr enttäuscht.

Code: ● Age > 14
Observations Lesson 1, Pos. 25

Keine Ahnung, aber er wäre einfach sehr enttäuscht.

Code: ● Taking sides and prejudice combined > Opposing sexual minorities
Observations Lesson 1, Pos. 25

Keine Ahnung, aber er wäre einfach sehr enttäuscht.

Code: ● Emotions > Neutral
Observations Lesson 1, Pos. 25

Er hat denselben Akzent wie mein Vater.

Code: ● Taking sides > Neutral
Observations Lesson 1, Pos. 27

Er hat denselben Akzent wie mein Vater.

Code: ● Activity level > 1
Observations Lesson 1, Pos. 27

Er hat denselben Akzent wie mein Vater.

Code: ● Taking sides and prejudice combined > Neutral towards sexual minorities
Observations Lesson 1, Pos. 27

Er hat denselben Akzent wie mein Vater.

Code: ● Emotions > Happy
Observations Lesson 1, Pos. 27

Er hat denselben Akzent wie mein Vater.

Code: ● Type of remark > Side remark
Observations Lesson 1, Pos. 27

Er hat denselben Akzent wie mein Vater.

Code: ● Native language apart from Swiss German > Albanian
Observations Lesson 1, Pos. 27

Er hat denselben Akzent wie mein Vater.

Code: ● Students > Student 5
Observations Lesson 1, Pos. 27

Er hat denselben Akzent wie mein Vater.

Code: ● Gender > Female
Observations Lesson 1, Pos. 27

Er hat denselben Akzent wie mein Vater.

Code: ● Skin color > White
Observations Lesson 1, Pos. 27

Er hat denselben Akzent wie mein Vater.

Code: ● Purpose of remark > Sharing experience
Observations Lesson 1, Pos. 27

Er hat denselben Akzent wie mein Vater.

Code: ● Age > 14
Observations Lesson 1, Pos. 27

denselben Akzent

Code: ● Emotions > Affected
Observations Lesson 1, Pos. 27

Student 8, Student 6, Student 12, Student 5, Student 3, Student 1 halten auf.

Code: ● Students > Student 3
Observations Lesson 1, Pos. 29

Student 8, Student 6, Student 12, Student 5, Student 3, Student 1 halten auf.

Code: ● Emotions > Affected
Observations Lesson 1, Pos. 29

Student 8, Student 6, Student 12, Student 5, Student 3, Student 1 halten auf.

Code: ● Age > 14
Observations Lesson 1, Pos. 29

Student 8, Student 6, Student 12, Student 5, Student 3, Student 1 halten auf.

Code: ● Activity level > 4
Observations Lesson 1, Pos. 29

Student 8, Student 6, Student 12, Student 5, Student 3, Student 1 halten auf.

Code: ● Gender > Male
Observations Lesson 1, Pos. 29

Student 8, Student 6, Student 12, Student 5, Student 3, Student 1 halten auf.

Code: ● Students > Student 12
Observations Lesson 1, Pos. 29

Student 8, Student 6, Student 12, Student 5, Student 3, Student 1 halten auf.

Code: ● Activity level > 2
Observations Lesson 1, Pos. 29

Student 8, Student 6, Student 12, Student 5, Student 3, Student 1 halten auf.

Code: ● Students > Student 5
Observations Lesson 1, Pos. 29

Student 8, Student 6, Student 12, Student 5, Student 3, Student 1 halten auf.

Code: ● Activity level > 1
Observations Lesson 1, Pos. 29

Student 8, Student 6, Student 12, Student 5, Student 3, Student 1 halten auf.

Code: ● Activity level > 5
Observations Lesson 1, Pos. 29

Student 8, Student 6, Student 12, Student 5, Student 3, Student 1 halten auf.

Code: ● Students > Student 8
Observations Lesson 1, Pos. 29

Student 8, Student 6, Student 12, Student 5, Student 3, Student 1 halten auf.

Code: ● Students > Student 1
Observations Lesson 1, Pos. 29

Student 8, Student 6, Student 12, Student 5, Student 3, Student 1 halten auf.

Code: ● Age > 15
Observations Lesson 1, Pos. 29

Student 8, Student 6, Student 12, Student 5, Student 3, Student 1 halten auf.

Code: ● Native language apart from Swiss German > Albanian
Observations Lesson 1, Pos. 29

Student 8, Student 6, Student 12, Student 5, Student 3, Student 1 halten auf.

Code: ● Gender > Female
Observations Lesson 1, Pos. 29

Student 8, Student 6, Student 12, Student 5, Student 3, Student 1 halten auf.

Code: ● Students > Student 6
Observations Lesson 1, Pos. 29

Student 8, Student 6, Student 12, Student 5, Student 3, Student 1 halten auf.

Code: ● Skin color > White
Observations Lesson 1, Pos. 29

Ich würde mich fragen, was falsch gelaufen ist bei mir. Ich müsste versuchen, mehr männlich zu werden.

Code: ● Purpose of remark > Sharing opinions
Observations Lesson 1, Pos. 31

Ich würde mich fragen, was falsch gelaufen ist bei mir. Ich müsste versuchen, mehr männlich zu werden.

Code: ● Emotions > Neutral
Observations Lesson 1, Pos. 31

Ich würde mich fragen, was falsch gelaufen ist bei mir. Ich müsste versuchen, mehr männlich zu werden.

Code: ● Age > 14
Observations Lesson 1, Pos. 31

Ich würde mich fragen, was falsch gelaufen ist bei mir. Ich müsste versuchen, mehr männlich zu werden.

Code: ● Native language apart from Swiss German > Albanian
Observations Lesson 1, Pos. 31

Ich würde mich fragen, was falsch gelaufen ist bei mir. Ich müsste versuchen, mehr männlich zu werden.

Code: ● Taking sides and prejudice combined > Opposing sexual minorities
Observations Lesson 1, Pos. 31

Ich würde mich fragen, was falsch gelaufen ist bei mir. Ich müsste versuchen, mehr männlich zu werden.

Code: ● Students > Student 12
Observations Lesson 1, Pos. 31

Ich würde mich fragen, was falsch gelaufen ist bei mir. Ich müsste versuchen, mehr männlich zu werden.

Code: ● Skin color > White
Observations Lesson 1, Pos. 31

Ich würde mich fragen, was falsch gelaufen ist bei mir. Ich müsste versuchen, mehr männlich zu werden.

Code: ● Type of remark > Statement
Observations Lesson 1, Pos. 31

Ich würde mich fragen, was falsch gelaufen ist bei mir. Ich müsste versuchen, mehr männlich zu werden.

Code: ● Taking sides > Opposing minority group
Observations Lesson 1, Pos. 31

Ich würde mich fragen, was falsch gelaufen ist bei mir. Ich müsste versuchen, mehr männlich zu werden.

Code: ● Gender > Male
Observations Lesson 1, Pos. 31

Ich würde mich fragen, was falsch gelaufen ist bei mir. Ich müsste versuchen, mehr männlich zu werden.

Code: ● Activity level > 4
Observations Lesson 1, Pos. 31

was falsch gelaufen ist bei mir.

Code: ● Emotions > Disgusted
Observations Lesson 1, Pos. 31

Weil richtige Männer halt auf Frauen stehen.

Code: ● Skin color > White
Observations Lesson 1, Pos. 33

Weil richtige Männer halt auf Frauen stehen.

Code: ● Emotions > Mocking
Observations Lesson 1, Pos. 33

Weil richtige Männer halt auf Frauen stehen.

Code: ● Taking sides > Opposing minority group
Observations Lesson 1, Pos. 33

Weil richtige Männer halt auf Frauen stehen.

Code: ● Age > 14
Observations Lesson 1, Pos. 33

Weil richtige Männer halt auf Frauen stehen.

Code: ● Purpose of remark > Sharing opinions
Observations Lesson 1, Pos. 33

Weil richtige Männer halt auf Frauen stehen.

Code: ● Students > Student 12
Observations Lesson 1, Pos. 33

Weil richtige Männer halt auf Frauen stehen.

Code: ● Type of remark > Statement
Observations Lesson 1, Pos. 33

Weil richtige Männer halt auf Frauen stehen.

Code: ● Native language apart from Swiss German > Albanian
Observations Lesson 1, Pos. 33

Weil richtige Männer halt auf Frauen stehen.

Code: ● Gender > Male
Observations Lesson 1, Pos. 33

Weil richtige Männer halt auf Frauen stehen.

Code: ● Purpose of remark > Provoking
Observations Lesson 1, Pos. 33

Weil richtige Männer halt auf Frauen stehen.

Code: ● Taking sides and prejudice combined > Opposing sexual minorities
Observations Lesson 1, Pos. 33

Weil richtige Männer halt auf Frauen stehen.

Code: ● Activity level > 4
Observations Lesson 1, Pos. 33

Man sieht ja auch, ob jemand schwul ist.

Code: ● Age > 14
Observations Lesson 1, Pos. 34

Man sieht ja auch, ob jemand schwul ist.

Code: ● Taking sides and prejudice combined > Opposing sexual minorities
Observations Lesson 1, Pos. 34

Man sieht ja auch, ob jemand schwul ist.

Code: ● Taking sides > Opposing minority group
Observations Lesson 1, Pos. 34

Man sieht ja auch, ob jemand schwul ist.

Code: ● Purpose of remark > Sharing opinions
Observations Lesson 1, Pos. 34

Man sieht ja auch, ob jemand schwul ist.

Code: ● Native language apart from Swiss German > Albanian
Observations Lesson 1, Pos. 34

Man sieht ja auch, ob jemand schwul ist.

Code: ● Emotions > Mocking
Observations Lesson 1, Pos. 34

Man sieht ja auch, ob jemand schwul ist.

Code: ● Gender > Male
Observations Lesson 1, Pos. 34

Man sieht ja auch, ob jemand schwul ist.

Code: ● Students > Student 6
Observations Lesson 1, Pos. 34

Man sieht ja auch, ob jemand schwul ist.

Code: ● Skin color > White
Observations Lesson 1, Pos. 34

Man sieht ja auch, ob jemand schwul ist.

Code: ● Activity level > 2
Observations Lesson 1, Pos. 34

schwul

Code: ● Emotions > Disgusted
Observations Lesson 1, Pos. 34

Die verhalten sich einfach anders. Nicht männlich. (Macht eine Handbewegung, als hätte er eine Handtasche)

Code: ● Native language apart from Swiss German > Albanian
Observations Lesson 1, Pos. 36

Die verhalten sich einfach anders. Nicht männlich. (Macht eine Handbewegung, als hätte er eine Handtasche)

Code: ● Age > 14
Observations Lesson 1, Pos. 36

Die verhalten sich einfach anders. Nicht männlich. (Macht eine Handbewegung, als hätte er eine Handtasche)

Code: ● Type of remark > Statement
Observations Lesson 1, Pos. 36

Die verhalten sich einfach anders. Nicht männlich. (Macht eine Handbewegung, als hätte er eine Handtasche)

Code: ● Emotions > Disgusted
Observations Lesson 1, Pos. 36

Die verhalten sich einfach anders. Nicht männlich. (Macht eine Handbewegung, als hätte er eine Handtasche)

Code: ● Skin color > White
Observations Lesson 1, Pos. 36

Die verhalten sich einfach anders. Nicht männlich. (Macht eine Handbewegung, als hätte er eine Handtasche)

Code: ● Gender > Male
Observations Lesson 1, Pos. 36

Die verhalten sich einfach anders. Nicht männlich. (Macht eine Handbewegung, als hätte er eine Handtasche)

Code: ● Taking sides > Opposing minority group
Observations Lesson 1, Pos. 36

Die verhalten sich einfach anders. Nicht männlich. (Macht eine Handbewegung, als hätte er eine Handtasche)

Code: ● Taking sides and prejudice combined > Opposing sexual minorities
Observations Lesson 1, Pos. 36

Die verhalten sich einfach anders. Nicht männlich. (Macht eine Handbewegung, als hätte er eine Handtasche)

Code: ● Emotions > Mocking
Observations Lesson 1, Pos. 36

Die verhalten sich einfach anders. Nicht männlich. (Macht eine Handbewegung, als hätte er eine Handtasche)

Code: ● Activity level > 2
Observations Lesson 1, Pos. 36

Die verhalten sich einfach anders. Nicht männlich. (Macht eine Handbewegung, als hätte er eine Handtasche)

Code: ● Purpose of remark > Sharing opinions
Observations Lesson 1, Pos. 36

Die verhalten sich einfach anders. Nicht männlich. (Macht eine Handbewegung, als hätte er eine Handtasche)

Code: ● Students > Student 6
Observations Lesson 1, Pos. 36

Ich würde es einfach versuchen, geheim zu halten. Ich würde es sicher nicht meiner Familie erzählen.

Code: ● Age > 15
Observations Lesson 1, Pos. 37

Ich würde es einfach versuchen, geheim zu halten. Ich würde es sicher nicht meiner Familie erzählen.

Code: ● Gender > Female
Observations Lesson 1, Pos. 37

Ich würde es einfach versuchen, geheim zu halten. Ich würde es sicher nicht meiner Familie erzählen.

Code: ● Taking sides and prejudice combined > Neutral towards sexual minorities
Observations Lesson 1, Pos. 37

Ich würde es einfach versuchen, geheim zu halten. Ich würde es sicher nicht meiner Familie erzählen.

Code: ● Purpose of remark > Sharing opinions
Observations Lesson 1, Pos. 37

Ich würde es einfach versuchen, geheim zu halten. Ich würde es sicher nicht meiner Familie erzählen.

Code: ● Taking sides > Neutral
Observations Lesson 1, Pos. 37

Ich würde es einfach versuchen, geheim zu halten. Ich würde es sicher nicht meiner Familie erzählen.

Code: ● Activity level > 4
Observations Lesson 1, Pos. 37

Ich würde es einfach versuchen, geheim zu halten. Ich würde es sicher nicht meiner Familie erzählen.

Code: ● Students > Student 3
Observations Lesson 1, Pos. 37

Ich würde es einfach versuchen, geheim zu halten. Ich würde es sicher nicht meiner Familie erzählen.

Code: ● Emotions > Neutral
Observations Lesson 1, Pos. 37

Ich würde es einfach versuchen, geheim zu halten. Ich würde es sicher nicht meiner Familie erzählen.

Code: ● Type of remark > Statement
Observations Lesson 1, Pos. 37

Ich würde es einfach versuchen, geheim zu halten. Ich würde es sicher nicht meiner Familie erzählen.

Code: ● Native language apart from Swiss German > Albanian
Observations Lesson 1, Pos. 37

Ich würde es einfach versuchen, geheim zu halten. Ich würde es sicher nicht meiner Familie erzählen.

Code: ● Skin color > White
Observations Lesson 1, Pos. 37

Ja den guten schon.

Code: ● Emotions > Neutral
Observations Lesson 1, Pos. 39

Ja den guten schon.

Code: ● Gender > Female
Observations Lesson 1, Pos. 39

Ja den guten schon.

Code: ● Taking sides > Neutral
Observations Lesson 1, Pos. 39

Ja den guten schon.

Code: ● Students > Student 3
Observations Lesson 1, Pos. 39

Ja den guten schon.

Code: ● Taking sides and prejudice combined > Neutral towards sexual minorities
Observations Lesson 1, Pos. 39

Ja den guten schon.

Code: ● Purpose of remark > Sharing opinions
Observations Lesson 1, Pos. 39

Ja den guten schon.

Code: ● Age > 15
Observations Lesson 1, Pos. 39

Ja den guten schon.

Code: ● Native language apart from Swiss German > Albanian
Observations Lesson 1, Pos. 39

Ja den guten schon.

Code: ● Activity level > 4
Observations Lesson 1, Pos. 39

Ja den guten schon.

Code: ● Skin color > White
Observations Lesson 1, Pos. 39

Ja den guten schon.

Code: ● Type of remark > Statement
Observations Lesson 1, Pos. 39

Es kommt darauf an. Wenn ich sehr vertraut bin mit jemandem, der schwarz ist und er findet es okay, dann ja.

Code: ● Skin color > White
Observations Lesson 2, Pos. 5

Es kommt darauf an. Wenn ich sehr vertraut bin mit jemandem, der schwarz ist und er findet es okay, dann ja.

Code: ● Students > Student 2
Observations Lesson 2, Pos. 5

Es kommt darauf an. Wenn ich sehr vertraut bin mit jemandem, der schwarz ist und er findet es okay, dann ja.

Code: ● Native language apart from Swiss German > None
Observations Lesson 2, Pos. 5

Es kommt darauf an. Wenn ich sehr vertraut bin mit jemandem, der schwarz ist und er findet es okay, dann ja.

Code: ● Taking sides and prejudice combined > Neutral towards racial minorities
Observations Lesson 2, Pos. 5

Es kommt darauf an. Wenn ich sehr vertraut bin mit jemandem, der schwarz ist und er findet es okay, dann ja.

Code: ● Purpose of remark > Sharing opinions
Observations Lesson 2, Pos. 5

Es kommt darauf an. Wenn ich sehr vertraut bin mit jemandem, der schwarz ist und er findet es okay, dann ja.

Code: ● Taking sides > Neutral
Observations Lesson 2, Pos. 5

Es kommt darauf an. Wenn ich sehr vertraut bin mit jemandem, der schwarz ist und er findet es okay, dann ja.

Code: ● Activity level > 3
Observations Lesson 2, Pos. 5

Es kommt darauf an. Wenn ich sehr vertraut bin mit jemandem, der schwarz ist und er findet es okay, dann ja.

Code: ● Gender > Female
Observations Lesson 2, Pos. 5

Es kommt darauf an. Wenn ich sehr vertraut bin mit jemandem, der schwarz ist und er findet es okay, dann ja.

Code: ● Emotions > Neutral

Observations Lesson 2, Pos. 5

Es kommt darauf an. Wenn ich sehr vertraut bin mit jemandem, der schwarz ist und er findet es okay, dann ja.

Code: ● Age > 14

Observations Lesson 2, Pos. 5

Es kommt darauf an. Wenn ich sehr vertraut bin mit jemandem, der schwarz ist und er findet es okay, dann ja.

Code: ● Type of remark > Statement

Observations Lesson 2, Pos. 5

Du weißt schon, dass das Wort eine schlimme Vergangenheit hat?

Code: ● Skin color > Black

Observations Lesson 2, Pos. 6

Du weißt schon, dass das Wort eine schlimme Vergangenheit hat?

Code: ● Students > Student 4

Observations Lesson 2, Pos. 6

Du weißt schon, dass das Wort eine schlimme Vergangenheit hat?

Code: ● Type of remark > Statement

Observations Lesson 2, Pos. 6

Du weißt schon, dass das Wort eine schlimme Vergangenheit hat?

Code: ● Gender > Female

Observations Lesson 2, Pos. 6

Du weißt schon, dass das Wort eine schlimme Vergangenheit hat?

Code: ● Emotions > Angry

Observations Lesson 2, Pos. 6

Du weißt schon, dass das Wort eine schlimme Vergangenheit hat?

Code: ● Taking sides and prejudice combined > Defending racial minorities

Observations Lesson 2, Pos. 6

Du weißt schon, dass das Wort eine schlimme Vergangenheit hat?

Code: ● Native language apart from Swiss German > None

Observations Lesson 2, Pos. 6

Du weißt schon, dass das Wort eine schlimme Vergangenheit hat?

Code: ● Type of remark > Question

Observations Lesson 2, Pos. 6

Du weißt schon, dass das Wort eine schlimme Vergangenheit hat?

Code: ● Age > 15

Observations Lesson 2, Pos. 6

Du weißt schon, dass das Wort eine schlimme Vergangenheit hat?

Code: ● Purpose of remark > Sharing opinions
Observations Lesson 2, Pos. 6

Du weißt schon, dass das Wort eine schlimme Vergangenheit hat?

Code: ● Taking sides > Defending minority group
Observations Lesson 2, Pos. 6

Du weißt schon, dass das Wort eine schlimme Vergangenheit hat?

Code: ● Activity level > 2
Observations Lesson 2, Pos. 6

Das versteht man nur, wenn man selbst betroffen ist.

Code: ● Type of remark > Statement
Observations Lesson 2, Pos. 7

Das versteht man nur, wenn man selbst betroffen ist.

Code: ● Native language apart from Swiss German > Spanish
Observations Lesson 2, Pos. 7

Das versteht man nur, wenn man selbst betroffen ist.

Code: ● Taking sides > Defending minority group
Observations Lesson 2, Pos. 7

Das versteht man nur, wenn man selbst betroffen ist.

Code: ● Emotions > Affected
Observations Lesson 2, Pos. 7

Das versteht man nur, wenn man selbst betroffen ist.

Code: ● Students > Student 11
Observations Lesson 2, Pos. 7

Das versteht man nur, wenn man selbst betroffen ist.

Code: ● Taking sides and prejudice combined > Defending racial minorities
Observations Lesson 2, Pos. 7

Das versteht man nur, wenn man selbst betroffen ist.

Code: ● Gender > Male
Observations Lesson 2, Pos. 7

Das versteht man nur, wenn man selbst betroffen ist.

Code: ● Purpose of remark > Sharing experience
Observations Lesson 2, Pos. 7

Das versteht man nur, wenn man selbst betroffen ist.

Code: ● Activity level > 5
Observations Lesson 2, Pos. 7

Das versteht man nur, wenn man selbst betroffen ist.

Code: ● Age > 14
Observations Lesson 2, Pos. 7

Das versteht man nur, wenn man selbst betroffen ist.

Code: ● Skin color > Brown
Observations Lesson 2, Pos. 7

Ist es nicht auch rassistisch, dass er (der Interviewte im Film) das Wort nur für seine schwarzen Freunde benutzt?

Code: ● Purpose of remark > Sharing opinions
Observations Lesson 2, Pos. 8

Ist es nicht auch rassistisch, dass er (der Interviewte im Film) das Wort nur für seine schwarzen Freunde benutzt?

Code: ● Emotions > Neutral
Observations Lesson 2, Pos. 8

Ist es nicht auch rassistisch, dass er (der Interviewte im Film) das Wort nur für seine schwarzen Freunde benutzt?

Code: ● Native language apart from Swiss German > Portuguese
Observations Lesson 2, Pos. 8

Ist es nicht auch rassistisch, dass er (der Interviewte im Film) das Wort nur für seine schwarzen Freunde benutzt?

Code: ● Activity level > 3
Observations Lesson 2, Pos. 8

Ist es nicht auch rassistisch, dass er (der Interviewte im Film) das Wort nur für seine schwarzen Freunde benutzt?

Code: ● Students > Student 13
Observations Lesson 2, Pos. 8

Ist es nicht auch rassistisch, dass er (der Interviewte im Film) das Wort nur für seine schwarzen Freunde benutzt?

Code: ● Skin color > White
Observations Lesson 2, Pos. 8

Ist es nicht auch rassistisch, dass er (der Interviewte im Film) das Wort nur für seine schwarzen Freunde benutzt?

Code: ● Taking sides > Neutral
Observations Lesson 2, Pos. 8

Ist es nicht auch rassistisch, dass er (der Interviewte im Film) das Wort nur für seine schwarzen Freunde benutzt?

Code: ● Type of remark > Question

Observations Lesson 2, Pos. 8

Ist es nicht auch rassistisch, dass er (der Interviewte im Film) das Wort nur für seine schwarzen Freunde benutzt?

Code: ● Age > 15

Observations Lesson 2, Pos. 8

Ist es nicht auch rassistisch, dass er (der Interviewte im Film) das Wort nur für seine schwarzen Freunde benutzt?

Code: ● Taking sides and prejudice combined > Neutral towards racial minorities

Observations Lesson 2, Pos. 8

Ist es nicht auch rassistisch, dass er (der Interviewte im Film) das Wort nur für seine schwarzen Freunde benutzt?

Code: ● Gender > Male

Observations Lesson 2, Pos. 8

Ist es nicht auch rassistisch, dass er (der Interviewte im Film) das Wort nur für seine schwarzen Freunde benutzt?

Code: ● Type of remark > Conclusion

Observations Lesson 2, Pos. 8

Ja aber wenn du weiss bist, bist du ja kein N!

Code: ● Purpose of remark > Sharing opinions

Observations Lesson 2, Pos. 9

Ja aber wenn du weiss bist, bist du ja kein N!

Code: ● Activity level > 3

Observations Lesson 2, Pos. 9

Ja aber wenn du weiss bist, bist du ja kein N!

Code: ● Type of remark > Conclusion

Observations Lesson 2, Pos. 9

Ja aber wenn du weiss bist, bist du ja kein N!

Code: ● Emotions > Neutral

Observations Lesson 2, Pos. 9

Ja aber wenn du weiss bist, bist du ja kein N!

Code: ● Native language apart from Swiss German > Spanish

Observations Lesson 2, Pos. 9

Ja aber wenn du weiss bist, bist du ja kein N!

Code: ● Taking sides and prejudice combined > Neutral towards racial minorities

Observations Lesson 2, Pos. 9

Ja aber wenn du weiss bist, bist du ja kein N!

Code: ● Age > 15
Observations Lesson 2, Pos. 9

Ja aber wenn du weiss bist, bist du ja kein N!

Code: ● Taking sides > Neutral
Observations Lesson 2, Pos. 9

Ja aber wenn du weiss bist, bist du ja kein N!

Code: ● Skin color > Brown
Observations Lesson 2, Pos. 9

Ja aber wenn du weiss bist, bist du ja kein N!

Code: ● Students > Student 9
Observations Lesson 2, Pos. 9

Ja aber wenn du weiss bist, bist du ja kein N!

Code: ● Gender > Male
Observations Lesson 2, Pos. 9

Ja, aber es geht doch gerade darum, dass man nicht mehr auf die Hautfarbe achtet.

Code: ● Taking sides and prejudice combined > Defending racial minorities
Observations Lesson 2, Pos. 10

Ja, aber es geht doch gerade darum, dass man nicht mehr auf die Hautfarbe achtet.

Code: ● Purpose of remark > Sharing opinions
Observations Lesson 2, Pos. 10

Ja, aber es geht doch gerade darum, dass man nicht mehr auf die Hautfarbe achtet.

Code: ● Taking sides > Defending minority group
Observations Lesson 2, Pos. 10

Ja, aber es geht doch gerade darum, dass man nicht mehr auf die Hautfarbe achtet.

Code: ● Emotions > Neutral
Observations Lesson 2, Pos. 10

Ja, aber es geht doch gerade darum, dass man nicht mehr auf die Hautfarbe achtet. Wenn er aber nur den schwarzen Freunden so sagt, dann unterscheidet er ja wieder.

Code: ● Type of remark > Statement
Observations Lesson 2, Pos. 10

aber es geht doch gerade darum, dass man nicht mehr auf die Hautfarbe achtet. Wenn er aber nur den schwarzen Freunden so sagt, dann unterscheidet er ja wieder.

Code: ● Skin color > White
Observations Lesson 2, Pos. 10

aber es geht doch gerade darum, dass man nicht mehr auf die Hautfarbe achtet. Wenn er aber nur den schwarzen Freunden so sagt, dann unterscheidet er ja wieder.

Code: ● Native language apart from Swiss German > Croatian

Observations Lesson 2, Pos. 10

aber es geht doch gerade darum, dass man nicht mehr auf die Hautfarbe achtet. Wenn er aber nur den schwarzen Freunden so sagt, dann unterscheidet er ja wieder.

Code: ● Students > Student 7

Observations Lesson 2, Pos. 10

aber es geht doch gerade darum, dass man nicht mehr auf die Hautfarbe achtet. Wenn er aber nur den schwarzen Freunden so sagt, dann unterscheidet er ja wieder.

Code: ● Age > 14

Observations Lesson 2, Pos. 10

aber es geht doch gerade darum, dass man nicht mehr auf die Hautfarbe achtet. Wenn er aber nur den schwarzen Freunden so sagt, dann unterscheidet er ja wieder.

Code: ● Gender > Male

Observations Lesson 2, Pos. 10

aber es geht doch gerade darum, dass man nicht mehr auf die Hautfarbe achtet. Wenn er aber nur den schwarzen Freunden so sagt, dann unterscheidet er ja wieder.

Code: ● Activity level > 5

Observations Lesson 2, Pos. 10

Wenn er aber nur den schwarzen Freunden so sagt, dann unterscheidet er ja wieder.

Code: ● Type of remark > Conclusion

Observations Lesson 2, Pos. 10

Wenn er aber nur den schwarzen Freunden so sagt, dann unterscheidet er ja wieder.

Code: ● Taking sides and prejudice combined > Neutral towards racial minorities

Observations Lesson 2, Pos. 10

Wenn er aber nur den schwarzen Freunden so sagt, dann unterscheidet er ja wieder.

Code: ● Purpose of remark > Sharing opinions

Observations Lesson 2, Pos. 10

Wenn er aber nur den schwarzen Freunden so sagt, dann unterscheidet er ja wieder.

Code: ● Emotions > Neutral

Observations Lesson 2, Pos. 10

Wenn er aber nur den schwarzen Freunden so sagt, dann unterscheidet er ja wieder.

Code: ● Taking sides > Neutral

Observations Lesson 2, Pos. 10

Ja genau.

Code: ● Type of remark > Statement

Observations Lesson 2, Pos. 11

Ja genau.

Code: ● Age > 15
Observations Lesson 2, Pos. 11

Ja genau.

Code: ● Students > Student 13
Observations Lesson 2, Pos. 11

Ja genau.

Code: ● Emotions > Neutral
Observations Lesson 2, Pos. 11

Ja genau.

Code: ● Activity level > 3
Observations Lesson 2, Pos. 11

Ja genau.

Code: ● Taking sides and prejudice combined > Neutral towards racial minorities
Observations Lesson 2, Pos. 11

Ja genau.

Code: ● Gender > Male
Observations Lesson 2, Pos. 11

Ja genau.

Code: ● Purpose of remark > Sharing opinions
Observations Lesson 2, Pos. 11

Ja genau.

Code: ● Skin color > White
Observations Lesson 2, Pos. 11

Ja genau.

Code: ● Taking sides > Neutral
Observations Lesson 2, Pos. 11

Ja genau.

Code: ● Native language apart from Swiss German > Portuguese
Observations Lesson 2, Pos. 11

Ich sag's Ihnen, diese Frau macht mich so aggressiv!

Code: ● Taking sides > Defending minority group
Observations Lesson 2, Pos. 14

Ich sag's Ihnen, diese Frau macht mich so aggressiv!

Code: ● Activity level > 4
Observations Lesson 2, Pos. 14

Ich sag's Ihnen, diese Frau macht mich so aggressiv!

Code: ● Type of remark > Statement
Observations Lesson 2, Pos. 14

Ich sag's Ihnen, diese Frau macht mich so aggressiv!

Code: ● Taking sides and prejudice combined > Defending racial minorities
Observations Lesson 2, Pos. 14

Ich sag's Ihnen, diese Frau macht mich so aggressiv!

Code: ● Age > 14
Observations Lesson 2, Pos. 14

Ich sag's Ihnen, diese Frau macht mich so aggressiv!

Code: ● Students > Student 12
Observations Lesson 2, Pos. 14

Ich sag's Ihnen, diese Frau macht mich so aggressiv!

Code: ● Gender > Male
Observations Lesson 2, Pos. 14

Ich sag's Ihnen, diese Frau macht mich so aggressiv!

Code: ● Skin color > White
Observations Lesson 2, Pos. 14

Ich sag's Ihnen, diese Frau macht mich so aggressiv!

Code: ● Native language apart from Swiss German > Albanian
Observations Lesson 2, Pos. 14

Ich sag's Ihnen, diese Frau macht mich so aggressiv!

Code: ● Emotions > Angry
Observations Lesson 2, Pos. 14

Ich sag's Ihnen, diese Frau macht mich so aggressiv!

Code: ● Purpose of remark > Sharing emotions
Observations Lesson 2, Pos. 14

Ich hätte sie kaputtgeschlagen.

Code: ● Students > Student 13
Observations Lesson 2, Pos. 16

Ich hätte sie kaputtgeschlagen.

Code: ● Purpose of remark > Sharing emotions
Observations Lesson 2, Pos. 16

Ich hätte sie kaputtgeschlagen.

Code: ● Emotions > Angry
Observations Lesson 2, Pos. 16

Ich hätte sie kaputtgeschlagen.

Code: ● Age > 15
Observations Lesson 2, Pos. 16

Ich hätte sie kaputtgeschlagen.

Code: ● Skin color > White
Observations Lesson 2, Pos. 16

Ich hätte sie kaputtgeschlagen.

Code: ● Activity level > 3
Observations Lesson 2, Pos. 16

Ich hätte sie kaputtgeschlagen.

Code: ● Taking sides > Defending minority group
Observations Lesson 2, Pos. 16

Ich hätte sie kaputtgeschlagen.

Code: ● Gender > Male
Observations Lesson 2, Pos. 16

Ich hätte sie kaputtgeschlagen.

Code: ● Purpose of remark > Provoking
Observations Lesson 2, Pos. 16

Ich hätte sie kaputtgeschlagen.

Code: ● Native language apart from Swiss German > Portuguese
Observations Lesson 2, Pos. 16

Ich hätte sie kaputtgeschlagen.

Code: ● Taking sides and prejudice combined > Defending racial minorities
Observations Lesson 2, Pos. 16

Ich hätte sie kaputtgeschlagen.

Code: ● Type of remark > Statement
Observations Lesson 2, Pos. 16

Sie hat das Gefühl, nur weil sie weiss ist, dass sie was Besseres ist.

Code: ● Skin color > White
Observations Lesson 2, Pos. 18

Sie hat das Gefühl, nur weil sie weiss ist, dass sie was Besseres ist.

Code: ● Age > 14
Observations Lesson 2, Pos. 18

Sie hat das Gefühl, nur weil sie weiss ist, dass sie was Besseres ist.

Code: ● Activity level > 2
Observations Lesson 2, Pos. 18

Sie hat das Gefühl, nur weil sie weiss ist, dass sie was Besseres ist.

Code: ● Taking sides and prejudice combined > Defending racial minorities
Observations Lesson 2, Pos. 18

Sie hat das Gefühl, nur weil sie weiss ist, dass sie was Besseres ist.

Code: ● Students > Student 10
Observations Lesson 2, Pos. 18

Sie hat das Gefühl, nur weil sie weiss ist, dass sie was Besseres ist.

Code: ● Emotions > Angry
Observations Lesson 2, Pos. 18

Sie hat das Gefühl, nur weil sie weiss ist, dass sie was Besseres ist.

Code: ● Type of remark > Conclusion
Observations Lesson 2, Pos. 18

Sie hat das Gefühl, nur weil sie weiss ist, dass sie was Besseres ist.

Code: ● Gender > Male
Observations Lesson 2, Pos. 18

Sie hat das Gefühl, nur weil sie weiss ist, dass sie was Besseres ist.

Code: ● Taking sides > Defending minority group
Observations Lesson 2, Pos. 18

Sie hat das Gefühl, nur weil sie weiss ist, dass sie was Besseres ist.

Code: ● Purpose of remark > Sharing opinions
Observations Lesson 2, Pos. 18

Sie hat das Gefühl, nur weil sie weiss ist, dass sie was Besseres ist.

Code: ● Native language apart from Swiss German > Thai
Observations Lesson 2, Pos. 18

Alle Menschen sind gleich, egal welche Hautfarbe sie haben.

Code: ● Skin color > White
Observations Lesson 2, Pos. 20

Alle Menschen sind gleich, egal welche Hautfarbe sie haben.

Code: ● Emotions > Happy
Observations Lesson 2, Pos. 20

Alle Menschen sind gleich, egal welche Hautfarbe sie haben.

Code: ● Age > 14
Observations Lesson 2, Pos. 20

Alle Menschen sind gleich, egal welche Hautfarbe sie haben.

Code: ● Taking sides and prejudice combined > Defending racial minorities
Observations Lesson 2, Pos. 20

Alle Menschen sind gleich, egal welche Hautfarbe sie haben.

Code: ● Native language apart from Swiss German > Albanian
Observations Lesson 2, Pos. 20

Alle Menschen sind gleich, egal welche Hautfarbe sie haben.

Code: ● Purpose of remark > Sharing opinions
Observations Lesson 2, Pos. 20

Alle Menschen sind gleich, egal welche Hautfarbe sie haben.

Code: ● Gender > Female
Observations Lesson 2, Pos. 20

Alle Menschen sind gleich, egal welche Hautfarbe sie haben.

Code: ● Students > Student 5
Observations Lesson 2, Pos. 20

Alle Menschen sind gleich, egal welche Hautfarbe sie haben.

Code: ● Activity level > 1
Observations Lesson 2, Pos. 20

Alle Menschen sind gleich, egal welche Hautfarbe sie haben.

Code: ● Type of remark > Statement
Observations Lesson 2, Pos. 20

Alle Menschen sind gleich, egal welche Hautfarbe sie haben.

Code: ● Taking sides > Defending minority group
Observations Lesson 2, Pos. 20

Ja, aber das ist auch nicht normal.

Code: ● Activity level > 2
Observations Lesson 2, Pos. 22

Ja, aber das ist auch nicht normal.

Code: ● Purpose of remark > Sharing opinions
Observations Lesson 2, Pos. 22

Ja, aber das ist auch nicht normal.

Code: ● Purpose of remark > Provoking
Observations Lesson 2, Pos. 22

Ja, aber das ist auch nicht normal.

Code: ● Emotions > Mocking
Observations Lesson 2, Pos. 22

Ja, aber das ist auch nicht normal.

Code: ● Taking sides and prejudice combined > Opposing sexual minorities
Observations Lesson 2, Pos. 22

Ja, aber das ist auch nicht normal.

Code: ● Native language apart from Swiss German > Albanian
Observations Lesson 2, Pos. 22

Ja, aber das ist auch nicht normal.

Code: ● Students > Student 6
Observations Lesson 2, Pos. 22

Ja, aber das ist auch nicht normal.

Code: ● Skin color > White
Observations Lesson 2, Pos. 22

Ja, aber das ist auch nicht normal.

Code: ● Gender > Male
Observations Lesson 2, Pos. 22

Ja, aber das ist auch nicht normal.

Code: ● Type of remark > Side remark
Observations Lesson 2, Pos. 22

Ja, aber das ist auch nicht normal.

Code: ● Age > 14
Observations Lesson 2, Pos. 22

Ja, aber das ist auch nicht normal.

Code: ● Taking sides > Opposing minority group
Observations Lesson 2, Pos. 22

(Die Klasse lacht und klatscht.)

Code: ● Native language apart from Swiss German > Albanian
Observations Lesson 2, Pos. 24

(Die Klasse lacht und klatscht.)

Code: ● Purpose of remark > Sharing emotions
Observations Lesson 2, Pos. 24

(Die Klasse lacht und klatscht.)

Code: ● Gender > Female
Observations Lesson 2, Pos. 24

(Die Klasse lacht und klatscht.)

Code: ● Students > Student 10
Observations Lesson 2, Pos. 24

(Die Klasse lacht und klatscht.)

Code: ● Native language apart from Swiss German > Portuguese
Observations Lesson 2, Pos. 24

(Die Klasse lacht und klatscht.)

Code: ● Gender > Male
Observations Lesson 2, Pos. 24

(Die Klasse lacht und klatscht.)

Code: ● Native language apart from Swiss German > None
Observations Lesson 2, Pos. 24

(Die Klasse lacht und klatscht.)

Code: ● Native language apart from Swiss German > Thai
Observations Lesson 2, Pos. 24

(Die Klasse lacht und klatscht.)

Code: ● Native language apart from Swiss German > Croatian
Observations Lesson 2, Pos. 24

(Die Klasse lacht und klatscht.)

Code: ● Taking sides > Defending minority group
Observations Lesson 2, Pos. 24

(Die Klasse lacht und klatscht.)

Code: ● Activity level > 3
Observations Lesson 2, Pos. 24

(Die Klasse lacht und klatscht.)

Code: ● Activity level > 4
Observations Lesson 2, Pos. 24

(Die Klasse lacht und klatscht.)

Code: ● Native language apart from Swiss German > Spanish
Observations Lesson 2, Pos. 24

(Die Klasse lacht und klatscht.)

Code: ● Students > Student 1
Observations Lesson 2, Pos. 24

(Die Klasse lacht und klatscht.)

Code: ● Skin color > Black
Observations Lesson 2, Pos. 24

(Die Klasse lacht und klatscht.)

Code: ● Students > Student 2
Observations Lesson 2, Pos. 24

(Die Klasse lacht und klatscht.)

Code: ● Activity level > 5
Observations Lesson 2, Pos. 24

(Die Klasse lacht und klatscht.)

Code: ● Students > Student 13
Observations Lesson 2, Pos. 24

(Die Klasse lacht und klatscht.)

Code: ● Students > Student 3
Observations Lesson 2, Pos. 24

(Die Klasse lacht und klatscht.)

Code: ● Emotions > Happy
Observations Lesson 2, Pos. 24

(Die Klasse lacht und klatscht.)

Code: ● Students > Student 9
Observations Lesson 2, Pos. 24

(Die Klasse lacht und klatscht.)

Code: ● Activity level > 1
Observations Lesson 2, Pos. 24

(Die Klasse lacht und klatscht.)

Code: ● Students > Student 4
Observations Lesson 2, Pos. 24

(Die Klasse lacht und klatscht.)

Code: ● Students > Student 12
Observations Lesson 2, Pos. 24

(Die Klasse lacht und klatscht.)

Code: ● Students > Student 5
Observations Lesson 2, Pos. 24

(Die Klasse lacht und klatscht.)

Code: ● Skin color > White
Observations Lesson 2, Pos. 24

(Die Klasse lacht und klatscht.)

Code: ● Age > 15
Observations Lesson 2, Pos. 24

(Die Klasse lacht und klatscht.)

Code: ● Students > Student 8
Observations Lesson 2, Pos. 24

(Die Klasse lacht und klatscht.)

Code: ● Age > 14
Observations Lesson 2, Pos. 24

(Die Klasse lacht und klatscht.)

Code: ● Emotions > Satisfied
Observations Lesson 2, Pos. 24

(Die Klasse lacht und klatscht.)

Code: ● Skin color > Brown
Observations Lesson 2, Pos. 24

(Die Klasse lacht und klatscht.)

Code: ● Students > Student 11
Observations Lesson 2, Pos. 24

(Die Klasse lacht und klatscht.)

Code: ● Students > Student 6
Observations Lesson 2, Pos. 24

(Die Klasse lacht und klatscht.)

Code: ● Taking sides and prejudice combined > Defending racial minorities
Observations Lesson 2, Pos. 24

(Die Klasse lacht und klatscht.)

Code: ● Activity level > 2
Observations Lesson 2, Pos. 24

(Die Klasse lacht und klatscht.)

Code: ● Students > Student 7
Observations Lesson 2, Pos. 24

So verdient.

Code: ● Students > Student 7
Observations Lesson 2, Pos. 25

So verdient.

Code: ● Age > 14
Observations Lesson 2, Pos. 25

So verdient.

Code: ● Taking sides and prejudice combined > Defending racial minorities
Observations Lesson 2, Pos. 25

So verdient.

Code: ● Emotions > Satisfied
Observations Lesson 2, Pos. 25

So verdient.

Code: ● Type of remark > Side remark
Observations Lesson 2, Pos. 25

So verdient.

Code: ● Skin color > White
Observations Lesson 2, Pos. 25

So verdient.

Code: ● Activity level > 5
Observations Lesson 2, Pos. 25

So verdient.

Code: ● Taking sides > Defending minority group
Observations Lesson 2, Pos. 25

So verdient.

Code: ● Native language apart from Swiss German > Croatian
Observations Lesson 2, Pos. 25

So verdient.

Code: ● Gender > Male
Observations Lesson 2, Pos. 25

So verdient.

Code: ● Purpose of remark > Sharing emotions
Observations Lesson 2, Pos. 25

Karma.

Code: ● Students > Student 10
Observations Lesson 2, Pos. 27

Karma.

Code: ● Purpose of remark > Sharing opinions
Observations Lesson 2, Pos. 27

Karma.

Code: ● Skin color > White
Observations Lesson 2, Pos. 27

Karma.

Code: ● Gender > Male
Observations Lesson 2, Pos. 27

Karma.

Code: ● Type of remark > Side remark
Observations Lesson 2, Pos. 27

Karma.

Code: ● Native language apart from Swiss German > Thai
Observations Lesson 2, Pos. 27

Karma.

Code: ● Taking sides and prejudice combined > Defending racial minorities
Observations Lesson 2, Pos. 27

Karma.

Code: ● Activity level > 2
Observations Lesson 2, Pos. 27

Karma.

Code: ● Age > 14
Observations Lesson 2, Pos. 27

Karma.

Code: ● Taking sides > Defending minority group
Observations Lesson 2, Pos. 27

Geschieht ihr so recht.

Code: ● Taking sides > Defending minority group
Observations Lesson 2, Pos. 28

Geschieht ihr so recht.

Code: ● Emotions > Satisfied
Observations Lesson 2, Pos. 28

Geschieht ihr so recht.

Code: ● Students > Student 5
Observations Lesson 2, Pos. 28

Geschieht ihr so recht.

Code: ● Gender > Female
Observations Lesson 2, Pos. 28

Geschieht ihr so recht.

Code: ● Skin color > White
Observations Lesson 2, Pos. 28

Geschieht ihr so recht.

Code: ● Purpose of remark > Sharing opinions
Observations Lesson 2, Pos. 28

Geschieht ihr so recht.

Code: ● Type of remark > Side remark
Observations Lesson 2, Pos. 28

Geschieht ihr so recht.

Code: ● Age > 14
Observations Lesson 2, Pos. 28

Geschieht ihr so recht.

Code: ● Taking sides and prejudice combined > Defending racial minorities
Observations Lesson 2, Pos. 28

Geschieht ihr so recht.

Code: ● Activity level > 1
Observations Lesson 2, Pos. 28

Geschieht ihr so recht.

Code: ● Native language apart from Swiss German > Albanian
Observations Lesson 2, Pos. 28

Das war jetzt richtig satisfying.

Code: ● Students > Student 11
Observations Lesson 2, Pos. 29

Das war jetzt richtig satisfying.

Code: ● Gender > Male
Observations Lesson 2, Pos. 29

Das war jetzt richtig satisfying.

Code: ● Activity level > 5
Observations Lesson 2, Pos. 29

Das war jetzt richtig satisfying.

Code: ● Native language apart from Swiss German > Spanish
Observations Lesson 2, Pos. 29

Das war jetzt richtig satisfying.

Code: ● Age > 14
Observations Lesson 2, Pos. 29

Das war jetzt richtig satisfying.

Code: ● Taking sides and prejudice combined > Defending racial minorities
Observations Lesson 2, Pos. 29

Das war jetzt richtig satisfying.

Code: ● Taking sides > Defending minority group
Observations Lesson 2, Pos. 29

Das war jetzt richtig satisfying.

Code: ● Skin color > Brown
Observations Lesson 2, Pos. 29

Das war jetzt richtig satisfying.

Code: ● Emotions > Satisfied
Observations Lesson 2, Pos. 29

Das war jetzt richtig satisfying.

Code: ● Purpose of remark > Sharing emotions
Observations Lesson 2, Pos. 29

Voll einfach, Mädchen – Jungs.

Code: ● Taking sides and prejudice combined > Neutral towards other minorities
Observations Lesson 2, Pos. 32

Voll einfach, Mädchen – Jungs.

Code: ● Type of remark > Conclusion
Observations Lesson 2, Pos. 32

Voll einfach, Mädchen – Jungs.

Code: ● Taking sides > Neutral
Observations Lesson 2, Pos. 32

Voll einfach, Mädchen – Jungs.

Code: ● Students > Student 10
Observations Lesson 2, Pos. 32

Voll einfach, Mädchen – Jungs.

Code: ● Native language apart from Swiss German > Thai
Observations Lesson 2, Pos. 32

Voll einfach, Mädchen – Jungs.

Code: ● Activity level > 2
Observations Lesson 2, Pos. 32

Voll einfach, Mädchen – Jungs.

Code: ● Purpose of remark > Sharing opinions
Observations Lesson 2, Pos. 32

Voll einfach, Mädchen – Jungs.

Code: ● Age > 14
Observations Lesson 2, Pos. 32

Voll einfach, Mädchen – Jungs.

Code: ● Skin color > White
Observations Lesson 2, Pos. 32

Voll einfach, Mädchen – Jungs.

Code: ● Emotions > Neutral
Observations Lesson 2, Pos. 32

Voll einfach, Mädchen – Jungs.

Code: ● Gender > Male
Observations Lesson 2, Pos. 32

Hier sind die richtigen Männer, dort sind die Bubis.

Code: ● Purpose of remark > Provoking
Observations Lesson 2, Pos. 34

Hier sind die richtigen Männer, dort sind die Bubis.

Code: ● Purpose of remark > Seeking attention
Observations Lesson 2, Pos. 34

Hier sind die richtigen Männer, dort sind die Bubis.

Code: ● Taking sides and prejudice combined > Opposing other minorities
Observations Lesson 2, Pos. 34

Hier sind die richtigen Männer, dort sind die Bubis.

Code: ● Activity level > 3
Observations Lesson 2, Pos. 34

Hier sind die richtigen Männer, dort sind die Bubis.

Code: ● Type of remark > Side remark
Observations Lesson 2, Pos. 34

Hier sind die richtigen Männer, dort sind die Bubis.

Code: ● Taking sides > Opposing minority group
Observations Lesson 2, Pos. 34

Hier sind die richtigen Männer, dort sind die Bubis.

Code: ● Native language apart from Swiss German > Portuguese
Observations Lesson 2, Pos. 34

Hier sind die richtigen Männer, dort sind die Bubis.

Code: ● Gender > Male
Observations Lesson 2, Pos. 34

Hier sind die richtigen Männer, dort sind die Bubis.

Code: ● Students > Student 13
Observations Lesson 2, Pos. 34

Hier sind die richtigen Männer, dort sind die Bubis.

Code: ● Age > 15
Observations Lesson 2, Pos. 34

Hier sind die richtigen Männer, dort sind die Bubis.

Code: ● Emotions > Mocking
Observations Lesson 2, Pos. 34

Hier sind die richtigen Männer, dort sind die Bubis.

Code: ● Skin color > White
Observations Lesson 2, Pos. 34

Das merkt man bei dir gar nicht.

Code: ● Activity level > 5
Observations Lesson 2, Pos. 35

Das merkt man bei dir gar nicht.

Code: ● Age > 14
Observations Lesson 2, Pos. 35

Das merkt man bei dir gar nicht.

Code: ● Type of remark > Side remark
Observations Lesson 2, Pos. 35

Das merkt man bei dir gar nicht.

Code: ● Gender > Female
Observations Lesson 2, Pos. 35

Das merkt man bei dir gar nicht.

Code: ● Taking sides and prejudice combined > Neutral towards other minorities
Observations Lesson 2, Pos. 35

Das merkt man bei dir gar nicht.

Code: ● Taking sides > Neutral
Observations Lesson 2, Pos. 35

Das merkt man bei dir gar nicht.

Code: ● Skin color > White
Observations Lesson 2, Pos. 35

Das merkt man bei dir gar nicht.

Code: ● Emotions > Mocking
Observations Lesson 2, Pos. 35

Das merkt man bei dir gar nicht.

Code: ● Students > Student 1
Observations Lesson 2, Pos. 35

Das merkt man bei dir gar nicht.

Code: ● Native language apart from Swiss German > Albanian
Observations Lesson 2, Pos. 35

Das merkt man bei dir gar nicht.

Code: ● Purpose of remark > Provoking
Observations Lesson 2, Pos. 35

Oh mein Gott. Das ist jetzt aber rassistisch von Ihnen.

Code: ● Taking sides > Defending minority group
Observations Lesson 2, Pos. 37

Oh mein Gott. Das ist jetzt aber rassistisch von Ihnen.

Code: ● Age > 15
Observations Lesson 2, Pos. 37

Oh mein Gott. Das ist jetzt aber rassistisch von Ihnen.

Code: ● Students > Student 4
Observations Lesson 2, Pos. 37

Oh mein Gott. Das ist jetzt aber rassistisch von Ihnen.

Code: ● Taking sides and prejudice combined > Defending racial minorities
Observations Lesson 2, Pos. 37

Oh mein Gott. Das ist jetzt aber rassistisch von Ihnen.

Code: ● Emotions > Disgusted
Observations Lesson 2, Pos. 37

Oh mein Gott. Das ist jetzt aber rassistisch von Ihnen.

Code: ● Skin color > Black
Observations Lesson 2, Pos. 37

Oh mein Gott. Das ist jetzt aber rassistisch von Ihnen.

Code: ● Activity level > 2
Observations Lesson 2, Pos. 37

Oh mein Gott. Das ist jetzt aber rassistisch von Ihnen.

Code: ● Gender > Female
Observations Lesson 2, Pos. 37

Oh mein Gott. Das ist jetzt aber rassistisch von Ihnen.

Code: ● Purpose of remark > Sharing emotions
Observations Lesson 2, Pos. 37

Oh mein Gott. Das ist jetzt aber rassistisch von Ihnen.

Code: ● Native language apart from Swiss German > None
Observations Lesson 2, Pos. 37

Oh mein Gott. Das ist jetzt aber rassistisch von Ihnen.

Code: ● Type of remark > Statement
Observations Lesson 2, Pos. 37

Stimmt, das können Sie wirklich nicht tun.

Code: ● Students > Student 8
Observations Lesson 2, Pos. 38

Stimmt, das können Sie wirklich nicht tun.

Code: ● Gender > Male
Observations Lesson 2, Pos. 38

Stimmt, das können Sie wirklich nicht tun.

Code: ● Taking sides and prejudice combined > Defending racial minorities
Observations Lesson 2, Pos. 38

Stimmt, das können Sie wirklich nicht tun.

Code: ● Purpose of remark > Sharing opinions
Observations Lesson 2, Pos. 38

Stimmt, das können Sie wirklich nicht tun.

Code: ● Activity level > 1
Observations Lesson 2, Pos. 38

Stimmt, das können Sie wirklich nicht tun.

Code: ● Skin color > White
Observations Lesson 2, Pos. 38

Stimmt, das können Sie wirklich nicht tun.

Code: ● Taking sides > Defending minority group
Observations Lesson 2, Pos. 38

Stimmt, das können Sie wirklich nicht tun.

Code: ● Age > 15
Observations Lesson 2, Pos. 38

Stimmt, das können Sie wirklich nicht tun.

Code: ● Native language apart from Swiss German > Albanian
Observations Lesson 2, Pos. 38

Stimmt, das können Sie wirklich nicht tun.

Code: ● Type of remark > Statement
Observations Lesson 2, Pos. 38

Stimmt, das können Sie wirklich nicht tun.

Code: ● Emotions > Disgusted
Observations Lesson 2, Pos. 38

Er macht nur das, was sonst alle denken.

Code: ● Emotions > Affected
Observations Lesson 2, Pos. 39

Er macht nur das, was sonst alle denken.

Code: ● Activity level > 3
Observations Lesson 2, Pos. 39

Er macht nur das, was sonst alle denken.

Code: ● Native language apart from Swiss German > Spanish
Observations Lesson 2, Pos. 39

Er macht nur das, was sonst alle denken.

Code: ● Type of remark > Conclusion
Observations Lesson 2, Pos. 39

Er macht nur das, was sonst alle denken.

Code: ● Taking sides and prejudice combined > Neutral towards racial minorities
Observations Lesson 2, Pos. 39

Er macht nur das, was sonst alle denken.

Code: ● Emotions > Angry
Observations Lesson 2, Pos. 39

Er macht nur das, was sonst alle denken.

Code: ● Skin color > Brown
Observations Lesson 2, Pos. 39

Er macht nur das, was sonst alle denken.

Code: ● Students > Student 9
Observations Lesson 2, Pos. 39

Er macht nur das, was sonst alle denken.

Code: ● Age > 15
Observations Lesson 2, Pos. 39

Er macht nur das, was sonst alle denken.

Code: ● Gender > Male
Observations Lesson 2, Pos. 39

Er macht nur das, was sonst alle denken.

Code: ● Purpose of remark > Sharing experience
Observations Lesson 2, Pos. 39

Er macht nur das, was sonst alle denken.

Code: ● Purpose of remark > Sharing opinions
Observations Lesson 2, Pos. 39

Er macht nur das, was sonst alle denken.

Code: ● Taking sides > Neutral
Observations Lesson 2, Pos. 39

Stimmt halt echt. Alle teilen uns so ein, nur niemand sagt es direkt.

Code: ● Taking sides and prejudice combined > Defending racial minorities
Observations Lesson 2, Pos. 40

Stimmt halt echt. Alle teilen uns so ein, nur niemand sagt es direkt.

Code: ● Purpose of remark > Sharing opinions
Observations Lesson 2, Pos. 40

Stimmt halt echt. Alle teilen uns so ein, nur niemand sagt es direkt.

Code: ● Age > 14
Observations Lesson 2, Pos. 40

Stimmt halt echt. Alle teilen uns so ein, nur niemand sagt es direkt.

Code: ● Emotions > Affected
Observations Lesson 2, Pos. 40

Stimmt halt echt. Alle teilen uns so ein, nur niemand sagt es direkt.

Code: ● Type of remark > Statement
Observations Lesson 2, Pos. 40

Stimmt halt echt. Alle teilen uns so ein, nur niemand sagt es direkt.

Code: ● Skin color > Brown
Observations Lesson 2, Pos. 40

Stimmt halt echt. Alle teilen uns so ein, nur niemand sagt es direkt.

Code: ● Gender > Male
Observations Lesson 2, Pos. 40

Stimmt halt echt. Alle teilen uns so ein, nur niemand sagt es direkt.

Code: ● Purpose of remark > Sharing experience
Observations Lesson 2, Pos. 40

Stimmt halt echt. Alle teilen uns so ein, nur niemand sagt es direkt.

Code: ● Taking sides > Defending minority group
Observations Lesson 2, Pos. 40

Stimmt halt echt. Alle teilen uns so ein, nur niemand sagt es direkt.

Code: ● Students > Student 11
Observations Lesson 2, Pos. 40

Stimmt halt echt. Alle teilen uns so ein, nur niemand sagt es direkt.

Code: ● Emotions > Angry
Observations Lesson 2, Pos. 40

Stimmt halt echt. Alle teilen uns so ein, nur niemand sagt es direkt.

Code: ● Native language apart from Swiss German > Spanish
Observations Lesson 2, Pos. 40

Stimmt halt echt. Alle teilen uns so ein, nur niemand sagt es direkt.

Code: ● Activity level > 5
Observations Lesson 2, Pos. 40

Können wir wieder zurück, diese Aufteilung macht mir fast weh.

Code: ● Native language apart from Swiss German > Albanian
Observations Lesson 2, Pos. 41

Können wir wieder zurück, diese Aufteilung macht mir fast weh.

Code: ● Students > Student 5
Observations Lesson 2, Pos. 41

Können wir wieder zurück, diese Aufteilung macht mir fast weh.

Code: ● Type of remark > Statement
Observations Lesson 2, Pos. 41

Können wir wieder zurück, diese Aufteilung macht mir fast weh.

Code: ● Purpose of remark > Sharing emotions
Observations Lesson 2, Pos. 41

Können wir wieder zurück, diese Aufteilung macht mir fast weh.

Code: ● Gender > Female
Observations Lesson 2, Pos. 41

Können wir wieder zurück, diese Aufteilung macht mir fast weh.

Code: ● Taking sides and prejudice combined > Defending racial minorities
Observations Lesson 2, Pos. 41

Können wir wieder zurück, diese Aufteilung macht mir fast weh.

Code: ● Activity level > 1
Observations Lesson 2, Pos. 41

Können wir wieder zurück, diese Aufteilung macht mir fast weh.

Code: ● Skin color > White
Observations Lesson 2, Pos. 41

Können wir wieder zurück, diese Aufteilung macht mir fast weh.

Code: ● Emotions > Sad
Observations Lesson 2, Pos. 41

Können wir wieder zurück, diese Aufteilung macht mir fast weh.

Code: ● Type of remark > Question
Observations Lesson 2, Pos. 41

Können wir wieder zurück, diese Aufteilung macht mir fast weh.

Code: ● Taking sides > Defending minority group
Observations Lesson 2, Pos. 41

Können wir wieder zurück, diese Aufteilung macht mir fast weh.

Code: ● Age > 14
Observations Lesson 2, Pos. 41

Ja ich finds auch nicht nice.

Code: ● Taking sides > Defending minority group
Observations Lesson 2, Pos. 42

Ja ich finds auch nicht nice.

Code: ● Students > Student 7
Observations Lesson 2, Pos. 42

Ja ich finds auch nicht nice.

Code: ● Type of remark > Statement
Observations Lesson 2, Pos. 42

Ja ich finds auch nicht nice.

Code: ● Purpose of remark > Sharing emotions
Observations Lesson 2, Pos. 42

Ja ich finds auch nicht nice.

Code: ● Native language apart from Swiss German > Croatian
Observations Lesson 2, Pos. 42

Ja ich finds auch nicht nice.

Code: ● Gender > Male
Observations Lesson 2, Pos. 42

Ja ich finds auch nicht nice.

Code: ● Skin color > White
Observations Lesson 2, Pos. 42

Ja ich finds auch nicht nice.

Code: ● Taking sides and prejudice combined > Defending racial minorities
Observations Lesson 2, Pos. 42

Ja ich finds auch nicht nice.

Code: ● Age > 14
Observations Lesson 2, Pos. 42

Ja ich finds auch nicht nice.

Code: ● Emotions > Sad
Observations Lesson 2, Pos. 42

Ja ich finds auch nicht nice.

Code: ● Activity level > 5
Observations Lesson 2, Pos. 42

(Klasse lacht)

Code: ● Students > Student 5
Observations Lesson 3, Pos. 4

(Klasse lacht)

Code: ● Students > Student 10
Observations Lesson 3, Pos. 4

(Klasse lacht)

Code: ● Activity level > 5
Observations Lesson 3, Pos. 4

(Klasse lacht)

Code: ● Taking sides and prejudice combined > Opposing sexual minorities
Observations Lesson 3, Pos. 4

(Klasse lacht)

Code: ● Students > Student 8
Observations Lesson 3, Pos. 4

(Klasse lacht)

Code: ● Skin color > White
Observations Lesson 3, Pos. 4

(Klasse lacht)

Code: ● Students > Student 11
Observations Lesson 3, Pos. 4

(Klasse lacht)

Code: ● Students > Student 4
Observations Lesson 3, Pos. 4

(Klasse lacht)

Code: ● Skin color > Brown
Observations Lesson 3, Pos. 4

(Klasse lacht)

Code: ● Students > Student 12
Observations Lesson 3, Pos. 4

(Klasse lacht)

Code: ● Activity level > 4
Observations Lesson 3, Pos. 4

(Klasse lacht)

Code: ● Students > Student 3
Observations Lesson 3, Pos. 4

(Klasse lacht)

Code: ● Gender > Male
Observations Lesson 3, Pos. 4

(Klasse lacht)

Code: ● Students > Student 13
Observations Lesson 3, Pos. 4

(Klasse lacht)

Code: ● Students > Student 2
Observations Lesson 3, Pos. 4

(Klasse lacht)

Code: ● Skin color > Black
Observations Lesson 3, Pos. 4

(Klasse lacht)

Code: ● Students > Student 1
Observations Lesson 3, Pos. 4

(Klasse lacht)

Code: ● Age > 14
Observations Lesson 3, Pos. 4

(Klasse lacht)

Code: ● Native language apart from Swiss German > Spanish
Observations Lesson 3, Pos. 4

(Klasse lacht)

Code: ● Age > 15
Observations Lesson 3, Pos. 4

(Klasse lacht)

Code: ● Activity level > 3
Observations Lesson 3, Pos. 4

(Klasse lacht)

Code: ● Students > Student 6
Observations Lesson 3, Pos. 4

(Klasse lacht)

Code: ● Students > Student 7
Observations Lesson 3, Pos. 4

(Klasse lacht)

Code: ● Native language apart from Swiss German > Croatian
Observations Lesson 3, Pos. 4

(Klasse lacht)

Code: ● Students > Student 9
Observations Lesson 3, Pos. 4

(Klasse lacht)

Code: ● Activity level > 2
Observations Lesson 3, Pos. 4

(Klasse lacht)

Code: ● Native language apart from Swiss German > Thai
Observations Lesson 3, Pos. 4

(Klasse lacht)

Code: ● Native language apart from Swiss German > Portuguese
Observations Lesson 3, Pos. 4

(Klasse lacht)

Code: ● Native language apart from Swiss German > Albanian
Observations Lesson 3, Pos. 4

(Klasse lacht)

Code: ● Gender > Female
Observations Lesson 3, Pos. 4

(Klasse lacht)

Code: ● Taking sides > Opposing minority group
Observations Lesson 3, Pos. 4

(Klasse lacht)

Code: ● Emotions > Mocking
Observations Lesson 3, Pos. 4

(Klasse lacht)

Code: ● Activity level > 1
Observations Lesson 3, Pos. 4

(Klasse lacht)

Code: ● Native language apart from Swiss German > None
Observations Lesson 3, Pos. 4

Die sehen auch schon richtig schwul aus.

Code: ● Type of remark > Side remark
Observations Lesson 3, Pos. 5

Die sehen auch schon richtig schwul aus.

Code: ● Taking sides > Opposing minority group
Observations Lesson 3, Pos. 5

Die sehen auch schon richtig schwul aus.

Code: ● Activity level > 2
Observations Lesson 3, Pos. 5

Die sehen auch schon richtig schwul aus.

Code: ● Purpose of remark > Seeking attention
Observations Lesson 3, Pos. 5

Die sehen auch schon richtig schwul aus.

Code: ● Purpose of remark > Provoking
Observations Lesson 3, Pos. 5

Die sehen auch schon richtig schwul aus.

Code: ● Gender > Male
Observations Lesson 3, Pos. 5

Die sehen auch schon richtig schwul aus.

Code: ● Skin color > White
Observations Lesson 3, Pos. 5

Die sehen auch schon richtig schwul aus.

Code: ● Taking sides and prejudice combined > Opposing sexual minorities
Observations Lesson 3, Pos. 5

Die sehen auch schon richtig schwul aus.

Code: ● Native language apart from Swiss German > Albanian
Observations Lesson 3, Pos. 5

Die sehen auch schon richtig schwul aus.

Code: ● Age > 14
Observations Lesson 3, Pos. 5

Die sehen auch schon richtig schwul aus.

Code: ● Emotions > Disgusted
Observations Lesson 3, Pos. 5

Die sehen auch schon richtig schwul aus.

Code: ● Students > Student 6
Observations Lesson 3, Pos. 5

Die sehen auch schon richtig schwul aus.

Code: ● Emotions > Mocking
Observations Lesson 3, Pos. 5

Sehen Sie nicht, wie die aussehen? So farbig.

Code: ● Emotions > Mocking
Observations Lesson 3, Pos. 7

Sehen Sie nicht, wie die aussehen? So farbig.

Code: ● Age > 15
Observations Lesson 3, Pos. 7

Sehen Sie nicht, wie die aussehen? So farbig.

Code: ● Students > Student 8
Observations Lesson 3, Pos. 7

Sehen Sie nicht, wie die aussehen? So farbig.

Code: ● Taking sides > Opposing minority group
Observations Lesson 3, Pos. 7

Sehen Sie nicht, wie die aussehen? So farbig.

Code: ● Purpose of remark > Sharing opinions
Observations Lesson 3, Pos. 7

Sehen Sie nicht, wie die aussehen? So farbig.

Code: ● Gender > Male
Observations Lesson 3, Pos. 7

Sehen Sie nicht, wie die aussehen? So farbig.

Code: ● Type of remark > Statement
Observations Lesson 3, Pos. 7

Sehen Sie nicht, wie die aussehen? So farbig.

Code: ● Skin color > White
Observations Lesson 3, Pos. 7

Sehen Sie nicht, wie die aussehen? So farbig.

Code: ● Type of remark > Question
Observations Lesson 3, Pos. 7

Sehen Sie nicht, wie die aussehen? So farbig.

Code: ● Native language apart from Swiss German > Albanian
Observations Lesson 3, Pos. 7

Sehen Sie nicht, wie die aussehen? So farbig.

Code: ● Taking sides and prejudice combined > Opposing sexual minorities
Observations Lesson 3, Pos. 7

Sehen Sie nicht, wie die aussehen? So farbig.

Code: ● Activity level > 1
Observations Lesson 3, Pos. 7

Nichts eigentlich. Aber es ist halt nicht typisch.

Code: ● Students > Student 12
Observations Lesson 3, Pos. 9

Nichts eigentlich. Aber es ist halt nicht typisch.

Code: ● Activity level > 4
Observations Lesson 3, Pos. 9

Nichts eigentlich. Aber es ist halt nicht typisch.

Code: ● Native language apart from Swiss German > Albanian
Observations Lesson 3, Pos. 9

Nichts eigentlich. Aber es ist halt nicht typisch.

Code: ● Gender > Male
Observations Lesson 3, Pos. 9

Nichts eigentlich. Aber es ist halt nicht typisch.

Code: ● Skin color > White
Observations Lesson 3, Pos. 9

Nichts eigentlich. Aber es ist halt nicht typisch.

Code: ● Age > 14
Observations Lesson 3, Pos. 9

Nichts eigentlich. Aber es ist halt nicht typisch.

Code: ● Emotions > Neutral
Observations Lesson 3, Pos. 9

Nichts eigentlich. Aber es ist halt nicht typisch.

Code: ● Taking sides and prejudice combined > Neutral towards sexual minorities
Observations Lesson 3, Pos. 9

Nichts eigentlich. Aber es ist halt nicht typisch.

Code: ● Type of remark > Statement
Observations Lesson 3, Pos. 9

Nichts eigentlich. Aber es ist halt nicht typisch.

Code: ● Taking sides > Neutral
Observations Lesson 3, Pos. 9

Nichts eigentlich. Aber es ist halt nicht typisch.

Code: ● Purpose of remark > Sharing opinions
Observations Lesson 3, Pos. 9

Lasst sie doch. Sie dürfen doch tragen, was sie wollen.

Code: ● Activity level > 1
Observations Lesson 3, Pos. 10

Lasst sie doch. Sie dürfen doch tragen, was sie wollen.

Code: ● Age > 14
Observations Lesson 3, Pos. 10

Lasst sie doch. Sie dürfen doch tragen, was sie wollen.

Code: ● Gender > Female
Observations Lesson 3, Pos. 10

Lasst sie doch. Sie dürfen doch tragen, was sie wollen.

Code: ● Type of remark > Statement
Observations Lesson 3, Pos. 10

Lasst sie doch. Sie dürfen doch tragen, was sie wollen.

Code: ● Emotions > Angry
Observations Lesson 3, Pos. 10

Lasst sie doch. Sie dürfen doch tragen, was sie wollen.

Code: ● Skin color > White
Observations Lesson 3, Pos. 10

Lasst sie doch. Sie dürfen doch tragen, was sie wollen.

Code: ● Students > Student 5
Observations Lesson 3, Pos. 10

Lasst sie doch. Sie dürfen doch tragen, was sie wollen.

Code: ● Purpose of remark > Sharing opinions
Observations Lesson 3, Pos. 10

Lasst sie doch. Sie dürfen doch tragen, was sie wollen.

Code: ● Taking sides > Defending minority group
Observations Lesson 3, Pos. 10

Lasst sie doch. Sie dürfen doch tragen, was sie wollen.

Code: ● Native language apart from Swiss German > Albanian
Observations Lesson 3, Pos. 10

Lasst sie doch. Sie dürfen doch tragen, was sie wollen.

Code: ● Taking sides and prejudice combined > Defending sexual minorities
Observations Lesson 3, Pos. 10

Es stört mich halt einfach, wenn ich sie sehe.

Code: ● Purpose of remark > Sharing opinions
Observations Lesson 3, Pos. 14

Es stört mich halt einfach, wenn ich sie sehe.

Code: ● Age > 14
Observations Lesson 3, Pos. 14

Es stört mich halt einfach, wenn ich sie sehe.

Code: ● Students > Student 6
Observations Lesson 3, Pos. 14

Es stört mich halt einfach, wenn ich sie sehe.

Code: ● Emotions > Disgusted
Observations Lesson 3, Pos. 14

Es stört mich halt einfach, wenn ich sie sehe.

Code: ● Type of remark > Statement
Observations Lesson 3, Pos. 14

Es stört mich halt einfach, wenn ich sie sehe.

Code: ● Native language apart from Swiss German > Albanian
Observations Lesson 3, Pos. 14

Es stört mich halt einfach, wenn ich sie sehe.

Code: ● Taking sides > Opposing minority group
Observations Lesson 3, Pos. 14

Es stört mich halt einfach, wenn ich sie sehe.

Code: ● Skin color > White
Observations Lesson 3, Pos. 14

Es stört mich halt einfach, wenn ich sie sehe.

Code: ● Taking sides and prejudice combined > Opposing sexual minorities
Observations Lesson 3, Pos. 14

Es stört mich halt einfach, wenn ich sie sehe.

Code: ● Activity level > 2
Observations Lesson 3, Pos. 14

Es stört mich halt einfach, wenn ich sie sehe.

Code: ● Gender > Male
Observations Lesson 3, Pos. 14

Gott hat ja eigentlich Mann und Frau gemacht, damit sie sich lieben.

Code: ● Taking sides and prejudice combined > Opposing sexual minorities
Observations Lesson 3, Pos. 15

Gott hat ja eigentlich Mann und Frau gemacht, damit sie sich lieben.

Code: ● Emotions > Neutral
Observations Lesson 3, Pos. 15

Gott hat ja eigentlich Mann und Frau gemacht, damit sie sich lieben.

Code: ● Type of remark > Statement
Observations Lesson 3, Pos. 15

Gott hat ja eigentlich Mann und Frau gemacht, damit sie sich lieben.

Code: ● Skin color > White
Observations Lesson 3, Pos. 15

Gott hat ja eigentlich Mann und Frau gemacht, damit sie sich lieben.

Code: ● Age > 14
Observations Lesson 3, Pos. 15

Gott hat ja eigentlich Mann und Frau gemacht, damit sie sich lieben.

Code: ● Gender > Male
Observations Lesson 3, Pos. 15

Gott hat ja eigentlich Mann und Frau gemacht, damit sie sich lieben.

Code: ● Native language apart from Swiss German > Albanian
Observations Lesson 3, Pos. 15

Gott hat ja eigentlich Mann und Frau gemacht, damit sie sich lieben.

Code: ● Purpose of remark > Sharing opinions
Observations Lesson 3, Pos. 15

Gott hat ja eigentlich Mann und Frau gemacht, damit sie sich lieben.

Code: ● Taking sides > Opposing minority group
Observations Lesson 3, Pos. 15

Gott hat ja eigentlich Mann und Frau gemacht, damit sie sich lieben.

Code: ● Students > Student 12
Observations Lesson 3, Pos. 15

Gott hat ja eigentlich Mann und Frau gemacht, damit sie sich lieben.

Code: ● Activity level > 4
Observations Lesson 3, Pos. 15

Sie können ja dann auch keine Kinder haben.

Code: ● Taking sides > Opposing minority group
Observations Lesson 3, Pos. 17

Sie können ja dann auch keine Kinder haben.

Code: ● Skin color > White
Observations Lesson 3, Pos. 17

Sie können ja dann auch keine Kinder haben.

Code: ● Emotions > Neutral
Observations Lesson 3, Pos. 17

Sie können ja dann auch keine Kinder haben.

Code: ● Students > Student 5
Observations Lesson 3, Pos. 17

Sie können ja dann auch keine Kinder haben.

Code: ● Activity level > 1
Observations Lesson 3, Pos. 17

Sie können ja dann auch keine Kinder haben.

Code: ● Purpose of remark > Sharing opinions
Observations Lesson 3, Pos. 17

Sie können ja dann auch keine Kinder haben.

Code: ● Native language apart from Swiss German > Albanian
Observations Lesson 3, Pos. 17

Sie können ja dann auch keine Kinder haben.

Code: ● Age > 14
Observations Lesson 3, Pos. 17

Sie können ja dann auch keine Kinder haben.

Code: ● Type of remark > Statement
Observations Lesson 3, Pos. 17

Sie können ja dann auch keine Kinder haben.

Code: ● Gender > Female
Observations Lesson 3, Pos. 17

Sie können ja dann auch keine Kinder haben.

Code: ● Taking sides and prejudice combined > Opposing sexual minorities
Observations Lesson 3, Pos. 17

Aber die kommen dann immer und wollen mich anfassen oder mit mir flirten.

Code: ● Age > 15
Observations Lesson 3, Pos. 19

Aber die kommen dann immer und wollen mich anfassen oder mit mir flirten.

Code: ● Students > Student 9
Observations Lesson 3, Pos. 19

Aber die kommen dann immer und wollen mich anfassen oder mit mir flirten.

Code: ● Native language apart from Swiss German > Spanish
Observations Lesson 3, Pos. 19

Aber die kommen dann immer und wollen mich anfassen oder mit mir flirten.

Code: ● Taking sides > Opposing minority group
Observations Lesson 3, Pos. 19

Aber die kommen dann immer und wollen mich anfassen oder mit mir flirten.

Code: ● Gender > Male
Observations Lesson 3, Pos. 19

Aber die kommen dann immer und wollen mich anfassen oder mit mir flirten.

Code: ● Skin color > Brown
Observations Lesson 3, Pos. 19

Aber die kommen dann immer und wollen mich anfassen oder mit mir flirten.

Code: ● Purpose of remark > Sharing experience
Observations Lesson 3, Pos. 19

Aber die kommen dann immer und wollen mich anfassen oder mit mir flirten.

Code: ● Taking sides and prejudice combined > Opposing sexual minorities
Observations Lesson 3, Pos. 19

Aber die kommen dann immer und wollen mich anfassen oder mit mir flirten.

Code: ● Emotions > Disgusted
Observations Lesson 3, Pos. 19

Aber die kommen dann immer und wollen mich anfassen oder mit mir flirten.

Code: ● Activity level > 3
Observations Lesson 3, Pos. 19

Aber die kommen dann immer und wollen mich anfassen oder mit mir flirten.

Code: ● Type of remark > Narration
Observations Lesson 3, Pos. 19

Und wenn du zu einer Frau gehst und mir ihr flirtest, sie aber nicht will?

Code: ● Taking sides and prejudice combined > Defending sexual minorities
Observations Lesson 3, Pos. 20

Und wenn du zu einer Frau gehst und mir ihr flirtest, sie aber nicht will?

Code: ● Type of remark > Question
Observations Lesson 3, Pos. 20

Und wenn du zu einer Frau gehst und mir ihr flirtest, sie aber nicht will?

Code: ● Students > Student 4
Observations Lesson 3, Pos. 20

Und wenn du zu einer Frau gehst und mir ihr flirtest, sie aber nicht will?

Code: ● Activity level > 2
Observations Lesson 3, Pos. 20

Und wenn du zu einer Frau gehst und mir ihr flirtest, sie aber nicht will?

Code: ● Skin color > Black
Observations Lesson 3, Pos. 20

Und wenn du zu einer Frau gehst und mir ihr flirtest, sie aber nicht will?

Code: ● Age > 15
Observations Lesson 3, Pos. 20

Und wenn du zu einer Frau gehst und mir ihr flirtest, sie aber nicht will?

Code: ● Purpose of remark > Provoking
Observations Lesson 3, Pos. 20

Und wenn du zu einer Frau gehst und mir ihr flirtest, sie aber nicht will?

Code: ● Native language apart from Swiss German > None
Observations Lesson 3, Pos. 20

Und wenn du zu einer Frau gehst und mir ihr flirtest, sie aber nicht will?

Code: ● Emotions > Angry
Observations Lesson 3, Pos. 20

Und wenn du zu einer Frau gehst und mir ihr flirtest, sie aber nicht will?

Code: ● Taking sides > Defending minority group
Observations Lesson 3, Pos. 20

Und wenn du zu einer Frau gehst und mir ihr flirtest, sie aber nicht will?

Code: ● Gender > Female
Observations Lesson 3, Pos. 20

Das ist was anderes, das ist immerhin natürlich.

Code: ● Taking sides and prejudice combined > Opposing sexual minorities
Observations Lesson 3, Pos. 21

Das ist was anderes, das ist immerhin natürlich.

Code: ● Taking sides > Opposing minority group
Observations Lesson 3, Pos. 21

Das ist was anderes, das ist immerhin natürlich.

Code: ● Age > 15
Observations Lesson 3, Pos. 21

Das ist was anderes, das ist immerhin natürlich.

Code: ● Emotions > Neutral
Observations Lesson 3, Pos. 21

Das ist was anderes, das ist immerhin natürlich.

Code: ● Gender > Male
Observations Lesson 3, Pos. 21

Das ist was anderes, das ist immerhin natürlich.

Code: ● Native language apart from Swiss German > Spanish
Observations Lesson 3, Pos. 21

Das ist was anderes, das ist immerhin natürlich.

Code: ● Activity level > 3
Observations Lesson 3, Pos. 21

Das ist was anderes, das ist immerhin natürlich.

Code: ● Purpose of remark > Sharing opinions
Observations Lesson 3, Pos. 21

Das ist was anderes, das ist immerhin natürlich.

Code: ● Students > Student 9
Observations Lesson 3, Pos. 21

Das ist was anderes, das ist immerhin natürlich.

Code: ● Skin color > Brown
Observations Lesson 3, Pos. 21

Das ist was anderes, das ist immerhin natürlich.

Code: ● Type of remark > Statement
Observations Lesson 3, Pos. 21

Herr F. hat schon recht, solange sie uns in Ruhe lassen, ist es doch egal.

Code: ● Age > 14
Observations Lesson 3, Pos. 22

Herr F. hat schon recht, solange sie uns in Ruhe lassen, ist es doch egal.

Code: ● Purpose of remark > Sharing opinions
Observations Lesson 3, Pos. 22

Herr F. hat schon recht, solange sie uns in Ruhe lassen, ist es doch egal.

Code: ● Gender > Male
Observations Lesson 3, Pos. 22

Herr F. hat schon recht, solange sie uns in Ruhe lassen, ist es doch egal.

Code: ● Native language apart from Swiss German > Albanian
Observations Lesson 3, Pos. 22

Herr F. hat schon recht, solange sie uns in Ruhe lassen, ist es doch egal.

Code: ● Taking sides > Defending minority group
Observations Lesson 3, Pos. 22

Herr F. hat schon recht, solange sie uns in Ruhe lassen, ist es doch egal.

Code: ● Skin color > White
Observations Lesson 3, Pos. 22

Herr F. hat schon recht, solange sie uns in Ruhe lassen, ist es doch egal.

Code: ● Emotions > Happy
Observations Lesson 3, Pos. 22

Herr F. hat schon recht, solange sie uns in Ruhe lassen, ist es doch egal.

Code: ● Students > Student 12
Observations Lesson 3, Pos. 22

Herr F. hat schon recht, solange sie uns in Ruhe lassen, ist es doch egal.

Code: ● Activity level > 4
Observations Lesson 3, Pos. 22

Herr F. hat schon recht, solange sie uns in Ruhe lassen, ist es doch egal.

Code: ● Type of remark > Conclusion
Observations Lesson 3, Pos. 22

Herr F. hat schon recht, solange sie uns in Ruhe lassen, ist es doch egal.

Code: ● Taking sides and prejudice combined > Defending sexual minorities
Observations Lesson 3, Pos. 22

Klasse reagiert erstaunt darüber, dass er öffentlich schwul ist.

Code: ● Age > 14
Observations Lesson 3, Pos. 25

Klasse reagiert erstaunt darüber, dass er öffentlich schwul ist.

Code: ● Taking sides and prejudice combined > Neutral towards sexual minorities
Observations Lesson 3, Pos. 25

Klasse reagiert erstaunt darüber, dass er öffentlich schwul ist.

Code: ● Native language apart from Swiss German > None
Observations Lesson 3, Pos. 25

Klasse reagiert erstaunt darüber, dass er öffentlich schwul ist.

Code: ● Students > Student 6
Observations Lesson 3, Pos. 25

Klasse reagiert erstaunt darüber, dass er öffentlich schwul ist.

Code: ● Native language apart from Swiss German > Portuguese
Observations Lesson 3, Pos. 25

Klasse reagiert erstaunt darüber, dass er öffentlich schwul ist.

Code: ● Skin color > Brown
Observations Lesson 3, Pos. 25

Klasse reagiert erstaunt darüber, dass er öffentlich schwul ist.

Code: ● Students > Student 11
Observations Lesson 3, Pos. 25

Klasse reagiert erstaunt darüber, dass er öffentlich schwul ist.

Code: ● Skin color > White
Observations Lesson 3, Pos. 25

Klasse reagiert erstaunt darüber, dass er öffentlich schwul ist.

Code: ● Activity level > 5
Observations Lesson 3, Pos. 25

Klasse reagiert erstaunt darüber, dass er öffentlich schwul ist.

Code: ● Students > Student 5
Observations Lesson 3, Pos. 25

Klasse reagiert erstaunt darüber, dass er öffentlich schwul ist.

Code: ● Native language apart from Swiss German > Albanian
Observations Lesson 3, Pos. 25

Klasse reagiert erstaunt darüber, dass er öffentlich schwul ist.

Code: ● Students > Student 7
Observations Lesson 3, Pos. 25

Klasse reagiert erstaunt darüber, dass er öffentlich schwul ist.

Code: ● Students > Student 10
Observations Lesson 3, Pos. 25

Klasse reagiert erstaunt darüber, dass er öffentlich schwul ist.

Code: ● Native language apart from Swiss German > Thai
Observations Lesson 3, Pos. 25

Klasse reagiert erstaunt darüber, dass er öffentlich schwul ist.

Code: ● Activity level > 4
Observations Lesson 3, Pos. 25

Klasse reagiert erstaunt darüber, dass er öffentlich schwul ist.

Code: ● Students > Student 4
Observations Lesson 3, Pos. 25

Klasse reagiert erstaunt darüber, dass er öffentlich schwul ist.

Code: ● Gender > Male
Observations Lesson 3, Pos. 25

Klasse reagiert erstaunt darüber, dass er öffentlich schwul ist.

Code: ● Students > Student 3
Observations Lesson 3, Pos. 25

Klasse reagiert erstaunt darüber, dass er öffentlich schwul ist.

Code: ● Students > Student 8
Observations Lesson 3, Pos. 25

Klasse reagiert erstaunt darüber, dass er öffentlich schwul ist.

Code: ● Gender > Female
Observations Lesson 3, Pos. 25

Klasse reagiert erstaunt darüber, dass er öffentlich schwul ist.

Code: ● Native language apart from Swiss German > Croatian
Observations Lesson 3, Pos. 25

Klasse reagiert erstaunt darüber, dass er öffentlich schwul ist.

Code: ● Taking sides > Neutral
Observations Lesson 3, Pos. 25

Klasse reagiert erstaunt darüber, dass er öffentlich schwul ist.

Code: ● Activity level > 3
Observations Lesson 3, Pos. 25

Klasse reagiert erstaunt darüber, dass er öffentlich schwul ist.

Code: ● Activity level > 2
Observations Lesson 3, Pos. 25

Klasse reagiert erstaunt darüber, dass er öffentlich schwul ist.

Code: ● Students > Student 12
Observations Lesson 3, Pos. 25

Klasse reagiert erstaunt darüber, dass er öffentlich schwul ist.

Code: ● Students > Student 13
Observations Lesson 3, Pos. 25

Klasse reagiert erstaunt darüber, dass er öffentlich schwul ist.

Code: ● Emotions > Neutral
Observations Lesson 3, Pos. 25

Klasse reagiert erstaunt darüber, dass er öffentlich schwul ist.

Code: ● Activity level > 1
Observations Lesson 3, Pos. 25

Klasse reagiert erstaunt darüber, dass er öffentlich schwul ist.

Code: ● Students > Student 2
Observations Lesson 3, Pos. 25

Klasse reagiert erstaunt darüber, dass er öffentlich schwul ist.

Code: ● Students > Student 1
Observations Lesson 3, Pos. 25

Klasse reagiert erstaunt darüber, dass er öffentlich schwul ist.

Code: ● Skin color > Black
Observations Lesson 3, Pos. 25

Klasse reagiert erstaunt darüber, dass er öffentlich schwul ist.

Code: ● Purpose of remark > Being curious
Observations Lesson 3, Pos. 25

Klasse reagiert erstaunt darüber, dass er öffentlich schwul ist.

Code: ● Age > 15
Observations Lesson 3, Pos. 25

Klasse reagiert erstaunt darüber, dass er öffentlich schwul ist.

Code: ● Students > Student 9
Observations Lesson 3, Pos. 25

Klasse reagiert erstaunt darüber, dass er öffentlich schwul ist.

Code: ● Native language apart from Swiss German > Spanish
Observations Lesson 3, Pos. 25

Ich fand es spannend. Ich fand es cool, dass wir frei diskutieren konnten und unsere Meinung sagen konnten.

Code: ● Students > Student 1
Observations Lesson 4, Pos. 3

Ich fand es spannend. Ich fand es cool, dass wir frei diskutieren konnten und unsere Meinung sagen konnten.

Code: ● Emotions > Happy
Observations Lesson 4, Pos. 3

Ich fand es spannend. Ich fand es cool, dass wir frei diskutieren konnten und unsere Meinung sagen konnten.

Code: ● Purpose of remark > Sharing experience
Observations Lesson 4, Pos. 3

Ich fand es spannend. Ich fand es cool, dass wir frei diskutieren konnten und unsere Meinung sagen konnten.

Code: ● Type of remark > Statement
Observations Lesson 4, Pos. 3

Ich fand es spannend. Ich fand es cool, dass wir frei diskutieren konnten und unsere Meinung sagen konnten.

Code: ● Native language apart from Swiss German > Albanian
Observations Lesson 4, Pos. 3

Ich fand es spannend. Ich fand es cool, dass wir frei diskutieren konnten und unsere Meinung sagen konnten.

Code: ● Taking sides > Neutral
Observations Lesson 4, Pos. 3

Ich fand es spannend. Ich fand es cool, dass wir frei diskutieren konnten und unsere Meinung sagen konnten.

Code: ● Gender > Female
Observations Lesson 4, Pos. 3

Ich fand es spannend. Ich fand es cool, dass wir frei diskutieren konnten und unsere Meinung sagen konnten.

Code: ● Skin color > White
Observations Lesson 4, Pos. 3

Ich fand es spannend. Ich fand es cool, dass wir frei diskutieren konnten und unsere Meinung sagen konnten.

Code: ● Taking sides and prejudice combined > Neutral towards other minorities
Observations Lesson 4, Pos. 3

Ich fand es spannend. Ich fand es cool, dass wir frei diskutieren konnten und unsere Meinung sagen konnten.

Code: ● Activity level > 5
Observations Lesson 4, Pos. 3

Ich fand es spannend. Ich fand es cool, dass wir frei diskutieren konnten und unsere Meinung sagen konnten.

Code: ● Purpose of remark > Sharing opinions
Observations Lesson 4, Pos. 3

Ich fand es spannend. Ich fand es cool, dass wir frei diskutieren konnten und unsere Meinung sagen konnten.

Code: ● Age > 14
Observations Lesson 4, Pos. 3

Ich fand Sie haben das gut gemacht. Sie haben uns immer wieder gechallenged.

Code: ● Purpose of remark > Sharing opinions
Observations Lesson 4, Pos. 4

Ich fand Sie haben das gut gemacht. Sie haben uns immer wieder gechallenged.

Code: ● Skin color > Brown
Observations Lesson 4, Pos. 4

Ich fand Sie haben das gut gemacht. Sie haben uns immer wieder gechallenged.

Code: ● Taking sides > Neutral
Observations Lesson 4, Pos. 4

Ich fand Sie haben das gut gemacht. Sie haben uns immer wieder gechallenged.

Code: ● Age > 15
Observations Lesson 4, Pos. 4

Ich fand Sie haben das gut gemacht. Sie haben uns immer wieder gechallenged.

Code: ● Students > Student 9
Observations Lesson 4, Pos. 4

Ich fand Sie haben das gut gemacht. Sie haben uns immer wieder gechallenged.

Code: ● Purpose of remark > Sharing experience
Observations Lesson 4, Pos. 4

Ich fand Sie haben das gut gemacht. Sie haben uns immer wieder gechallenged.

Code: ● Taking sides and prejudice combined > Neutral towards other minorities
Observations Lesson 4, Pos. 4

Ich fand Sie haben das gut gemacht. Sie haben uns immer wieder gechallenged.

Code: ● Activity level > 3
Observations Lesson 4, Pos. 4

Ich fand Sie haben das gut gemacht. Sie haben uns immer wieder gechallenged.

Code: ● Type of remark > Statement
Observations Lesson 4, Pos. 4

Ich fand Sie haben das gut gemacht. Sie haben uns immer wieder gechallenged.

Code: ● Emotions > Happy
Observations Lesson 4, Pos. 4

Ich fand Sie haben das gut gemacht. Sie haben uns immer wieder gechallenged.

Code: ● Gender > Male
Observations Lesson 4, Pos. 4

Ich fand Sie haben das gut gemacht. Sie haben uns immer wieder gechallenged.

Code: ● Native language apart from Swiss German > Spanish
Observations Lesson 4, Pos. 4

Ich wusste gar nicht, dass man auch eine andere Meinung dazu haben kann. Ich habe gar nie wirklich darüber nachgedacht.

Code: ● Gender > Female
Observations Lesson 4, Pos. 5

Ich wusste gar nicht, dass man auch eine andere Meinung dazu haben kann. Ich habe gar nie wirklich darüber nachgedacht.

Code: ● Purpose of remark > Sharing opinions
Observations Lesson 4, Pos. 5

Ich wusste gar nicht, dass man auch eine andere Meinung dazu haben kann. Ich habe gar nie wirklich darüber nachgedacht.

Code: ● Activity level > 1
Observations Lesson 4, Pos. 5

Ich wusste gar nicht, dass man auch eine andere Meinung dazu haben kann. Ich habe gar nie wirklich darüber nachgedacht.

Code: ● Age > 14
Observations Lesson 4, Pos. 5

Ich wusste gar nicht, dass man auch eine andere Meinung dazu haben kann. Ich habe gar nie wirklich darüber nachgedacht.

Code: ● Taking sides > Neutral
Observations Lesson 4, Pos. 5

Ich wusste gar nicht, dass man auch eine andere Meinung dazu haben kann. Ich habe gar nie wirklich darüber nachgedacht.

Code: ● Emotions > Neutral
Observations Lesson 4, Pos. 5

Ich wusste gar nicht, dass man auch eine andere Meinung dazu haben kann. Ich habe gar nie wirklich darüber nachgedacht.

Code: ● Taking sides and prejudice combined > Neutral towards other minorities
Observations Lesson 4, Pos. 5

Ich wusste gar nicht, dass man auch eine andere Meinung dazu haben kann. Ich habe gar nie wirklich darüber nachgedacht.

Code: ● Native language apart from Swiss German > Albanian
Observations Lesson 4, Pos. 5

Ich wusste gar nicht, dass man auch eine andere Meinung dazu haben kann. Ich habe gar nie wirklich darüber nachgedacht.

Code: ● Type of remark > Conclusion
Observations Lesson 4, Pos. 5

Ich wusste gar nicht, dass man auch eine andere Meinung dazu haben kann. Ich habe gar nie wirklich darüber nachgedacht.

Code: ● Students > Student 5
Observations Lesson 4, Pos. 5

Ich wusste gar nicht, dass man auch eine andere Meinung dazu haben kann. Ich habe gar nie wirklich darüber nachgedacht.

Code: ● Skin color > White
Observations Lesson 4, Pos. 5

Ich habe Schwule immer noch nicht gern.

Code: ● Taking sides and prejudice combined > Opposing sexual minorities
Observations Lesson 4, Pos. 6

Ich habe Schwule immer noch nicht gern.

Code: ● Taking sides > Opposing minority group
Observations Lesson 4, Pos. 6

Ich habe Schwule immer noch nicht gern.

Code: ● Type of remark > Statement
Observations Lesson 4, Pos. 6

Ich habe Schwule immer noch nicht gern. Aber ich meine, wenn sie mich in Ruhe lassen, dann stören sie mich ja nicht.

Code: ● Emotions > Neutral
Observations Lesson 4, Pos. 6

Ich habe Schwule immer noch nicht gern. Aber ich meine, wenn sie mich in Ruhe lassen, dann stören sie mich ja nicht.

Code: ● Purpose of remark > Sharing opinions
Observations Lesson 4, Pos. 6

habe Schwule immer noch nicht gern. Aber ich meine, wenn sie mich in Ruhe lassen, dann stören sie mich ja nicht.

Code: ● Native language apart from Swiss German > Albanian
Observations Lesson 4, Pos. 6

habe Schwule immer noch nicht gern. Aber ich meine, wenn sie mich in Ruhe lassen, dann stören sie mich ja nicht.

Code: ● Students > Student 12
Observations Lesson 4, Pos. 6

habe Schwule immer noch nicht gern. Aber ich meine, wenn sie mich in Ruhe lassen, dann stören sie mich ja nicht.

Code: ● Skin color > White
Observations Lesson 4, Pos. 6

habe Schwule immer noch nicht gern. Aber ich meine, wenn sie mich in Ruhe lassen, dann stören sie mich ja nicht.

Code: ● Gender > Male
Observations Lesson 4, Pos. 6

habe Schwule immer noch nicht gern. Aber ich meine, wenn sie mich in Ruhe lassen, dann stören sie mich ja nicht.

Code: ● Age > 14
Observations Lesson 4, Pos. 6

habe Schwule immer noch nicht gern. Aber ich meine, wenn sie mich in Ruhe lassen, dann stören sie mich ja nicht.

Code: ● Activity level > 4
Observations Lesson 4, Pos. 6

Aber ich meine, wenn sie mich in Ruhe lassen, dann stören sie mich ja nicht.

Code: ● Taking sides > Neutral
Observations Lesson 4, Pos. 6

Aber ich meine, wenn sie mich in Ruhe lassen, dann stören sie mich ja nicht.

Code: ● Type of remark > Conclusion
Observations Lesson 4, Pos. 6

Aber ich meine, wenn sie mich in Ruhe lassen, dann stören sie mich ja nicht.

Code: ● Taking sides and prejudice combined > Neutral towards sexual minorities
Observations Lesson 4, Pos. 6

Ich wusste nicht, wie das für Student 4, Student 9 und Student 11 ist wegen ihrer Hautfarbe. Das fand ich krass.

Code: ● Purpose of remark > Sharing opinions
Observations Lesson 4, Pos. 7

Ich wusste nicht, wie das für Student 4, Student 9 und Student 11 ist wegen ihrer Hautfarbe. Das fand ich krass.

Code: ● Activity level > 5
Observations Lesson 4, Pos. 7

Ich wusste nicht, wie das für Student 4, Student 9 und Student 11 ist wegen ihrer Hautfarbe. Das fand ich krass.

Code: ● Emotions > Sad
Observations Lesson 4, Pos. 7

Ich wusste nicht, wie das für Student 4, Student 9 und Student 11 ist wegen ihrer Hautfarbe.
Das fand ich krass.

Code: ● Purpose of remark > Sharing experience
Observations Lesson 4, Pos. 7

Ich wusste nicht, wie das für Student 4, Student 9 und Student 11 ist wegen ihrer Hautfarbe.
Das fand ich krass.

Code: ● Students > Student 7
Observations Lesson 4, Pos. 7

Ich wusste nicht, wie das für Student 4, Student 9 und Student 11 ist wegen ihrer Hautfarbe.
Das fand ich krass.

Code: ● Type of remark > Statement
Observations Lesson 4, Pos. 7

Ich wusste nicht, wie das für Student 4, Student 9 und Student 11 ist wegen ihrer Hautfarbe.
Das fand ich krass.

Code: ● Native language apart from Swiss German > Croatian
Observations Lesson 4, Pos. 7

Ich wusste nicht, wie das für Student 4, Student 9 und Student 11 ist wegen ihrer Hautfarbe.
Das fand ich krass.

Code: ● Skin color > White
Observations Lesson 4, Pos. 7

Ich wusste nicht, wie das für Student 4, Student 9 und Student 11 ist wegen ihrer Hautfarbe.
Das fand ich krass.

Code: ● Taking sides and prejudice combined > Defending racial minorities
Observations Lesson 4, Pos. 7

Ich wusste nicht, wie das für Student 4, Student 9 und Student 11 ist wegen ihrer Hautfarbe.
Das fand ich krass.

Code: ● Age > 14
Observations Lesson 4, Pos. 7

Ich wusste nicht, wie das für Student 4, Student 9 und Student 11 ist wegen ihrer Hautfarbe.
Das fand ich krass.

Code: ● Taking sides > Defending minority group
Observations Lesson 4, Pos. 7

Ich wusste nicht, wie das für Student 4, Student 9 und Student 11 ist wegen ihrer Hautfarbe.
Das fand ich krass.

Code: ● Gender > Male
Observations Lesson 4, Pos. 7

Urheberschaftsbestätigung

Erklärung

Hiermit erkläre ich, dass die vorliegende Arbeit von mir eigenständig verfasst wurde und keine anderen als die von mir angegebenen Hilfsmittel verwendet wurden.

Alle Stellen der Arbeit, die aus anderen Werken dem Wortlaut oder dem Sinn nach übernommen wurden, sind mit Angaben der Quellen als Zitate bzw. Paraphrasen gekennzeichnet.

Ich nehme zur Kenntnis,

- dass Arbeiten, die unter Beizug unerlaubter Hilfsmittel entstanden sind, und insbesondere fremde Textteile ohne entsprechenden Herkunftsnachweis enthalten, als „nicht bestanden“ bewertet und ungültig erklärt werden.
- dass unredliches Verhalten bei Leistungskontrollen und unredliche Verwendung fremder Arbeitsergebnisse ohne Quellenangabe als Disziplinarverstoss gelten und zur Anordnung einer Disziplinar-massnahme führen können (vgl. §§ 8 ff. Verordnung zum Fachhochschulgesetz).

Hinweis: Die eingereichten Arbeiten werden mit einer Plagiatserkennungssoftware geprüft. Das Datenschutzrecht wird hierbei beachtet.

Feuchter Florian

Name, Vorname

Chambéry (France), 14. Dezember

F. Feuchter

Ort, Datum, Unterschrift