

Training Manual

Challenges of Modern Societies

Identity | Diversity | Change

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Preface

The uprisings in the Arab world have provided space and an unprecedented opportunity to rethink the role of civic education in the region. In 2013 the Goethe-Institut in Cairo and the Tahrir Lounge @ Goethe jointly organized the Civic Education Conference Alexandria together with other partners. More than 200 participants from over 15 countries developed 56 recommendations on civic education principles and strategies in Egypt and beyond.

Based on these recommendations the *Train-the-Trainers program on Civic Education and Coexistence* was initiated in 2014. In four modules, 15 participants learned from experienced German trainers of the Center for Applied Policy Research (University Ludwig Maximilian in Munich) how to facilitate a group and how to foster understanding for democratic values.

In 2015 Egypt is facing new challenges. The aftermath of the uprising brought more restrictive political developments and a rise of religious extremist groups which threaten to divide the society.

This context and the successful outcome of last year's training program motivated the Goethe-Institut to offer this year a *Train-the-Trainer program on Challenges of modern societies* in cooperation with the Center for Applied Policy Research and kindly supported by Tahrir Lounge . The training focuses on the concepts of diversity and Anti-Discrimination and illustrates ways of peaceful coexistence in pluralistic societies.

This manual intends to assist trainers in acquiring knowledge on the subjects of diversity and anti-discrimination. It offers practical advice on how to train groups and provides plenty of examples for activities.

The Goethe-Institut thanks Susanne Ulrich, Florian Wenzel and Mohsen Kamal as well as the committed participants for their enthusiasm and helping to compile this manual.

Gabriele Becker
Regional Director of the Goethe-Institut in the Middle East and North Africa

Introduction

Background of the Training of Trainers on Challenges of Modern Societies

The Goethe-Institut Cairo built up on the experiences of a Training-of-trainers (ToT) course on 'Civic Education and Co-Existence' in 2014. For 2015 a ToT for experienced trainers of civil society was organized by the Goethe-Institut Cairo in cooperation with the Tahrir Lounge Cairo. From over 100 applications 16 participants were selected to take part in the course.

Modern societies are confronted with the existence of different values, ways of life and complex challenges in private and professional life. Diversity is a concept which supports the respect for each other's differences, it sensitizes for the chances of living and working together in a plural society. Embracing diversity means to actively include individuals representing different cultures, religions, value orientation and social background for the development of the society as a whole.

Anti-Discrimination is a concept that analyzes power imbalances which lead to the exclusion of certain groups of individuals because they are different. Anti-Discrimination wants to lead to a more just society at which different individuals and groups can meet and contribute at the same eye level. Anti-Discrimination often has a legal and an institutional component for guaranteeing that diversity can be put into practice effectively.

Overview over the modules

In three workshops with a total of 12 days over the course of 5 months participants learned how to facilitate Diversity and Anti-Discrimination workshops. Their experience as a trainer was the starting point of the training. They personally and professionally reflected issues of Diversity and Anti-Discrimination. They got to know important concepts and experienced practical activities. Their personal experiences and expectations were part of the process. Issues of Diversity and Anti-Discrimination were always linked to the processes within the training group. In this 'second level learning' the different values, attitudes and perspectives of the participants become the main focus of learning and change (instead of 'first level learning' with inputs, concepts and empirical data).

Participants trained the activities and impulses within the workshop group and got feedback. Participants then planned their own workshop, tested it in their community and were coached on its success after its first implementation. After completion of the ToT they received a 'Training Certificate by the Center for Applied Policy Research (CAP) at the Ludwig-Maximilians-University in Munich.

In the **first module “Identity and Diversity”** participants got to know important theoretical concepts and practical approaches concerning diversity and Anti-Discrimination. They were personally sensitized in their cultural awareness and involved as a learning group of participants. Specifically, issues of 'Culture and Identity', 'Diversity and Prejudice', 'Communication and Conflict', 'Power Structures' and 'Taking Action' were the focus of the discussions.

The **second module “Transfer as a trainer”** focussed on issues of the attitude of a trainer in the field. On a meta-level the learning process of Module 1 was being reflected and systematized. Participants contributed their own experiences, concepts and activities from their contexts. They then prepared different workshop concepts for different target groups to be tested in practice. The organized workshops that were documented by a standardized Report Scheme.

In the **third module “Coaching”**, participants reflected on their own training experience - highlights and difficult situations - as well as the experience of their peers. They got coaching on their role as a trainer in the field and understood more about the concepts of learning and bringing about attitudinal and systemic change.

Contents of the training manual

Before and during the course of the ToT, this training manual has been conceptualized, expanded and consecutively adapted to the needs of future trainers. It is being divided into thematic sections which represent important aspects for dealing with identity, diversity and change:

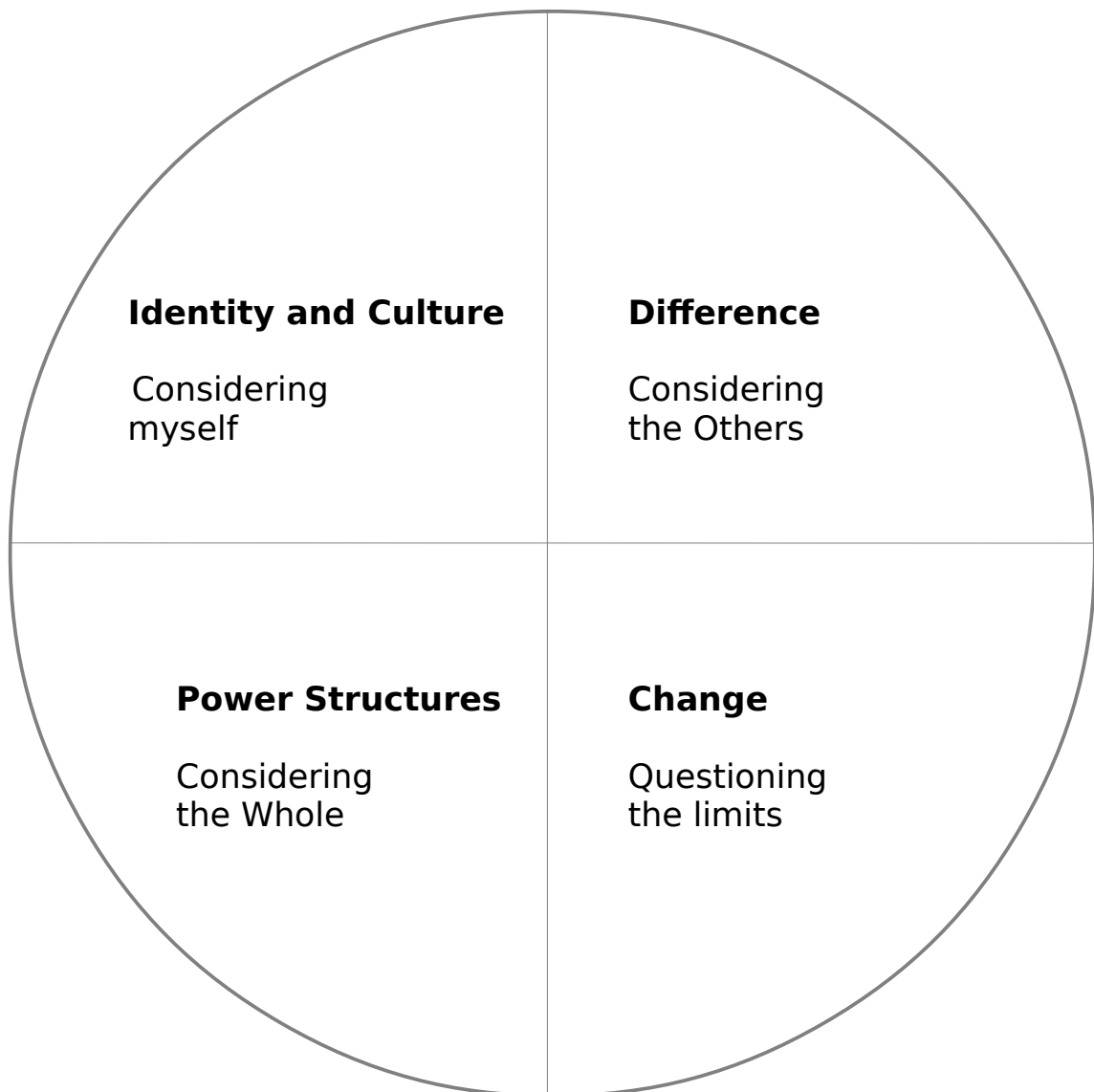
- Basis: A Comprehensive View on Diversity
- A Identity and Culture
- B Diversity and Prejudice
- C Communication and Conflict
- D Power Structures and Discrimination
- E Changing the Limits
- F Reflecting the Learning Process

In each section relevant concepts as well as activities for trainings can be found. From our experience, it is most important to understand the underlying attitude and approach which is being pursued with this training manual. With this, other concepts, theories and activities from many fields of expertise can be easily integrated.

We hope this “Training Manual for Challenges of Modern Societies. Identity | Diversity | Change” can be of use for building up civil society and integrate the different interests, stakes and perspectives of an emerging democratic society. Our motivation and enthusiasm was given back by many impulses and ideas from the participants. They are the ones who will take responsibility and design the future together. We thank all participants of 2015 for enriching this manual, sharing critical questions with regards to the concepts and activities and adopting their individual perspectives on the issues. To them we dedicate this manual.

*Susanne Ulrich and Florian Wenzel
Cairo / Munich, October 2015*

Basis I: A Comprehensive View on Diversity



Model developed by the Academy Leadership & Competence 2012-2015

When looking at diversity, we have to develop a comprehensive view if we do not want to limit diversity to something narrow. Diversity has to do with myself, the way I respect my needs, my individuality and my role in society. I have to become aware of my identity as a human being and of my collective 'culture', aspects that connect me with others.

At the same time I have to realize difference between me and others. I have to consider others with their identity and culture at an equal level. Even more, I have to realize, that my identity is dependent on the identity of others. I can define myself e.g. as secular when I perceive others to be religious, I might define myself as holding up traditional culture when I observe others giving up traditions I respect a lot.

These two aspects of diversity are often seen as the 'nice' ones: we can share and respect our individuality and celebrate diversity together.

Going on another level we have to consider structures which are often structures of power and discrimination (see also the concept of the 4 'I'). These structures are often limiting diversity to those with privileges, neglecting diversity to the powerless. Therefore we have to consider the whole and realize that each society has intended or unintended systems and structures of exclusion (e.g. of women, certain religions, social classes, people with other ethnic background etc...). We have to understand that diversity really depends on understanding the logic of these often invisible mechanisms.

A fourth aspect is crucial: when considering power structures, we can be easily overwhelmed as individuals. Therefore a comprehensive view on diversity means finding creative ways of questioning the limits and achieving change. This can be done by looking for unusual ways of questioning or breaking the logic of system, going unusual ways and actively using spaces that are there. Often we have 'assumptions about limits' that turn out not to be true.

Working with the concept

Ask participants to do a self-assessment: they should individually draw a circle and ask themselves in which of the four sections they have a wide view and where it is rather narrow. Some people have a comprehensive view on power structures, but do not see the needs of others. Some people are activists ready for any change but forget about their own identity and role. Others might always see individual differences, forgetting about the power structures in place. So participants can draw their individual circle with varying percentages of the four sections. Ask them to find a concrete example for each sections: where did they concretely consider diversity in this section in their professional and private life?

Let participants get up from their chairs for the section they have the widest view. Combine participants with different views and let them exchange their resources – they can support each other in the course of the training to widen their perspective on aspects of diversity they do not yet see comprehensively.

To continue, provide participants with the handout on the next page and let them analyze cases in society in which the question of diversity is relevant.

A comprehensive view on Diversity

Four important perspectives that need to be kept in balance

Considering myself	Considering the others	Considering the whole	Questioning the limits
<p><i>Identity and Culture</i></p> <p>Realizing one's own individual and social identity (culture).</p> <p>Being aware of one's own interests and of the needs, values and feelings behind.</p> <p>Reflecting on one's role in an actual situation with others.</p> <p>Acknowledging the responsibility for one's own behavior and interests.</p> <p>Developing self-confidence and awareness.</p>	<p><i>Difference</i></p> <p>Recognizing the needs, values and feelings of others as equally valid.</p> <p>Realizing the individual and social identity of others.</p> <p>Realizing the constitution of one's own identity through the identity of others.</p> <p>Taking into account diversity and difference as a chance for being at the eye level.</p>	<p><i>Power Structures</i></p> <p>Realizing the context of a situation or a concrete action:</p> <p>Structures (frame conditions, implicit rules), differences in power, possible discrimination.</p> <p>Reflecting assumptions, prejudices and dilemmas in situations of conflict.</p> <p>Realizing the logic of a social or societal system – its preconditions and implications.</p>	<p><i>Achieving change</i></p> <p>Questioning everything considering the whole-</p> <p>Questioning frame conditions and implicit criteria for value judgements of a system.</p> <p>Redefining a situation.</p> <p>Realizing the freedom for creative change of context and System.</p> <p>Seeking alternatives and implementing them.</p>

Model developed by the Academy Leadership & Competence 2012-2015

Basis II: The Universal Declaration of Human Rights

The Universal Declaration of Human Rights, which was adopted by the UN General Assembly on 10 December 1948, is being included here for several reasons: It is a document that grew out of the devastating experience of the Second World War and was an attempt to build a foundation for a world of divisions. It has no legal binding, but has become a worldwide reference point for other declarations, constitutions and documents centering about the rights of human beings. At present, there are 413 different translations available online. At the same time it originated in a great number of Eastern and Western philosophies, religious perspectives and traditions and therefore builds upon large parts of human history. It provides links between Human Rights and diversity, as it states that the „will of the people shall be the basis of government“ (Article 21/3). The document provides us with no 'truth'. It is a human-made framework of orientation for dealing with diversity. It can be questioned, but it nevertheless has grown out of the experience of historical conflicts and devastating wars. It provides a good starting point when issues of diversity and equality, freedom and responsibility, individualism and collectivism are being touched.

Of course it has also been a source of critique and efforts to adapt it. The Office of the High Commissioner for Human Rights at the United Nations has therefore issued a number of other documents in a still ongoing process of discussion. Examples are documents on socio-economic and cultural rights, the rights of children and the rights of migrant workers.

Further information can be found at <http://www.ohchr.org/en/udhr/pages/introduction.aspx>

Information on the connection between Human Rights and Democracy can be found here: http://www.un.org/en/globalissues/democracy/human_rights.shtml

There are also a number of more recent efforts to develop a Charter of Human Rights in the Arab World. The most important ones are

- The Arab Charter on Human Rights, which was adopted by the Council of the League of Arab States on 22 May 2004 and follows the Universal Declaration in many points.

The full text can be found here:

<http://www1.umn.edu/humanrts/instree/loas2005.html?msource=UNWDEC19001&tr=y&auid=3337655>

- The Cairo Declaration on Human Rights in Islam (CDHRI), a declaration of the member states of the Organisation of the Islamic Conference, adopted in Cairo in 1990. It provides an overview on the Islamic perspective on human rights, and affirms Islamic Shari'ah as its sole source. It is often been viewed as an islamic response on the Universal Declaration of Human Rights. The main criticism is that it threatens inter-cultural consensus, the freedom of religion and the equality of men and women.

The full text can be found here:

<http://www1.umn.edu/humanrts/instree/cairodeclaration.html>

Universal Declaration of Human Rights 1948

PREAMBLE

Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people,

Whereas it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law,

Whereas it is essential to promote the development of friendly relations between nations,

Whereas the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom,

Whereas Member States have pledged themselves to achieve, in co-operation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms,

Whereas a common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge,

Now, Therefore THE GENERAL ASSEMBLY proclaims THIS UNIVERSAL DECLARATION OF HUMAN RIGHTS as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

Article 1

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Article 2

Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

Article 3

Everyone has the right to life, liberty and security of person.

Article 4

No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

Article 5

No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Article 6

Everyone has the right to recognition everywhere as a person before the law.

Article 7

All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

Article 8

Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

Article 9

No one shall be subjected to arbitrary arrest, detention or exile.

Article 10

Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

Article 11

(1) Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence.

(2) No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

Article 12

No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

Article 13

(1) Everyone has the right to freedom of movement and residence within the borders of each state.

(2) Everyone has the right to leave any country, including his own, and to return to his country.

Article 14

(1) Everyone has the right to seek and to enjoy in other countries asylum from persecution.

(2) This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

Article 15

(1) Everyone has the right to a nationality.

(2) No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

Article 16

(1) Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.

(2) Marriage shall be entered into only with the free and full consent of the intending spouses.

(3) The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

Article 17

- (1) Everyone has the right to own property alone as well as in association with others.
- (2) No one shall be arbitrarily deprived of his property.

Article 18

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

Article 19

Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

Article 20

- (1) Everyone has the right to freedom of peaceful assembly and association.
- (2) No one may be compelled to belong to an association.

Article 21

- (1) Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.
- (2) Everyone has the right of equal access to public service in his country.
- (3) The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

Article 22

Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

Article 23

- (1) Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.
- (2) Everyone, without any discrimination, has the right to equal pay for equal work.
- (3) Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.
- (4) Everyone has the right to form and to join trade unions for the protection of his interests.

Article 24

Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

Article 25

- (1) Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.
- (2) Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

Article 26

- (1) Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.
- (2) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.
- (3) Parents have a prior right to choose the kind of education that shall be given to their children.

Article 27

- (1) Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.
- (2) Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

Article 28

Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.

Article 29

(1) Everyone has duties to the community in which alone the free and full development of his personality is possible.

(2) In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.

(3) These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

Article 30

Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.

A Identity and Culture

1. Concept: The Pyramid of Culture

In order to make it easier for participants to get away from positions in a conflict, from playing a win-or-lose game, and understand the relevance of diversity the “Pyramid of Culture” is a helpful concept for framing a workshop¹. It shows that the source of conflicts often stems from the top of every individual being different. Going down deeper and deeper in the pyramid, we will discover that we share a lot of interests and basic needs. If we get to the needs, many conflicts will disappear, and those that remain, will be dealt with on a much deeper and existential level. The model also shows that our individual parts of our identity will not get lost on the existential level, but will be related more closely to what we all share. We give up fighting for our positions, become aware of our identity in a more existential level, opening up for sharing with others.

Every human being is like...

Everyday conflicts between individuals



...nobody – personal identity
my position in a conflict

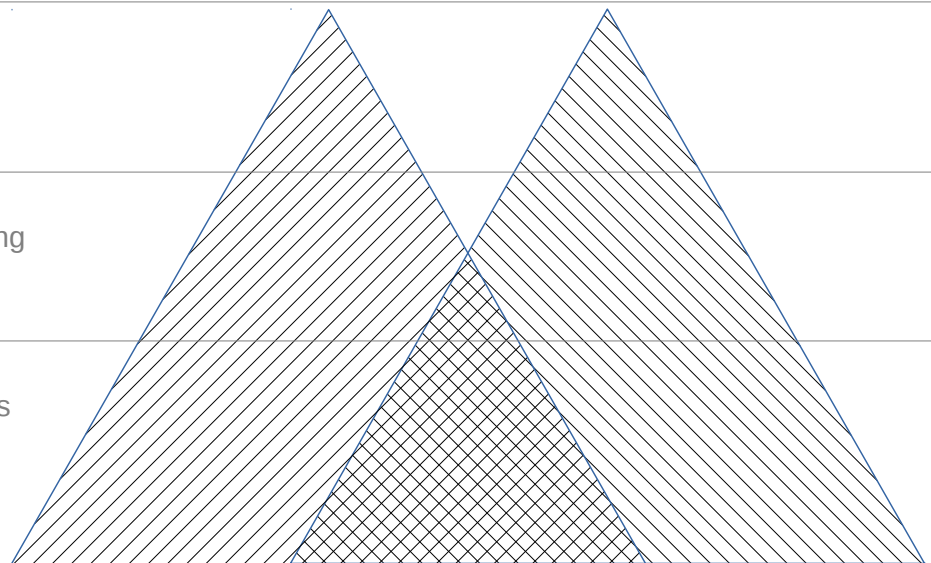
Facts

...some – shared culture
our interests, partly overlapping

Values

...all – human needs
basic values, existential things

Needs



Adapted from 3-levels model, Geert Hofstede 1993

¹ Source: Kluckhohn, Clyde, Henry Murray. Personality in Nature, Society and Culture, 1953. New York

The two central and basic human needs that have to be fulfilled are:

- **Self-determination** – being able to act freely and unfold my potential
- **Embeddedness** – being recognized by others as part of a social network

From these other existential needs can be derived:

- Security
- Orientation
- Economic stability
- Flexibility
- Spontaneity
- Autonomy
- Respect

Culture

Defined as: collective programming of the mind, which distinguishes the members of a group or a category of people from another. The "category" can refer to nations, regions within or across nations, ethnicities, religions, occupations, organizations, or the genders. A simpler definition is 'the unwritten rules of the social game'. (Geert Hofstede, 1993).

Working with the concept

Let participants collect cases of individual or collective conflicts from their professional or societal life. Split them up into pairs and ask them to think about ways of 'going deeper' with the help of the Pyramid of Culture. Where do they find shared aspects in terms of culture? Where do they find commonalities at the existential level? Let them review the conflict in the light of having done this and ask them to come up with creative solutions that respects the diversity of identities and 'cultures' in society.

Put the scheme with only one pyramid on the floor and let participants explore the different levels by standing there and sharing statements.

2. Activity: Story of my name – story of my language



Participants share an important part of their identity with each other and reflect on consequences of individual identity for collaborative work and their perspective on communities.



Method

Invite participants to introduce themselves in the following way:

- What is your first name / the name you want to be called? Do you know the story behind your name? What does your name mean? Do you like your name? Does it connect to your identity as a person?
- Please tell us one sentence in your mother tongue or dialect as a welcome to the others in a workshop / or tell us a saying that you know from home:



Reflection

The group discusses about intercultural insights it gained from this activity. The way the participants presented themselves shows different perspectives on the world and also on how to do things. To know this is important for working together collaboratively. This approach to sharing identity also prepares for dealing together in democratic and Human Rights ways beyond a technical level.

3. Activity: Speed Dating on Diversity



Through a set of personal questions participants are quickly exchanging on the topics of Diversity and Anti-Discrimination. They get an overview of these topics and of the perspectives by the different participants of the workshop.



Method

1. Always two chairs are being put together, forming seating locations for participants spread throughout the room.
2. The participants are seating themselves and the trainers announce that several questions will be asked. Then one partner of each pair starts repeating the question, the other partner will give answers for exactly one minute. After that the first partner answers for one minute. Signals are given for the turns.
In terms of who begins, the trainers can creatively think of things like the following: the one with longer hair, with more siblings, who has spent more time abroad, with the darker clothing etc.
3. Then one partner of each pair will leave and look for another chair, then the next question is being asked.

In terms of the questions here is a list that might be adapted depending on the workshop. There should be about 6-8 questions being chosen.

Possible questions:

- Introduce yourself to your partner, why are you here?
- When – for the first time in your life did you become aware that you are different from others?
- What comes to your mind when you think about 'diversity'?
- Where in Egyptian society there is a lot of diversity that is being appreciated?
- Where in Egyptian society there is very little diversity?
- What is one group in society that irritates you?
- What might be a personal prejudice that you have with respect to this group in society?
- Remember one situation when you were being discriminated against
- Remember one situation when you discriminated someone else
- If there was a magic moment: which law would you install in your society?

Variation

Instead of using chairs for the pairs to exchange, the activity can also be done with the participants standing. Half of the group is forming an inner circle, facing to the outside, the other half of the group is forming an outer circle facing to the inner circle so that everyone has a direct partner. After each question either the inner or outer circle is moving one position to get a new partner.



Reflection

This activity can be done at the beginning of a workshop. It can be used to let participants introduce each other with important aspects they heard.

The reflection can take up different aspects of the activity: participants can share interesting or surprising statements they heard; contradictions and dilemmas between different questions might come up; the setting itself and the way of communication and getting to know the others can be focused upon.

4. Activity: The river of my life



The symbol of a river helps participants and the group reflect on their biography concerning identity and culture. The river symbolizes process, growing, taking turns, origins, fertility and goals.



Method

1. Each participant draws a river representing their life on a large piece of paper. Everyone will allocate three turning points and five main stops in their life. They will write down when issues of identity and culture became relevant in their life and when they were connected to personal turning points.

2. In small groups, they present their pictures to each other, adding important insights from other participants. They come up with definitions of 'identity' and culture



Reflection

In plenary important insights as well as the definitions are shared and a comprehensive understanding of identity and culture is being discussed.

- What are important aspects of identity and culture?
- How do identity and culture link with each other?
- What is variable, what is set and cannot be changed in terms of identity and culture?
- Which implications does this have for dealing with diversity?

5. Activity: Four terms - that's me!²



Everyone from the group is being invited to individually reflect about his/her personal identity by taking down the following sentences and reflecting upon them. It is important to keep in mind that the self-description reflects only the current situation of the here and now and can change with time and location.



Method

1. Prepare a handout with the following 4 aspects and ask participants to fill it out individually.

I. That is how I describe myself concerning my origins, identity and culture in four terms:

II. One experience in connection with this description is:

III. Please choose the most important of the four terms _____

IVa. One thing I like about being _____ (the most important term)

IVb. One thing that makes it sometimes difficult being _____

2. After answering the questions each participant writes down his/her four terms on separate slips of paper. These are collected by the facilitator and used for a later stage of the activity.

² Adapted from Handschuck, Sabine / Klawe, Willy (2006): Interkulturelle Verständigung in der Sozialen Arbeit. Ein Erfahrungs- Lern- und Übungsprogramm zum Erwerb interkultureller Kompetenz. München.

3. In small groups the participants are exchanging their results and especially discuss the ambivalent experiences with identity as they have reflected upon in question four.

- When is identity essential?
- When is identity exclusive to others?
- When do we want to 'leave' parts of our identity?

4. After the discussion all the terms from question one are being placed on the floor with the participants sitting around them. Everyone can call for a term that s/he identifies with – it does not have to be a personal one. The person and everyone else who identifies with it is getting up, is „taking a stand“ for a short while. In this way it becomes visible who identifies with certain terms, in which cases there are many standing up and in which cases it's only a few. Thus new connections and differences between the members of the group can be seen.



Reflection

The reflection should focus on the following questions which start with impressions from the last phase and then move over to explore more in depth aspects of describing one's identity, having to be reductive, being reductive when judging others and dealing with difference in an adequate way.

- How did it feel to stand with many others? How was it to be standing only with one or two other persons?
- Was it hard to come up with four terms? Did you have many more or maybe just one you could come up with?
- What were important points you learned in the discussion in your small group?

B Diversity and Prejudice

1. Activity: What is real?



Participants will reflect on their own perception and construction of reality. The way we perceive reality is often being seen as the only one and often other and diverse ways of approaching reality are being neglected unconsciously.



Method

1. Split up the group in two. Show to one half of the group the picture of the mouse and to the other the picture of the man (without showing the titles). Make sure each group is not seeing the picture of the other group.
2. Form pairs, always one partner who has seen the mouse and one who has seen the man. Show each pair the 'man and mouse' picture (without showing the title) and ask them to reproduce it together without speaking. It is very likely that each partner will focus on his/her preconceived notion of either having seen the man or the mouse before.



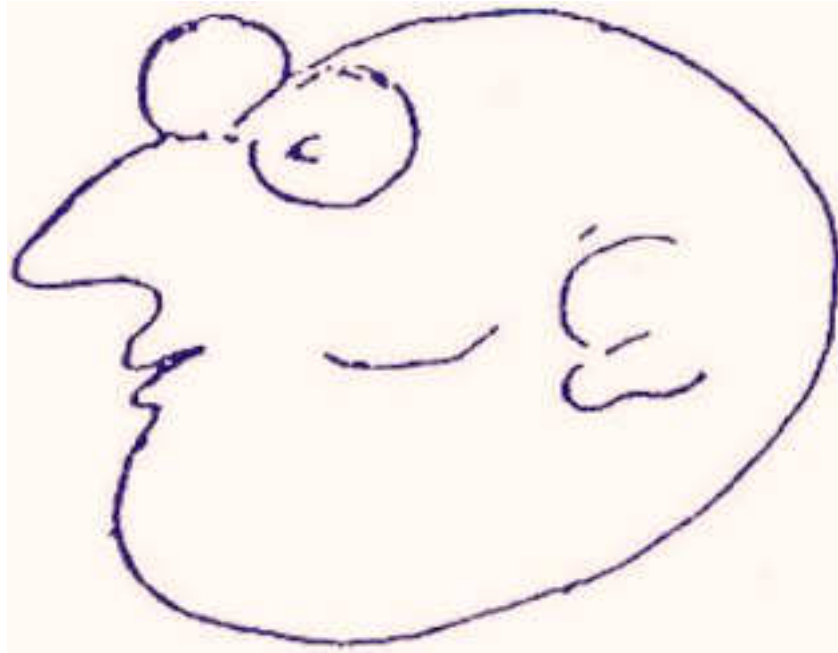
Reflection

In plenary, let the pairs show their pictures and ask which is the best one. Ask them which one is the most realistic one. Start a discussion on preconception and prejudice – how quick we are from focussing on our conception of reality to judging negatively about the reality of others.

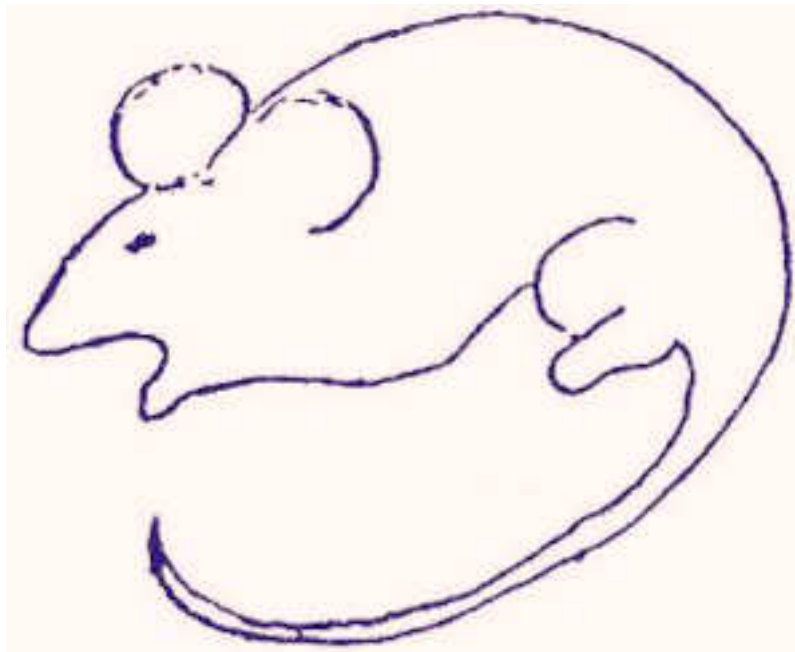
Let participants go into pairs again and ask them about cases from their lives when they thought something they think or do was definitely right – and let them find alternative ways of looking at these cases.

Let them share the examples in plenary and discuss about 'inner landscapes' we have: certain ways of going about things seem to be right and possible, other ways are often hard to accept for us. Diversity means embracing the idea of different ways of tackling reality.

Picture of a Man



Picture of a mouse



Picture of Man/Mouse



2. Activity: Labeling ourselves³



Participants will be asked to close their eyes and get different stickers on their forehead. After opening their eyes they are forming groups of not more than 4 persons without speaking. After that they will reflect about their identity of their group and the group process.



Method

1. Participants are asked to stand in a circle and close their eyes. The trainers tell them that they can trust that only a small change will be made on their forehead. If someone feels uncomfortable about this, he or she can be an observer of the activity.

2. One trainer goes around and sticks differently colored stickers on the foreheads of the participants and leave 2-3 participants without any sticker (Example for 14 participants: 2 round and red, 2 square and red, 2 found and yellow, 2 yellow-red, 2 silver stars, 2 square green).

3. Participants are asked to open their eyes again and form groups of no more than four persons without speaking. They get 15 minutes for this task. An open process begins – this should not be interrupted or commented by the trainers.

4. After 15 minutes the participants sit together in their groups formed during the process. They answer the following questions:

- Why are you a group, which are important criteria for your group?
- Are you a strong and stable group?
- Are you better than other groups?
- What is the name of your group?



Reflection

In plenary groups are presenting their answers and are being asked with respect to issues of identity, diversity and discrimination:

- Do you know who you are? Who told you? How did you feel without sticker?
- What was your identity?
- How relevant were the stickers? Were you able to abstract from them?
- What were the reasons for forming a group? Did you feel welcome, were you moved to a certain group?
- Is a diverse group better than a homogenous one?
- Would you welcome others in your group?
- Why did you stick to certain rules (not speaking, no more than four) – were they more important than issues of integration and diversity?

3 Adapted from Handschuck, Sabine / Klawe, Willy (2006): Interkulturelle Verständigung in der Sozialen Arbeit. Ein Erfahrungs- Lern- und Übungsprogramm zum Erwerb interkultureller Kompetenz. München.

3. Activity: The Albatross⁴



Participants are visitors on the 'Island of Albatross'. They are observing the trainers in a role play of presenting a different culture and share their feelings about this. In the second part they get to know important values of this culture. Finally, they discuss how they would integrate this culture if the Albatrossians would come as refugees to their culture.



Method

1. A male and female Albatrossian (the trainers) are coming into the room. They make friendly faces and sound, the man is going first through the circle, the woman following. If there are participants crossing their legs, the man is supporting them to put both legs on the floor, the woman is doing the same for the men in the group. Then they go to their places, the man on the chair, the woman kneeling beside him. Then the man takes a bowl of nuts from below his chair and starts eating some of them. He then passes on the bowl to the woman who is also eating some nuts.

After that the man puts his hand on the neck of the woman and she is bowing down to the floor three times.

After that they are both getting up, going through the circle of participants – the man first, followed by the woman, then leaving the room.

2. The trainers are coming back and are asking the participants to share their observations as visitors of this culture. What did they see? Which values are important in this culture? What is the relation between men and women?

3. The trainers share their culture with the participants: The Earth is sacred; all fruitfulness is blessed; those who bring life into being (women) are one with the Earth, and only they are able (by virtue of their inherent qualities) to walk directly upon the ground. Thus, men must wear shoes, and thus their greeting does not deal with the Earth, where that of women emphasized the ground and feet. Only women are able to prepare and offer the fruits of the Earth.

The roles of men and women in the society reflect this relationship to Earth, though to the new observer it may appear as if other meanings are present. For example, the fact that the Albatrossian man pushes down the head of the kneeling woman is a pursuit of his obligations in the society, it is his duty to remind her of sacredness, to approach it through her, to protect her (and all that she represents) from harm or defilement. At the same time he is able to share a little bit of the sacredness of the earth. Generally, a man is only allowed to touch other men, whereas a woman can touch women and men.

The Albatrossians are peaceful, welcoming of strangers and generous.

⁴ Adapted from Theodore Gochenour, Vice President of International Programs, from *Beyond Experience*, Batchelder and Warner, The Experiment Press, 1977.

4. The group is now reflecting the following questions in plenary or small groups:

- How did your observations change?
- Did your feelings and judgments change now?
- You now heard some more things about the reality of the Albatrossians, does this revise your judgments completely?

5. The group is confronted with a new situation that focusses on dealing with different values in terms of providing or limiting structural access to a society with different values. They are asked to design a poster that sets the laws for dealing with Albatrossians that came to their state because they had to leave their island as the consequence of a natural disaster. How do you deal with their culture and your culture? Who has which rights in private and in public? Would you actively support their culture as a state? Is intermarriage possible? Is there a 'state religion'?



Reflection

The small groups are sharing their results in plenary. The relevance of values and the difficulty of equally accepting different values will be the focus of the discussion:

- What if you were a refugee to come to Albatros, would you accept the decision taken for refugees?
- How important is equality for you in general?
- Was the process of taking the decision for refugees in your group democratic and/or equal?
- What is something from your culture you would never give up?

As a conclusion the trainers share that value judgments about others are quick and it is difficult for us to abstract from them:

- separate observations, interpretations, judgments
- be aware of strong symbols like up/down, before/behind, black/white, normal/handicapped
- reflect limits of what you want to give up and limits of accepting difference
- see how authority and power structures play a role
- find creative ways of overcoming limits

C Communication and Conflict

1. Concept: The diversity of communication

When we think about communication, we might think about sending information from sender to receiver. We are putting together a package that should arrive at the receiver in the way we intended:



Many communication models aim at improving our verbal or non-verbal communication to let the message arrive in a better way. Much effort is put into training our 'communication performance'. This might be one important aspect to communication. The model shown here is one that shows again that communication is also linked to the general topic of diversity and the multiplicity of perspectives and 'realities' (see activity 'What is real?') we have.

In this way every message is a 'construction of reality' and the receiver can re-construct what he or she hears according to his or her own reality. From this perspective, it seems surprising that we can understand each other after all: the way we send and the way we hear things always depend on our perspective, our value system and our biographical inner map. The same words can mean very different things to different people. A message travels from one reality to another or from one construction of reality to another construction of reality. More important than the message 'as such' (does it exist independently from us?) is the way we deal with communication as senders and receivers.



Friedemann Schulz von Thun has developed a model of communication⁵ which highlights the different layers of communication both when we speak and when we listen. It helps to better understand what happens when we communicate with each other and shows different options which allow us to decide for ourselves which aspects of communication we want to focus on.

Especially those sentences that are supposedly “neutral” and “factual” and which are very common in relationships between colleagues have a number of hidden messages, such as appeals and messages concerning the relationship. Because these are hidden it makes it very easy for the speaker to deny the underlying message (“Why? I only said that ...!”). This manipulative game results in irritations between the people concerned. Reminding them to focus on the facts will not resolve the actual conflict. Misunderstandings and, following these, conflicts are often the result of unclear communication or so-called “large ears”.

Generally speaking it is helpful to send a large proportion of self-revealing aspects and clear appeals. The following example represents a model. It is useful, from time to time, to analyze what you hear and to become more clear about what you actually want to say by choosing with which ear you want to listen with and on what channel you want to send your answers. This way you can decide to openly address the underlying problem or consciously ignore it.

Working with the concept

Present the different layers of communication to participants using the example of the following page. Then let participants collect sentences they often hear in private or professional life and write them down.

Let participants split up into small groups and ask them to analyze the sentences according to the four aspects that are being said and could be heard.

After having discussed the concept, you can use the activities 'My inner voices' and 'Improving Communication – Feedback' (Introduce the concept of Feedback first).

5 https://en.wikipedia.org/wiki/Four-sides_model

A model of communication

SENDER (Reality 1)

The Matter Layer

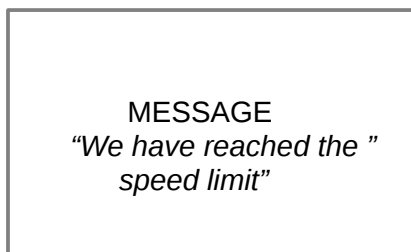
Contains statements which
are matter of fact

"The car is driving with 50 km/hour."

The Self-Revealing Layer

What I reveal of myself such
as motives, emotions and
values

*"I feel uncomfortable at this
speed."*



The Appeal Layer

Contains a wish or
command to take action

"Slow down!"

The Relationship Layer

Expresses what I think about
you and our relationship with
each other

*"I do not trust your way of driving /
you are a bad driver / you need my
assistance."*

RECEIVER (Reality 2)

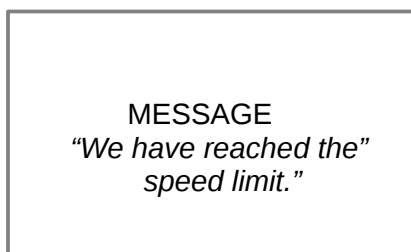
The Matter Layer

Contains statements which
are matter of fact

"The car is driving with 50 km/hour."

The Self-Revealing Layer

What does the sender
reveal about himself?
*"He has a problem with the
way I am driving."*



The Appeal Layer

What should I do in response
to his message?

"I should drive slower."

The Relationship Layer

How he talks to me, who he
thinks I am.

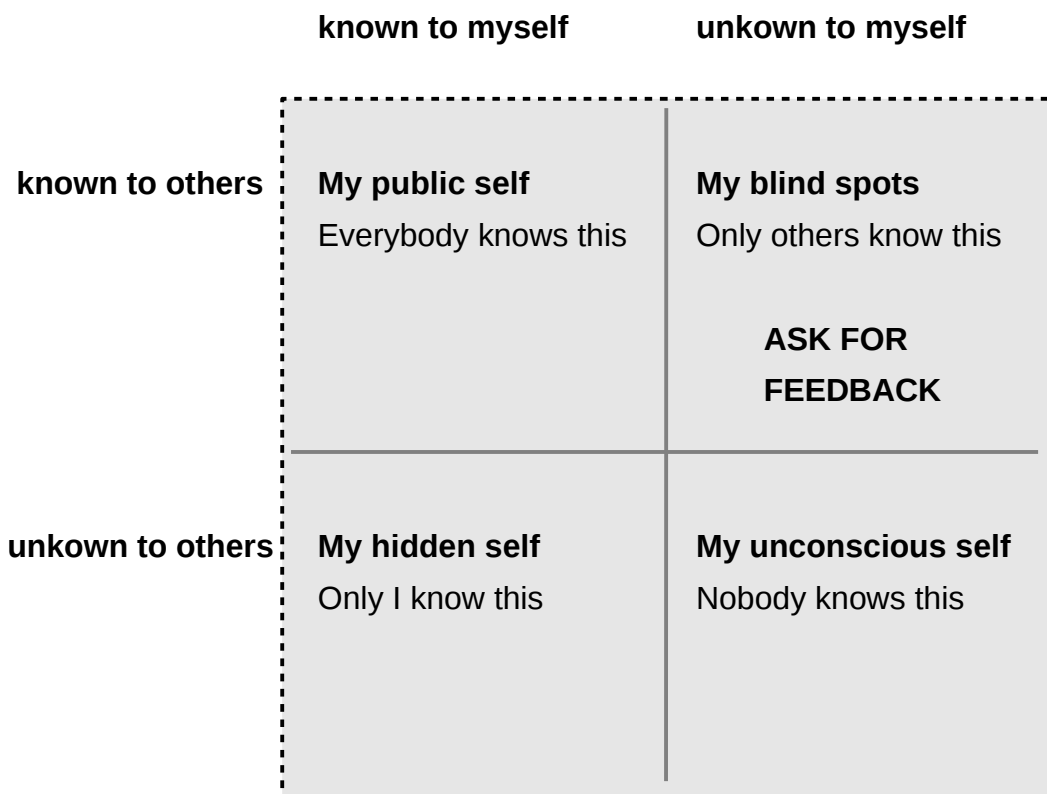
*"He always wants to complain
about me doing my job."*

2. Concept: Feedback

Johari Window

Feedback is a way of consciously improving communication processes. Feedback is important for us and others since we are not fully transparent to ourselves.

The *Johari Window*⁶ (named for its creators, Joseph Luft and Harry Ingham) - is a useful concept for understanding how feedback can help us become more transparent with the help of others. It shows different portions of the “ego”, indicating where development steps are possible and how feedback and disclosure help becoming more authentic to others and to ourselves.



6 https://en.wikipedia.org/wiki/Johari_window

Ground rules

- Feedback is being offered or asked for. In both cases feedback can only be working on a **voluntary basis**
- Giving feedback starts by sharing **my individual perception** (NOT: “others noted that you...”, “everybody noticed that...”)
- I am sharing most **important information** first. Nevertheless, I decide what I want to share and what I want to keep to myself (respect for tabu and intimacy)
- Receiving feedback, I should **not defend myself** in any way. I am just listening
- I am deciding **whether and which consequences** I will be taking from what I heard

Feedback makes it possible to **understand my impact** on other people. In this way, I can become more self-conscious and realize a supportive and tolerant way of communication in situations in conflict.

Quite often feedback is being **instrumentalized** as a way of **articulating critique** in a subtle way. Here factual information (the Matter layer) is being linked with relationship. The sender articulates something on the Matter layer, but really s/he wants to criticize another person on the relationship layer.

That is not feedback. Matter (factual information) is in the background and feedback is not a tool for changing people. Change can only happen within myself and within others by their own motivation. The goal of feedback is an offer for realizing blind spots and understanding the impact of my actions.

Feedback is therefore not (only) a technique: on a voluntary basis, a group or an organization can develop an open and authentic **feedback culture** for being able to deal better with difficult situations and find more options for action in situations of conflict.

3. Activity: Giving and Receiving Feedback



Participants will use the insights of the communication model directly for trying to improve their ways of giving feedback to each other. They will understand that the atmosphere of the situation and personal attitude is crucial for using feedback having an added value for embracing diversity.



Method

Assure a disturbance-free setting and an atmosphere of appreciation
Clarify whether the requirement of a voluntary basis for feedback is fulfilled.

1. Split up as trainers to have groups of no more than 10 participants. Introduce them to the idea of feedback on a flipchart according to the scheme below.
2. Offer them to ask feedback from other participants. The feedback can be on specific issues like the performance in the group, the way of taking a lead in training, aspects that one might think are to be improved
3. Start with one person selecting three others to give feedback according to the following scheme. Be careful to protect the frame of the feedback as a trainer. Make sure the provider of feedback does not speak in general terms and make sure the receiver of feedback does not defend him- or herself.

- **Self-revelation**
„That is what I am noticing with respect to you. That is something that specifically perceive concerning your person.“
- **Relationship**
„These emotions are stirred up within me by these perceptions, that's how I feel about it“
- **Appeal**
„Here is a wish I have for you, something you might take on your further way of life“
- Give the other person the **chance for reaction**.



Reflection

Steps 1-3 are focussing on a specific layer of communication. The Matter layer is missing on purpose since feedback helps clarifying issues between people. If this clarification has happened – and only then – factual issues and content-based matters can be tackled again.

Ask participants how they felt about this way of communications and if it has changed their perception of the participants of the group.

4. Activity: My inner voices⁷



Participants will get to know the diversity of communication within themselves. They have the chance to see their inner voices visualized on a stage. They will learn to better deal with the complexity of inner conflicts and realize that they are inner mirrors of larger societal structures of conflict.



Method

1. Each participant thinks about a conflict from personal or professional life, it should be an inner conflict in which it is not easy to take a decision. Participants present a selection of conflicts in plenary and the trainers are selecting one case.
2. The person that has provided the case is asked which 'inner voices' there are in the conflict (e.g. anger, despair, hope, joy, frustration...). The trainers and participants can help finding these voices by asking about different perspectives of the conflict. It is important to find 'loud' and more 'quiet' voices of the conflict.
3. When 5-7 voices have been found, the case giver selects participants representing the different voices. They get a sticker with the name of the voice to identify them, and they get a starting sentence that they will say first in the conflict.
4. Now the voices are going on 'stage': they say their first sentence and then go into a dialogue about the conflict – always from their specific perspective. There will be alliances, certain voices might leave the stage, others will sharpen their voice.
5. After 5-10 minutes the trainers ask the voices to find a solution in the conflict and tell the solution to all.



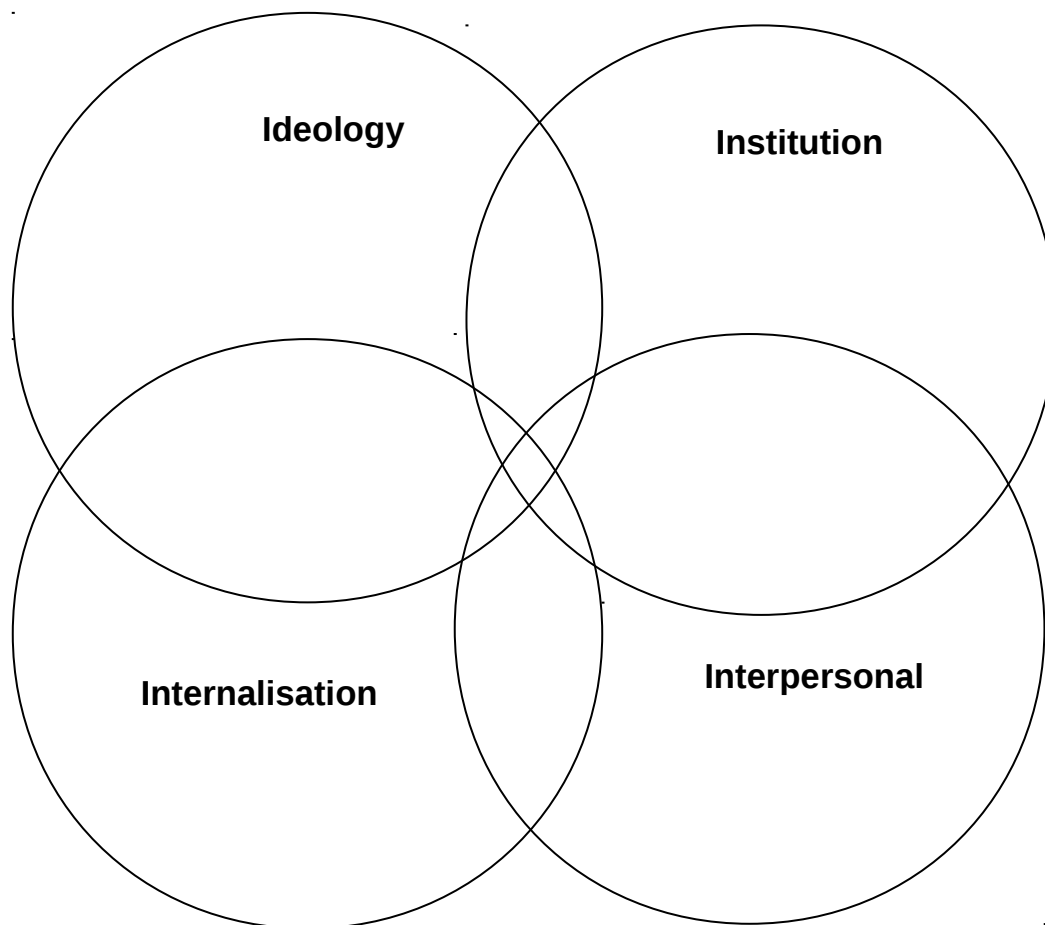
Reflection

First the case giver shares his or her observations: was it realistic, were there new perspectives and helpful insights? Then the voices share how they felt during the dialogue and whether they were influenced by new perspectives. The general discussion should focus on the issue of diversity: how does the issue of inner diversity link to larger societal structure? How do our inner limits reflect outer limits in society? Do we need to expand our own perspectives before changing society to become more diverse? Does diversity in society have an effect on our personal lives?

⁷ Adapted from: Friedemann Schulz von Thun: Miteinander Reden 3. Hamburg: Rowohlt 1998.

D Power Structures and Discrimination

1. Concept: The 4 'I' - Mechanisms of Oppression⁸



⁸ Adapted from Handschuck, Sabine / Klawe, Willy (2006): Interkulturelle Verständigung in der Sozialen Arbeit. Ein Erfahrungs- Lern- und Übungsprogramm zum Erwerb interkultureller Kompetenz. München.

Definition of discrimination

Discrimination has been defined as 'institutional constraints on self-development', according to Iris Young (Justice and the Politics of Difference, 1990):

Exploitation – “a steady process of the transfer of the results of the labor of one social group to benefit another”

Marginalization – Described as being “...perhaps the most dangerous form oppression. A whole category of people is expelled from useful participation in social life and thus potentially subjected to severe material deprivation and even extermination”

Powerlessness – “The powerless are those who lack authority or power... those over whom power is exercised without their exercising it; the powerless are situated so that they must take orders and rarely have the right to give them”

Cultural imperialism – “To experience cultural imperialism means to experience how the dominant meanings of a society render the particular perspective of one’s own group invisible at the same time as they stereotype one’s group and mark it out as the Other”

Violence – “members of some groups live with the knowledge that they must fear random, unprovoked attacks on their persons or property, which have no motive but to damage, humiliate, or destroy the person”.

The 4 'I'

The model shows 4 dimensions of oppression. An example of institutional discrimination is when women earn less than men for the same job. This institutional practice is rooted in an ideology that has existed for a long time and has only begun to really change in more recent generations. This ideology describes roles of men and women in society. For example it has asserted that a man’s role is to be the “leader” who stands in public and makes decisions. The woman’s role has been described as the one who takes care of household and children, providing emotional support in the education. Or, if she has a job, then mainly in the field of service and support, being in any case a burden (and not as enrichment) for economy, as she can become pregnant and then has to be substituted.

This ideology, combined with the reality of men earning more, and having more opportunities to work for financial gain, has effects on the interpersonal interactions between men and women, as well as amongst men and amongst women. In fact, the majority of families today have two working parents, and girls today receive educational and professional opportunities that do not compare to the situation 40 years ago. Yet many women will report the feeling of having two jobs. After a day at the office, they come home to take on the larger portion of house work and child care. Pressure from all sides to be more available, to be a better wife, mother, or worker, takes place in the interpersonal realm of oppression. Often their position at work is not taken as seriously as the same position performed by a man.

And finally, the effect of this pressure on the woman in this situation, can weigh her down, leaving her feeling trapped, or feeling guilty, or maybe resentful. It is when individuals come to believe inside themselves the ideology that is supported by institutions and culture, that oppression shows its whole face. A woman who is exhausted after working a job, just as a man, and then gives all her other time for house work and family care, and somehow feels guilty or inadequate, has internalised social expectations of her. The same is true for a man who feels an extraordinary amount of pressure to earn enough money for the family, and may sacrifice his own potential to fulfill his pre-determined role as a man.

These four dimensions of oppression overlap and interact. Like gears in a mechanism, they turn each other. Sometimes people argue about which approach for overcoming oppression is more important: institutional – focusing on policies, or individual – focusing on people's attitudes. In fact, these dimensions of discrimination are interdependent.

Working with the concept

Ask participants what discrimination means to them. Elicit a few comments and write them on the flip chart. Then describe the concept of the mechanisms of discrimination.

Split the group up into small groups and ask them to find examples of discrimination from their own experience and in society in general.

Let them visualize on a flipchart how this discrimination manifests in each of the four dimensions. After presenting in plenary, start a discussion on where the cycle of discrimination could be interrupted and which are the 'motors' that still keep the cycle of discrimination running. For this you can also later use the 'pyramid of culture' as a constructive contribution for dealing with difference.

2. Activity: The Power Flower⁹



This activity provides an opportunity for participants to examine their identity in terms of various categories. After defining their own identity, participants explore where power lies in current society, and how their own membership in different groups aligns with these systems of power.



Method

Distribute the Power Flower Worksheet (one to each participant). Ask participants to write their names on the line in the center of the “flower.” Point out that the “flower” has two sets of petals, an inner and an outer set. Explain that the inner set of petals includes some general categories of personal and cultural identity, with each category encompassing a range of specific identities. To demonstrate, use the example of religion, asking the group to call out specific religions with which people might identify.

Variation

Instead of using an 'empty' power flower, you can also write pre-set categories in the inner petals: Age, Gender, Primary Language, Religion, Economic Class, Age, Ethnicity...

2. Instruct participants to read the different categories in the inner petals and to write their own identity with regards to the aspect inside each small circle. Allow 3 minutes for this process.

3. Instruct participants to consider where they think the power in society lies for each aspect of identity. Ask participants to write their responses in the corresponding “outer petals.” Allow 3–5 minutes for this process.



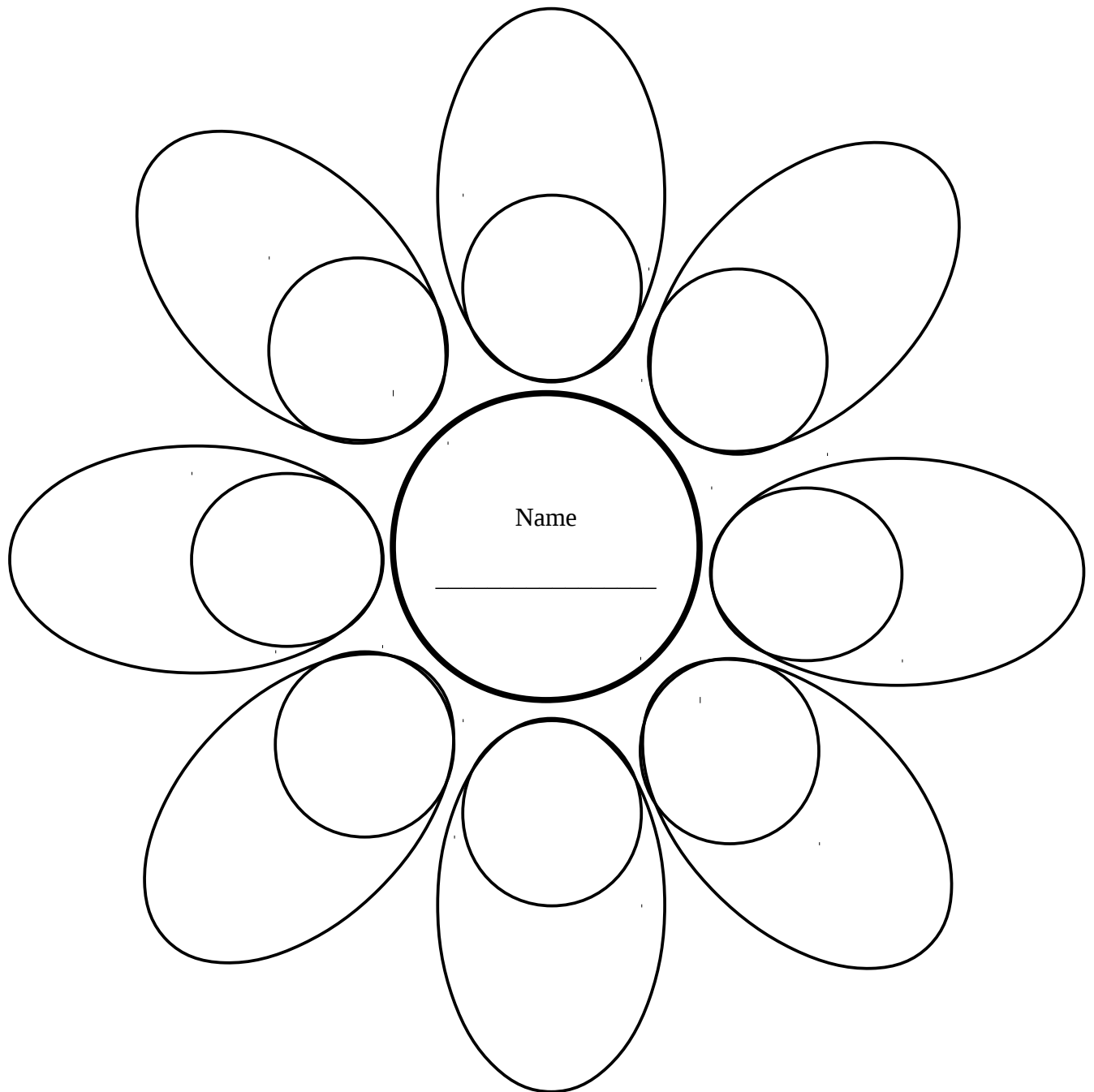
Reflection

In plenary discuss with participants about aspects of power structures in society.

- How did you feel when belonging to a powerful group? To a powerless group? Is there a difference - can you realize how others with other group identities feel?
- Which relevance does the power flower have for your work?

⁹ Adapted from Handschuck, Sabine / Klawe, Willy (2006): Interkulturelle Verständigung in der Sozialen Arbeit. Ein Erfahrungs- Lern- und Übungsprogramm zum Erwerb interkultureller Kompetenz. München.

The power Flower Worksheet



3. Activity: The Power Walk¹⁰



This activity is a simulation of a society in action. All participants are positioning themselves on a straight line which represents article 1 of the Universal Declaration of Human Rights: “All human beings are born free and equal in dignity and rights....”. This activity will end with a very different result as during the following process they will be dispersed within the room, providing them with a picture of reality in which some people seem to have a higher 'value' than others.

The reflection of the activity allows participants to reflect existing disparities (of status, privilege, power, etc...) in society and to develop means for confronting them during the workshop. Thus, the activity not only shows the intrinsic value of Human Rights within society, but it also shows the potential value of Human Rights as an instrument of societal development.



Method

1. Participants are divided into two groups. One group is collecting 'privileges in our society that open doors' on cards. The other group is collecting 'discrimination factors in our society that close doors'. After that the facilitation team collects all cards.

2. All participants are positioning themselves on a straight line which is marked by tape. The facilitators read alternatively from the 'privilege cards' and from the 'discrimination cards'. Each participant decides after each statement whether this applies to his or her current situation in life. He or she then decides whether he steps back or forward one step or rests if the item is not applicable. This step always happens without further explanation by the participants. Participants will watch what happens and over time get specific pictures of others moving forward or backward.

Variation: empathetic role play

1. Each participant gets a piece of paper which briefly describes a typical individual of a community. Alternatively, each participant might think of four parts of her or his identity (e.g. Woman, unemployed, living in a rural area, belonging to a minority; or: man, member of a party, working and being handicapped). The descriptions and the way of choosing identities have to be adapted depending on the context of the workshop. Having a diverse group, you can also work with the participants as such.

¹⁰ Adapted from the United Nations Human Rights System and Harm Reduction Advocacy: A training package for civil society organisations. <http://www.ihra.net/human-rights-training>

2. All participants are positioning themselves on a straight line which is marked by tape. The facilitator announces specific parts of individual identities like man, woman, handicapped, unemployed – one after the other. Every participant with the respective marker decides for him- or herself, if he or she moves forward or backward with this marker in his or her community.

This step always happens without further explanation by the participants. Participants will watch what happens and over time get specific pictures of others moving forward or backward.

There will be general tendencies like rather moving back when being unemployed. At the same time there is always a space of individual freedom and personal activity in which specific parts of identity can be framed. For example, one participant could regard being handicapped as a step forward in his or her community by openly advocating for contributions handicapped people are providing to a community.

Once all identities have been announced, it is important that participants stay where they arrived.

The roles – select according to the cultural and societal context!

- Man, university diploma, urban, employed in the private sector
- Woman, university diploma, urban, working for the United Nations
- Boy, handicapped, rural
- Boy, orphan, HIV-positive
- Man, non-dominant ethnic minority, university diploma
- Woman, immigrant worker, HIV-positive
- Man, secondary education, urban
- Woman, no formal education, urban
- Woman, no formal education, employed in the private sector, urban
- Man, no formal education, urban, HIV-positive
- Boy, rural, non-dominant ethnic minority
- Girl, urban, secondary education
- Woman, handicapped, unemployed
- Boy, member of a dominant ethnic group, urban
- Man, rural, no formal education, unemployed
- Boy, urban, member of a dominant ethnic group, son of a police officer
- Urban, member of a dominant ethnic group, university diploma, son of the president
- Woman, refugee, no formal education, unemployed
- Elder of the village, member of a dominant ethnic group, secondary education
- Object of human trafficking, woman, HIV-positive, prostitute
- Woman, secondary education, member of a dominant ethnic group

- Girl, non-dominant ethnic minority, rural, handicapped
- Man, secondary education, rural, HIV-positive
- Woman, no formal education, urban, prostitute
- Woman, non-dominant ethnic minority, urban, employed in the private sector
- Woman, handicapped, secondary education, employed in the private sector
- Woman, immigrant worker, no formal education
- Girl, member of a dominant ethnic group, urban, secondary education
- Man, unemployed, refugee
- Man, urban, no formal education, prostitute
- Son of the president, handicapped, secondary education, employed in the private sector
- Immigrant worker, urban, university diploma
- Boy, object of human trafficking, no formal education
- Woman, non-dominant ethnic minority, rural
- Woman, rural, no formal education, unemployed
- Woman, no permanent residence, HIV-positive, urban
- Man, homosexual, university diploma
- Man, no permanent residence, urban, no formal education
- Man, working for the United Nations, member of a dominant ethnic group
- Woman, lesbian, secondary education, urban



Reflection

The following question should be discussed with the participants:

- To those who advanced: who are you and why do you think did you advance so far? Did you still recognize those being left behind?
- To those who stepped back: who are you and how did you feel seeing others advance? What pictures of who they are did you have?
- Who is a woman and who is a man, where are they standing? Are there general differences and individually different options?
- Which role does (individual and structural) power play? Where can you find visible power, where is power invisible and hidden yet decisive?
- Stating the Article 1 of the Universal Declaration of Human Rights being represented by the line: how could this be preserved? Should we cooperate with those who advanced? With those who are left back? With both groups? Do we have to leave behind certain people as community leaders? Are Human Rights a guarantee for everyone which we have to preserve?
- How do we get at those being left behind? Working within very heterogeneous communities, how can community leaders shift their perspective from the successful ones to those being marginalized and having no voice? Which skills do they need for effectively listen to their voices?

- How can Human Rights help to minimize the differences between the powerful and those without privileges? How can those left behind contribute to the development of the community? Which skills do they need for effectively participating?
- Ask participants if the result of this Power Walk gives us hints for the direction we have to go with respect to the national development in the transformational context.

The facilitator and the participants are collecting insights from this activity, amongst them could be the following ones:

- Development is not neutral to power. Discrimination and privileged elites are well known realities in the context of development.
- Power relation have a big impact on who we are and what we can do.
- For those being left behind, it is impossible to reach those who advanced without specifically targeted assistance.
- Resources, capacities and skills cannot achieve everything by themselves. The framework (the “globe”) is also a determining factor.
- Given the political power relations, an universally accepted norm is being needed for guiding discussions and taking decisions.

4. Activity: Power gaps within our group



The topic of power structures is being reflected upon in terms of the group process during the workshop. Participants recognize that visible structures of power and discrimination are happening in every group. They think about ways to deal with them.



Method

1. Participants are individually asked to take notes on how they would define a society in which there is a fair distribution of power, where there are no huge power gaps between people or groups. (The facilitators can refer back to the 'Power walk'). In small groups participants are systematizing their results.
2. Small groups are presenting and clustering their results so they get to the five most important criteria. They do not have to be in agreement about that, it is rather like a portfolio of criteria. The five criteria of each group are being visualized in plenary.
3. Participants get a slip of paper and write down a grade from one to ten (1 = fair distribution of power; 10 = very huge power gaps;) which represents their evaluation on power and discrimination structures within the workshop group. Then everybody puts down his or her paper on the floor.

Variation

As a possible expansion of the activity, groups can be formed, each group comprising participants with lower and higher grading. They can explain in more depth their grading and get a better perception of the different perspectives.



Reflection

A round of statements is being started, everyone can explain their grade and contribute possibilities for improvement concerning fair distribution of power in the workshop. There is no decision to be taken in the end, the perception of different and similar gradings will provide enough room for individual reflection.

E Changing the Limits

1. Activity: Vehicle of change¹¹



Using the metaphor of a vehicle, participants reflect about 'success' on bringing about change road and analyze their role in guiding transformation processes.



Method

1. Ask the participants to take a piece of paper and different colored pens and draw the following shapes in whichever size / design they want

- a triangle, a rectangle, a circle, another circle, a half-circle, a long rectangle

2. Now participants are asked to use these shapes for constructing an „innovative“ kind of vehicle which might be flying, hopping, moving... After doing this, they should find a creative title for their vehicle. In a short round everybody shows (not explaining it!) their vehicle with its title.

3. The participants are invited to regard their vehicle as a metaphor for „being on the way“, on the road of transformation to democracy and human rights in their community. Individually they are reflecting the following questions with this metaphor

- What parts are there, which of them are „given“, which ones would you be able to change or “transform”?
- Is there an engine, are there external influences?
- Is there a set direction?
- Who is on the steering wheel? Are you driving alone or together with others?
- Are the road and the goal visible? Are there stumbling stones?
- How do you know the trip was successful, is there an end result for transformation?

After that participants exchange with two other participants on these points and take notes on the most important insights concerning the options and limits of moving on the road of transformation.



Reflection

In plenary, each group presents their results. The trainers lead a discussing focusing on the question when and how transformation can become a successful process and who can contribute what to that.

11 A contribution by Judith Landes (judith.landes@weihenstephan.org)

2. Activity: Imagining a fair society¹²



Participants develop individual 'mini-projects' as a consequence from the workshop. They are imagining the vision of a fair society and use their individual resources and talents to take steps for changing the status quo.



Method

1. Ask participants to take a piece of paper and ask them to fold it in a way that they have three sections when they unfold it again.

2. Now ask participants to label the left section 'My resources and talents' and ask them to write down all their individual resources and talents linked with dealing productively with diversity. Then ask them to take the right section of the paper and label it 'Vision of a fair society' and let them describe how they would imagine a fair society in which diversity becomes accepted by all. Finally ask them to take the middle section of their paper and label it 'Status quo' and let participants describe the status quo of their society with respect to diversity.

3. Ask participants to split up into pairs. They present their sections to each others and then support each other to think about a 'mini-project' from their concrete working context to go in the direction of a fair society. They should write down these steps on the back of the paper.



Reflection

In plenary, all are presenting their results. They can get additional ideas for change from each other. The facilitators should make sure the projects chosen come from a concrete context and can be realistically realized by the participants.

¹² Adapted from Handschuck, Sabine / Klawe, Willy (2006): Interkulturelle Verständigung in der Sozialen Arbeit. Ein Erfahrungs- Lern- und Übungsprogramm zum Erwerb interkultureller Kompetenz. München.

3. Activity: Mapping stakeholders



Trainers learn to regard their community as a network of individuals which might contribute to societal change or might be opposing it. Participants will visualize their map of stakeholders in this activity.



Method

1. Introduce the concept of 'stakeholders' to the participants: stakeholders are those who are part of a project and those who are affected by it. Thus it can also be individuals who are for some reason systematically excluded from a project. For stakeholders something can be lost or won in the process of a project. Stakeholders have to be taken into consideration in the professional as well as the private environments if the project as a whole should come to success. They can be helpful but also a threat.

2. Participants list the individual stakeholders of their project in the community on the left side and try to identify what they would regard as success or failure of your project. Beyond this perspective (position) you might identify a basic need which is crucial for dealing productively with the respective stakeholder.

Stakeholder	Function / Role	Success	Failure	Basic need(s)

Fundamental human needs¹³ which are deemed to be existential are, amongst others:

- Security / Orientation
- Flexibility / Spontaneity
- Economic stability
- Feeling at home
- Being respected / Intrinsic value
- Self-determination / Autonomy

¹³ For an extended version see http://en.wikipedia.org/wiki/Fundamental_human_needs

3. Now that participants have identified and characterized your stakeholders, they take a large piece of paper and draw a symbolic map on which one can see the positioning and relation of all stakeholders including the community leader. For symbolizing relations, conflicts, hierarchies etc., just common signs such as mountain, valley, highway, building site, rain, sun.... can be used.

They then describe their own role in the picture. Who are they related to the others? Where are lines of trust and support, where is there mistrust and threats?

4. Having done previous analyses, the pictures are introduced to each other in small groups of three participants. With mutual support, everyone in the small group tries to bring about 2-3 changes in their map which are leading in the direction of their project goals and can positively influence the project as a whole (like building a bridge, repositioning a stakeholder).

5. Participants write down concrete consequences: which action do you have to take to bring about this change? How would you describe the support structure (professional as well as personal) of your stakeholder map? Who can you rely on? What has to be done next?



Reflection

In plenary the participants share their experience with this activity.

- What were surprising new insights?
- Where were new roads of development, which impasses could be overcome?
- Which steps were taken to integrate as many stakeholders as possible?
- Were there limits to integration and why?

4. Activity: Dealing with resistance



Starting new projects in a community involves a number of stakeholders. Quite often, opposition concerning a project will arise. The activity shows different strategies for dealing effectively and efficiently with them.



Method

1. Introduce the scheme of different risks concerning a project by community leaders and how they can confront individuals accordingly. When proposing action and involving civic engagement from the communities, there will always individuals who might identify personal and/or factual risks.

<p><i>Factual Risks</i></p> <p>„I'm sceptical about that!“ (40 %)</p> <p>Many see the facts differently</p>	<p><i>Factual and Personal Risks</i></p> <p>„I don't want this at all!“ (5 %)</p> <p>Key opponents</p>
<p><i>No Risks</i></p> <p>„I fully support you!“ (15 %)</p> <p>Key resource persons</p>	<p><i>Personal Risks</i></p> <p>„Slow Down!“ (40 %)</p> <p>Many feel threatened in their identity</p>

You can identify stakeholders according to this scheme. This is how you should deal with them in the following order:

"I fully support you" - Speak with those people and inform them comprehensively and exclusively about the different dimensions of your project. Show them your trust comprehensively.

"I'm sceptical about that!" - Try to convince sceptical stakeholders. Factual risks can be minimised more easily than personal ones.

"Slow down!" - For integrating these stakeholders you need a high quality of process and communication. Building trust and explicitly taking serious their needs is crucial.

"I don't want this at all!" - These stakeholders cannot be convinced. Do not spend too much time with them. Use their resistance as informational hints like: "Did I miss something important?" Try to watch potential influence and danger for your project through these stakeholders.

2. Ask participants to think about a project in their community they have been involved in. Who were the important individuals in these categories. How were they being addressed? What could have happened if they had been addressed in the way described above?



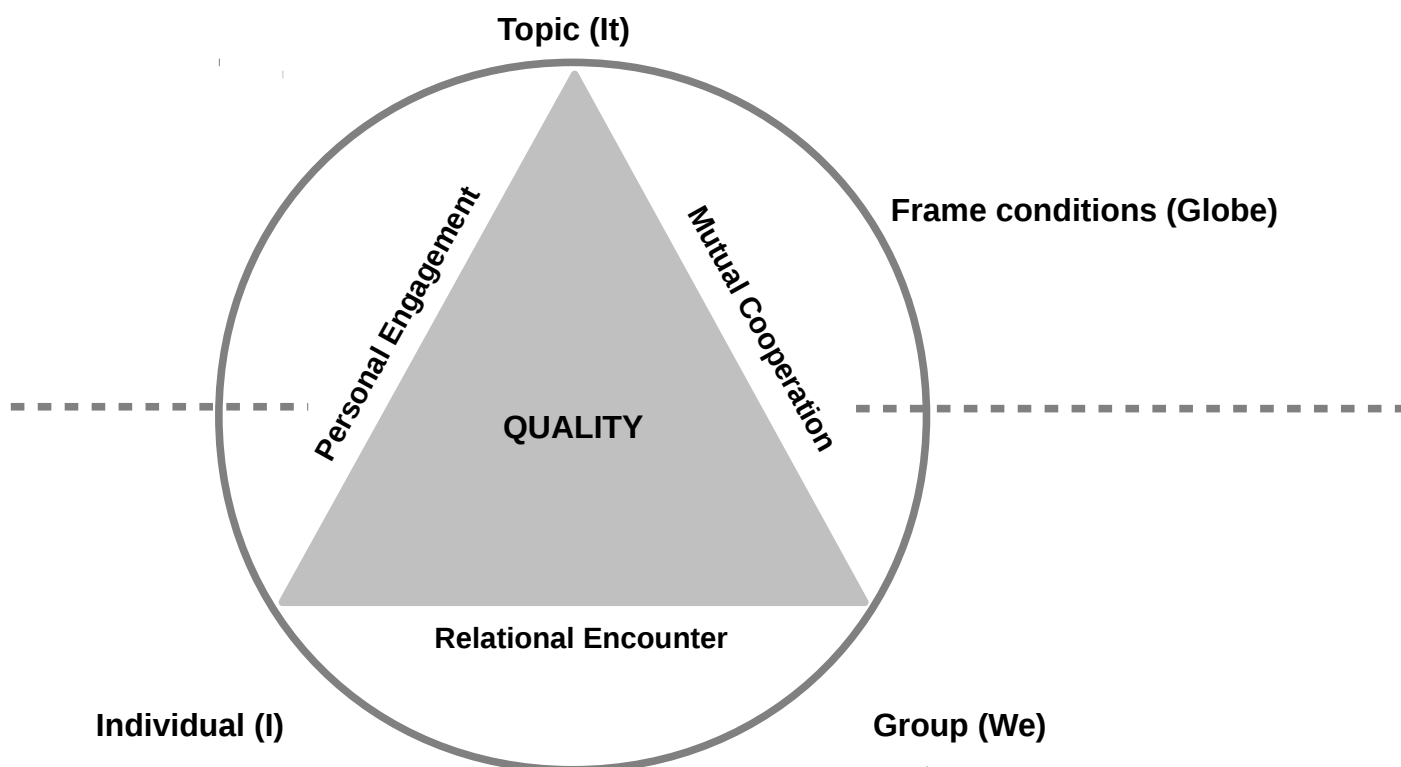
Reflection

Let the participants present their cases and use the resources of the group to find alternative ways for dealing with resistance in each case.

F Reflecting the Learning Process

1. Concept: Theme Centered Interaction (TCI)

The general approach of Theme Centered Interaction (TCI)¹⁴ centers around transformation on a value basis and tries to lift up hidden and invisible dimensions of learning which are often neglected in existing activist manuals on strengthening diversity, democracy and tolerance. With this concept facilitators can reflect the methodical and attitudinal design of their workshops.



When doing such a workshop, there is of course an official topic (named "It" in the scheme). This topic is diversity in the broad sense, and is being addressed via issues like personal skills, community resources, dealing with conflicts, etc. (compare the units of the activity section) more specifically. These topics are on top, they are in a way the "visible" level of the workshop. In more traditional learning environments like school or university, but also in many interactive trainings working with role play or simulations, this level is the single focus. In order to transport the facts, skills, competencies concerning the topic different methodological ways are being chosen but the result of what should be understood, learned and be done is always being derived from the "top".

¹⁴ For more background on the concept and its practical areas of use read Mary Anne Kuebel (ed.) (2002): Living Learning. A Reader In Theme-Centered Interaction, Media House Delhi

This manual suggests a more comprehensive and in a way more radical way of also and equally integrating the “hidden” levels of how learning and change can happen. Specifically in the situation of (often remote communities – in the sense of physical but also psychological distance to the center or capital of a country) transition after a long period of stability, oppression and official “truth”, there are a lot of unreflected personal values, which guide one's life, attitudes towards who is friend and who is enemy, personal hopes and fears that cannot be expressed directly, and also taboos that cannot be addressed at all. The situation of transformation is one of individual and social upheaval with no program or clear-cut direction simply to be followed.

All of this can be understood as the invisible level of a workshop. This level has to be respected and in a way be appreciated as the underlying and rooting reality of the participants and the communities to be worked with. Often its dimension and force is much bigger than that of the official topic. Comparing the model with an iceberg, only a small part of the reality and the topics of the community are visible while most of it is hidden under water.

The main task of the workshop is therefore to provide individual and collective links between the topic and the participants. On an individual basis the connection between “It” and “I” can lead to personal engagement concerning the topic. Especially here, it is crucial to start with the foundational value system of each participant, trying to make it explicit, before “imposing” abstract ideas of democracy or tolerance. If people are being personally irritated by the presentation of something new, they will disconnect from transformation processes and be no longer personally engaged. An atmosphere of openness, participation, and appreciation at the beginning of the workshop is an important tool for opening up on personal values, norms, but also prejudices and fears. The role of the trainer is to provide activities which personally involve the participants via biographical reflection and building upon the social and economic reality within the community.

In later stages of the workshop the mutual support of the participants helps to transform the personal engagement with the topics into collective action. The line between the “It” and the “We” makes it possible to realize mutual cooperation that shows how the group of participants itself can bring about change without imposing it from the top. Projects are being developed independently and responsibly by participants in groups. In cooperating, dealing with difference and conflict, prejudices, building consensus and democratically taking decisions will be experienced. Within the group of participants important skills of community leaders can be thus tried out.

The role of the trainers is to methodologically guide this process without directing it. Additionally, they provide for reflection units concerning the process and interaction of developing something together.

A third line of interaction runs between the “I” and the “We”. As the individual participants are working and living together during the time of the workshop, a lot of relational encounter will take place. Different from other approaches, this dimension is not to be regarded as informal or leisure time. By comprehending the training workshop as a model for the community in a nutshell, the interaction within the group apart from the official topic, should explicitly be focused upon and become visible. Here group dynamics are taking place that cannot be “controlled” like knowledge or skills. The group is often “acting” autonomously on this level when conflicts arise. As a learning field it can show participants what might happen when transformational projects are being installed in a community and take unforeseen courses of action. The role of the trainers is to provide regular space for mutual feedback and reflection on the process and the quality of interaction within the workshop.

Finally the workshop as a whole is being framed by a “Globe”, conditions that are enabling and at the same time limiting what can be achieved in a pedagogical setting. Factors like time, place, temperature, outside political events, pressure by authorities are influencing how large the circle might be. These factors should be reflected by trainers in order to realistically estimate the possible dimension of change. Outside deficits like the functioning of the juridical system or the executive will not be directly influenced by a pedagogical approach – they are supporting or hindering factors. It is important to decide where and how societal change can take place via civic engagement by activists and where other approaches (laws, anti-corruption measures, security etc.) are being needed.

This general approach is a comprehensive model for localizing the possibility of societal change in the context of transition to democracy. At the same time, by doing workshops in this way, important aspects of democratic and tolerance values are already becoming “real” and practical. This should not be understood in the sense of pedagogically imposing a value system, as resistance and opposition concerning this approach will often also be part of the discussions within the workshop. Nevertheless this approach is one that opens up extensive possibilities for these discussions and as a consequence taking personal and collective responsibility for bringing about change in a way suitable for the context and reality of each community.

2. Activity: The Morning Circle



As a ritual, every morning during a longer workshop, participants share important aspects concerning their learning process. Facilitators will take up issues to be dealt with together before continuing with new concepts or activities.



Method

1. Introduce the idea of the TCI-scheme as a way of reflecting the learning process. Use a simplified version with only labelling the 'Topic, Individual, Group and Frame'. Put a flipchart with the scheme on the floor in the middle of the group.
2. Start a 'Morning Circle' each day in which you ask 3-5 participants to share how supportive the workshop (or last day) was in terms of the topics, the individual learning process, the group and the frame conditions. Let them suggest changes that could improve the balance between these items.
3. Let other participants add important insights in a second round.
4. Finally take up the issues mentioned and share with the participants how the workshop could be further developed to achieve a good balance.

3. Activity: Reflection questions



Three categories for feedback allow for getting at a comprehensive look of the learning process and its results.



Method

1. Doing workshops on democracy as a form of life there is no “right” or “wrong” results, but learning insights and personal consequences that participants can share with each other. Everybody takes a slip of paper and takes 2-3 minutes to reflect and take notes on the following questions:

- Something I want to think about more
- Something that surprised me
- Something I want to remember

2. Then there is a round of everyone sharing one important aspect concerning the three questions. This can be done after one unit, at evening summing up or as a morning round in the morning. If appropriate, the trainers can also participate in the round.

4. Activity: Discourse on group dynamics



Issues concerning the group are being focused upon explicitly with this activity. Hidden aspects like emotions, concerns, conflicts and wishes are being made explicit as part of the learning process.



Method

1. Each participant is getting a slip of paper and is asked to write down something that occupies or irritates him or her concerning the group. On the other side he or she writes down a wish or hope for working together in this group.

As an alternative it is also possible to have a look at the parking lot and let the participants decide if they want to take issues from there – for the discourse on group dynamics they should only pick such issues which are dealing with the group and its process of learning together.

2. Then the trainers are presenting five important supporting rules for the following exercise:

- Principle of confidentiality
- It is my decision to speak or remain silent
- Disturbances have priority
- You can talk about everything, but share your personal perspective
- Most important issues come first

3. The trainers will now only support these rules, otherwise the exercise facilitates itself. A ball will be in the middle, someone who wants to start, takes it, says something and passes it on. The ball circulates and whoever wants to say something can do this once he or she has the ball.

The trainers are participating on an equal basis.

4. After some time the trainers indicate that it might be time to switch to the second side of the slip of paper to get more future oriented.

When the ball will go around completely without someone saying anything, the exercise is finished. There will be no additional reflection or discussion as issues will sort themselves with this method.

Handout: Dealing with group Dynamics

1. Taking notes individually

Please write down something that occupies or irritates you concerning our training group. What is something you had in mind but did not talk about openly? What issues concerning identity, culture or diversity comes to your mind when thinking about this group?

Then please note one step of improvement concerning this issue. What should be done to deal with this? What could we do as a group during the rest of the module?

2. Ground rules

- Principle of confidentiality
- It is my decision to speak or remain silent
- Disturbances have priority
- You can talk about everything, but share your personal perspective
- Most important issues come first

3. Exchange in the group

Aspects I find interesting or important: