

Training Manual

for Civic Education and Coexistence

Revised Final version January 2016

Susanne Ulrich | Head of the Academy Leadership & Competence
susanne.ulrich@cap-akademie.de

Florian Wenzel | Freelance collaborator Academy Leadership & Competence
florian.wenzel@cap-akademie.de

www.cap-akademie.de

© 2014 by Florian Wenzel / Susanne Ulrich,
Center for Applied Policy Research (CAP), Munich
This work is licensed under a [Creative Commons Attribution 4.0 International License](http://creativecommons.org/licenses/by/4.0/).
<http://creativecommons.org/licenses/by/4.0/>



The Training-of-Trainers on Civic Education and Coexistence is a project of the Goethe-Institut and supported by the German Federal Foreign Office.

CONTENTS

Preface	03
Introduction	04
Concepts	06
1. The pedagogical approach to Democracy and Tolerance learning Theme Centered Interaction (TCI)	06
2. The Duality of Democracy	10
3. Five steps of Democratic Decision Taking	14
4. Tolerance – criteria and consequences	17
5. The Appreciative Approach for Change	23
6. Group Dynamics	27
7. Further Reading	30
Activities	31
1. Speed dating on Democracy and Tolerance	31
2. Democratic values	33
3. Four terms – that's me!	34
4. Limits of Tolerance	36
5. Listen and Draw	38
6. Helpful listening	40
7. Solving conflicts at eye level	42
8. Democracy check	43
9. Exchange about strengths and motivations	44
10. Stakeholder mapping	46
11. Vehicle of change	48

Preface

The uprisings in the Arab world have provided space and an unprecedented opportunity to rethink the role of civic education in the region. Within the framework of the German-Arab Transformation Partnership, the Goethe-Institut in Cairo and the Tahrir Lounge @ Goethe jointly organized the Civic Education Conference Alexandria in 2013 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.

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

This manual is the result of an inter-cultural dialogue. The participants adopted the concepts to local needs and circumstances. It intends to assist future and experienced trainers in acquiring knowledge on the subjects of civic education, coexistence, tolerance and democracy. It offers advice on how to work with groups and provides fresh ideas 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 project Training of Trainers for Civic Education and Coexistence

The Goethe Institut Cairo conceptualized and organized a **a training of trainers course encompassing four modules over the course of the year 2014 on Civic Education and Coexistence.**

An application sheet was being developed in order to find a diverse, motivated, influential and sustainable group of trainers who can impact on their target group with trainings. From a very large number of over 200 applications 16 participants – activists, journalists, students – had been carefully selected.

Overview over the modules

In four modules participants learned how to be a trainer for Civic Education and Coexistence. The concept for the ToT had been developed by Susanne Ulrich and Florian Wenzel (CAP), they were also facilitating the four modules. The Center for Applied Policy Research (CAP) at the University of Munich was founded in 1995 and is today an important university policy research institute in Germany. The Academy for Leadership and Competence as part of the center develops practically relevant concepts, trainings and coaching in the field of formal and non-formal civic education. Its main focus is to promote democracy as a way of life. The academy works as the interface of science and practice.

In the **first module “Citizenship Values”**, important concepts and activities concerning tolerance, democracy, identity and difference were discussed. The course involved personal experiences and links were provided between the contents and the processes happening within the group. The pedagogical approach as well as models for solving conflicts democratically were introduced.

The **second module “Training techniques”** focused on gaining competences for running training workshops in the field. Dealing with group dynamics and conflicts as well as balancing different needs of the participants were discussed. Important facilitation models and one's role as a trainer for Civic Education and Coexistence were reflected. These competencies were practically trained in the learning group and feedback was provided.

The **third module “Workshop development”** prepared participants for running workshops in their fields of expertise. The participants worked on concrete plans on how to integrate the contents of the course in their work. They facilitated important activities and concepts within the course group and got feedback on that. Concepts and theoretical backgrounds enriched the understanding of doing trainings on Civic Education and Coexistence.

After the third module participants ran a 1-day-workshop in their field and documented their experience in a report which prepared them for the fourth module.

In the final **fourth module “Coaching”**, participants reflected on their own teaching 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.

Those who successfully participated in all modules, obtained a **Training Certificate by the Center for Applied Policy Research (CAP)** at the Ludwig-Maximilian-University in Munich.

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 of Civic Education and Coexistence in transformational contexts.

Its first part contains important pedagogical and theoretical concepts around training Civic Education and Coexistence. It shows the importance of a process-oriented, interactive and participatory attitude of facilitators in the field; furthermore these concepts demonstrate how a training itself should become a model of a future democratic and tolerant society.

The second part contains a number of activities around Democracy, Tolerance, Communication, Values and Resources which can be applied in practice. They serve as good practice for transferring the conceptual approaches into training courses on Civic Education and Coexistence. They can be easily integrated into existing training courses of other fields such as journalism, networking, project planning, human rights, legal development etc.

We hope this “Training Manual for Civic Education and Coexistence” can be widely used. We trust that the spirit, motivation and enthusiasm of the the trainers using it will be a source of inspiration for transformation contexts and contribute to peaceful change and a growing culture of Civic Education and Coexistence.

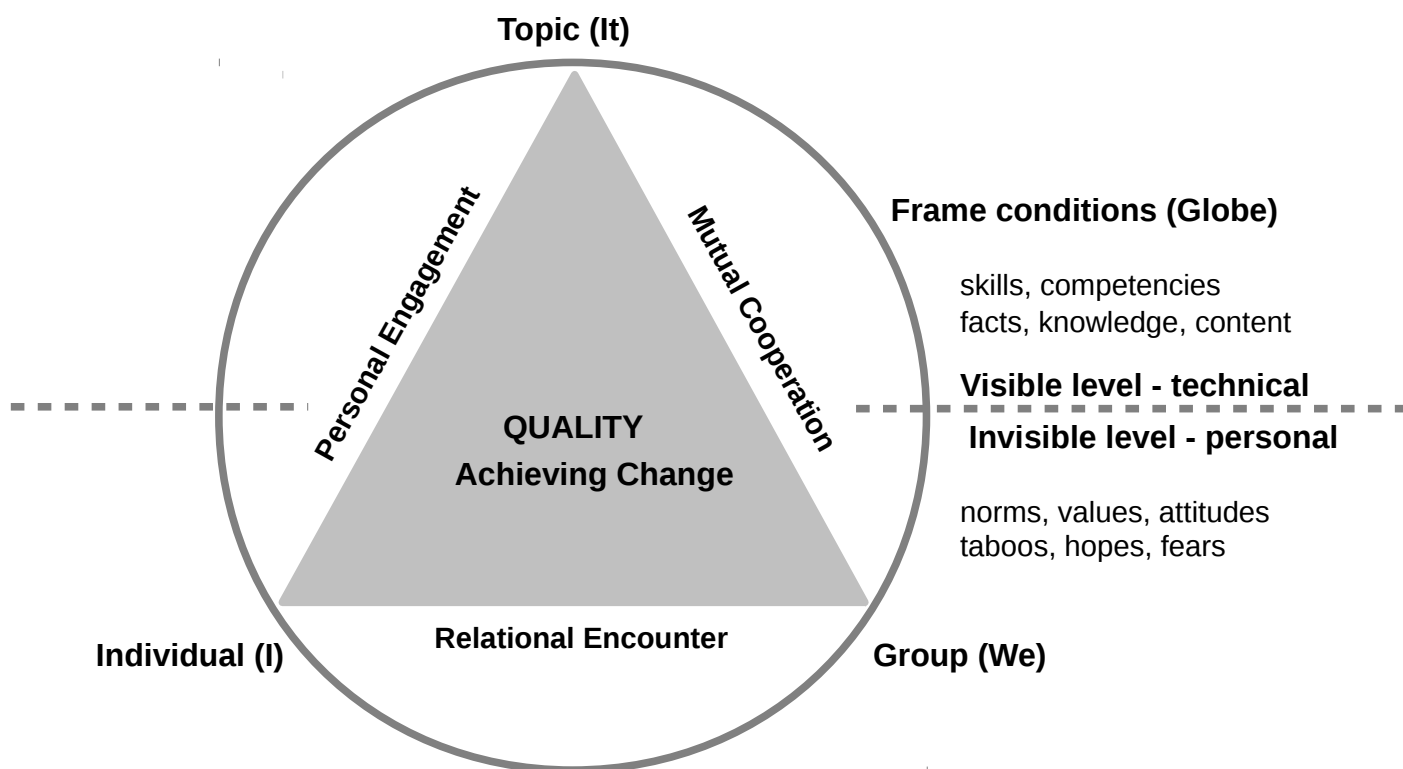
Susanne Ulrich and Florian Wenzel
Cairo / Munich, September 2014

CONCEPTS

1. The pedagogical approach to Democracy and Tolerance learning Theme Centered Interaction (TCI)

In this section, the “spirit” of running a workshop for Civic Education and Coexistence will be presented. In order to achieve holistic, deep, and sustainable change beyond the mere transportation of knowledge around democracy and tolerance, the way in which the workshops are being run and reflected are crucial. The general approach of Theme Centered Interaction (TCI)¹ is appropriate as it 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 democracy and tolerance. The approach is briefly being introduced in an adapted version focusing on the transitional context.

General Scheme



1 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

When doing such a workshop, there is of course an official topic (named “It” in the scheme). This topic is democracy and tolerance 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”.

This manual suggest 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 programme 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.

Advice for trainers I

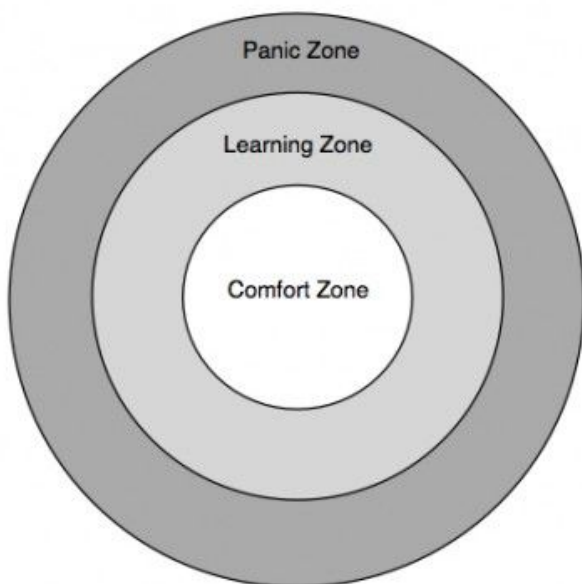
You might start using the TCI scheme by introducing it to participants and use it every morning as a means of ongoing feedback for your workshop. Start a 'Morning Circle' each day in which you ask 3-5 participants to share how supportive the workshop was in terms of the topics, the individual learning process, the group and the frame conditions. Let other participants add important insights in a second round. Finally take up the issues mentioned and share with the participants how the workshop could be further developed to achieve a good balance.

Advice for trainers II

When doing activities, always be aware of the target group you are working with. Some target groups are very familiar with using personal and biographical examples and working in a very open and creative way. For other target groups this might be an inadequate transgression into their private affairs and appear as unprofessional and relativistic while expecting clear advice and orientation.

It is your responsibility as a trainer to decide in each activity how you find a good balance between a “technical factual” (visible) and an “personal open” (invisible) approach – always having in mind the dimensions of wholesome change. It is up to you to adapt activities in a way which connects to the expectations of the target group while at the same time challenging them to change attitudes. In this sense it is always important to adjust the “horizontal line” of the scheme in accordance of how “deep” you want to dive into the invisible dimensions for achieving change.

You have to balance between finding a way for participants to leave their “comfort” zone (of what they know, do and like on a daily basis) and be irritated in a positive way – so learning will happen. If you exaggerate this, you will reach the “panic zone” and participants will close up, run away or feel massively threatened. Reflect for yourself where you find your own comfort zone and when you had important instances of learning something new and when you got into panic by being overwhelmed. This reflection can be a good basis for dealing with your participants. The following scheme² shows the comfort zone model.



² Based on Senninger, Tom (2000): Abenteuer leiten, in Abenteuer lernen: Methodenset zur Planung und Leitung kooperativer Lerngemeinschaften für Training und Teamentwicklung in Schule, Jugendarbeit und Betrieb. Münster

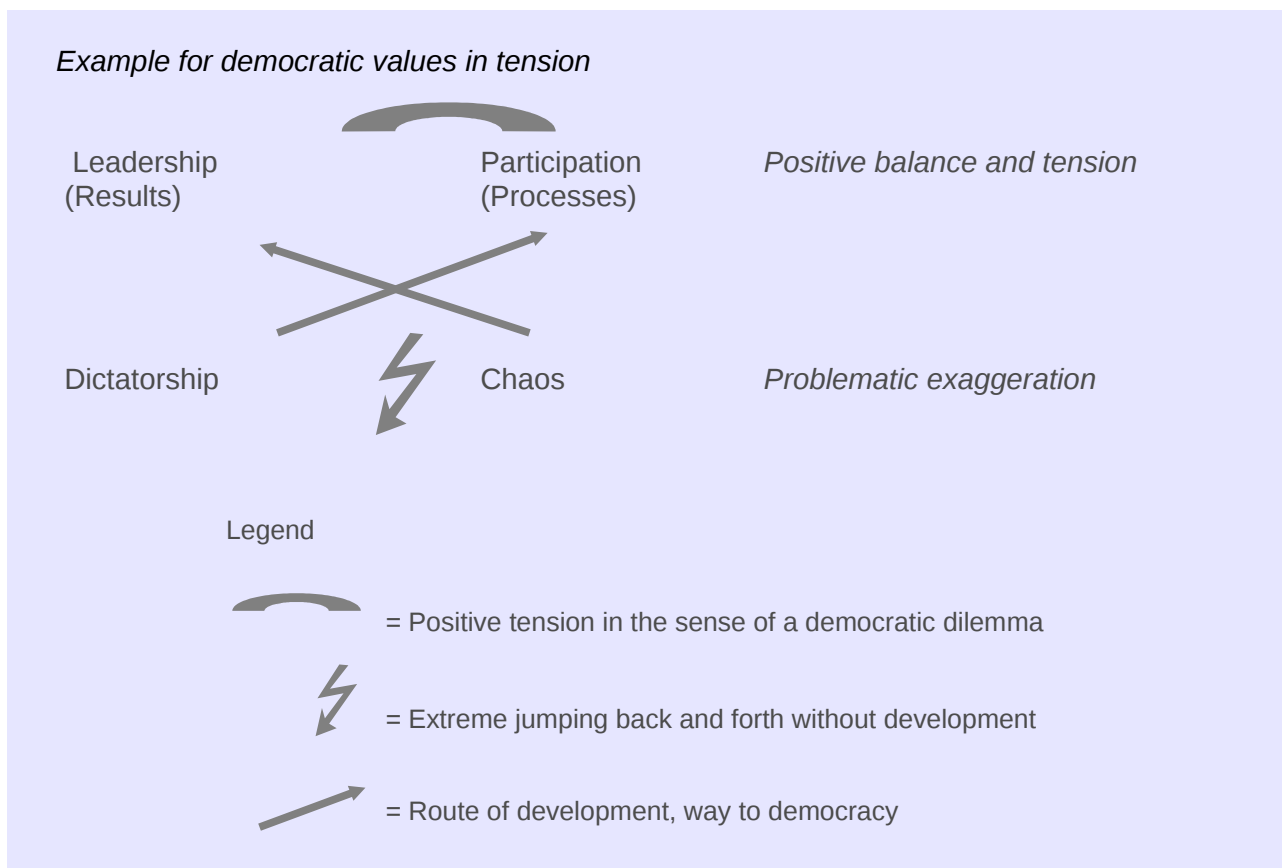
2. The Duality of Democracy

Democracy as being understood in this manual is about dealing with the diversity of values existing in plural societies. These values might be represented by individuals, cultural, religious, economic and other groups. Democracy means that no single value will be taken as an absolute guideline to be followed, excluding and eliminating other values. This also means that no individual or societal group can claim to represent an absolute value that should be installed for all (extremists or fundamentalists do therefore not play the democratic game but want to abolish this order of things).

The fundamental principle of *opposition* is key for this concept of democracy: only with opposing parties represented in a parliament, can an adequate representation and balancing of values happen. Every government needs a strong opposition which controls, balances and limits the representation of the values of those ruling. Elections and events of symbolic character regularly shift the balance of values but keep up their diversity in democracy.

As a conceptual approach, what we call “duality of democracy” might be helpful to show the balancing of and also tension between competing (opposing) values of democracy. The scheme also shows how an exaggeration of one value leads to problems and negative consequences which threaten democracy itself.

The “value and development square” is a scheme that shows the “duality of democracy” involved there. The following example demonstrates the principle of this approach³



Duality of democracy in this sense means that there is never one absolute value which is the “democratic” one. Rather, democracy means always being involved in a tension of values with a personal responsibility to go one or the other way. It is necessary to accept the productive tension and balance between two positive values. In our example “leadership” is needed in a dual sense: responsibility has to be taken for the results to be achieved and responsibility has to be taken for the participation of important stakeholders. On the other hand no one in democracy should try to totally control stakeholders, but provide space for the value of “participation” and grant stakeholders their need for contributing actively.

If she or he exaggerates one of these values, it will come to the extremes: too much leadership will result in dictatorship, trying to control everything – stakeholders will be neglected as individuals with their own ideas, values and norms. On the other hand too much participation can result in chaos, in which stakeholders lack orientation and everything and nothing can be done.

³ The scheme originates from Helwig, Paul (1966): *Charakterologie*. Freiburg/Breisgau. It has been expanded by Friedemann Schulz von Thun (2008): *Six Tools for Clear Communication*. The Hamburg approach in English language. Hamburg

In problematic situations we often tend to exaggerate one of the positive values; we then realize that it does not work and do an extreme jumping back and forth between the two extremes. Dictatorship is being abolished, soon chaos rules. Later the call for a strong leader might lead to new dictatorial behaviors of those ruling. This shows that democracy is a difficult path of high quality, trying to balance different values which all have their own right.

The square indicates this more demanding route of development in our example: from dictatorship one has to develop to participation; from chaos to leadership.

Here are some other examples of value squares showing the tensions between important democratic values and their exaggerations:

Diversity	Identity
Fragmentation	Segmentation

Transparency	Confidentiality
Endangered Security	Secret Regime

Freedom of speech	Protection of dignity
Insult	Suppression

Education	Grassroots activism
Elitism	Blind democracy

Involve minorities	Going ahead
Long processes	Exclusion

Security	Laissez faire
Total control	Anarchy

Advice for trainers and participants

There is no authority, no rule of law, no constitution which can decide between competing and legitimate values. Negotiation and thus a “culture of democracy” is important. A capacity building for democracy develops a good balance without going to the negative exaggerations.

As democracy often involves decisions for going in one or the other direction, here is some advice how to go about this.

When you as a trainer or participants in their work have to take the decision to rather go for one or the other option when taking decisions, they should ask themselves a set of questions which can be helpful in any given situation⁴:

1. Is the technical quality of the decision very important? Meaning, are the consequences of failure significant?
2. Does a successful outcome depend on your community members' commitment to the decision? Must there be a broad democratic legitimating process?
3. Do you have sufficient information to be able to make the decision on your own?
4. Is the problem well-structured so that you can easily understand what needs to be addressed and what defines a good solution – in terms of processes and results?
5. Are you reasonably sure that your community members will accept your decision even if you make it yourself?
6. Are the goals of the community members consistent with the overall goals of transition to democracy and tolerance?
7. Will there likely be conflict among the community leaders as to which solution is best?

Depending on the answers on these questions, a decision can be based on broad participation or rather on taking leadership while integrating the aspects of other community members. Sometimes it might even be necessary to take an autocratic decision, being aware that there will be a need to develop again towards participation. Equally, if the situation is very open and complex, some moments of laissez-faire might sort out and structure the situation before being able to develop leadership once more.

⁴ The following section has been adapted from the Vroom-Yetton-Jago Decision model, see: Vroom, Victor H; Yetton, Phillip W. (1973). *Leadership and Decision-Making*. Pittsburgh. Also refer to Vroom, Victor H.; Jago, Arthur G. (1988). *The New Leadership: Managing Participation in Organizations*. Englewood Cliffs, NJ.

3. Five steps of Democratic Decision Taking⁵

When taking decisions in a democratic way, we often and quickly think about voting to find a majority. When a decision over various options for doing a project has to be taken, fingers are being raised and the “majority project” will be done. Sometimes these options are not possible, and equally quickly we offer compromises and expect others to compromise. In this way we achieve solutions which are not of the highest quality but which all agree upon. If this does not work, people and entire societies quickly ask for a strong leader who should decide to make things easier.

This approach has a number of problems:

- How do we deal with the minority that lost in a voting? They might cause trouble later.
- How do we know if the basis for voting is connected to the topic? Maybe it is rather about opposing certain people, attitudes or values and not the project itself.
- How can we be sure that compromises do not lead to mediocre forms of democracy in the long term? Always compromising might be exhausting, taking away motivation and enthusiasm.
- How do we know that an authoritarian leader will not abuse his or her power? Authority provides quick solutions but might lead to abolition of serious forms of participation in the long run.

The following approach, based on the Harvard concept of negotiation and our expansions, suggests turning things upside down a bit. Following the scheme of Theme Centered Interaction, it integrates the hidden dimensions of human life and allows for a more creative form of democracy.

⁵ Adapted and further developed Fisher, Roger / Ury, William (2012): Getting to Yes. Negotiating an agreement without giving in. New York

Here are five steps for Democratic Decision Taking

1. Clarifying needs.

Becoming aware of my own needs and those of others. Very often we are about to vote without knowing what we really want and need. We are involved in processes of quickly adopting a position and entering the win-or-loose game.

Needs are respected as equally valid on an existential level. They are fundamentals such as recognition, security, autonomy, stability. We are moving to the hidden dimensions of what really moves and motivates us beyond technical and factual appearances. Many conflicts in democratic decision taking are actually about "recognition", appreciating who I am with my view of the world. This is often not even raised as an issue.

If the needs are compatible: no more conflict and a consensus is reached. If not, move to the second step.

2. Being creative.

On the basis of an recognition of existential needs as equal, there is a conflict which has been transformed from a win-or-loose game to a recognition of difference and different options within democracy (compare the approach of Duality of Democracy). Now comes the creative part: question the framework, context, setting of what has to be decided. Find alternative ways of fulfilling the needs completely without having to make someone compromise.

If successful: no more conflict, consensus is reached. If not, only then move to the next step.

3. Compromise.

Equal cutting down of fulfillment of needs. There is an important distinction: a fair compromise equally cuts down fulfillment; a foul compromise cuts down certain fulfillments more than others. Distinction between quantitative and qualitative compromise is therefore also important. Think about ways how everybody can cut his or her needs equally and fairly.

If this is possible, no more conflict, compromise is reached. If not, move to the next step.

4. Majority decision.

Only now comes the classical step of democracy as we know it. Take a vote: all votes are being counted equally, the majority will decide what will be done.

If this is possible, no more conflict, at least for the majority and the minority if it accepts the vote. If not, move to the last step.

5. Democratic Leadership

Someone with (given, legitimate?) authority or power will decide. It is important to understand that this step, like all the others, is also fundamentally democratic. In our society we distribute mandates and have representatives with hierarchical authority. Taking leadership is one important way of taking decisions with high individual responsibility.

Advice for trainers

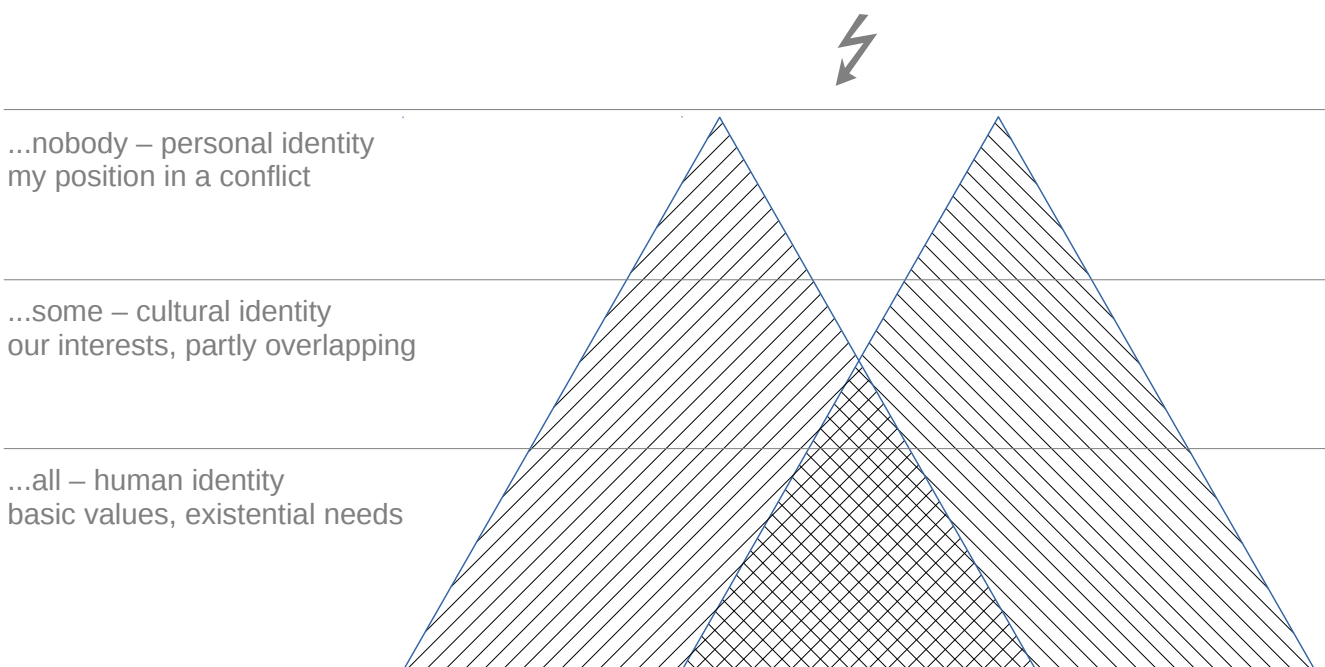
As an example for these ways we use “the pumpkin” which three people would like to have and which can be quickly cut into three pieces or can be creatively shared by listening to the needs of those wanting it. Other example that can be used for demonstrating the scheme are the sharing of one seat in a crowded public metro or different people having the opportunity to get the last place in a training course.

In each case participants might volunteer to “play the case” while the other participants are observers, giving advice to what the volunteers should do to solve the case. After this play you as a trainer can develop the five steps along this example and let participants find other cases of conflict in which they should apply the five ways.

In order to make it easier for participants to get away from positions in a conflict, from playing a win-or-lose game, and to get to basic needs (step 1 in democratic decision making), you might use the following illustration, the “culture pyramid”⁶. 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 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.

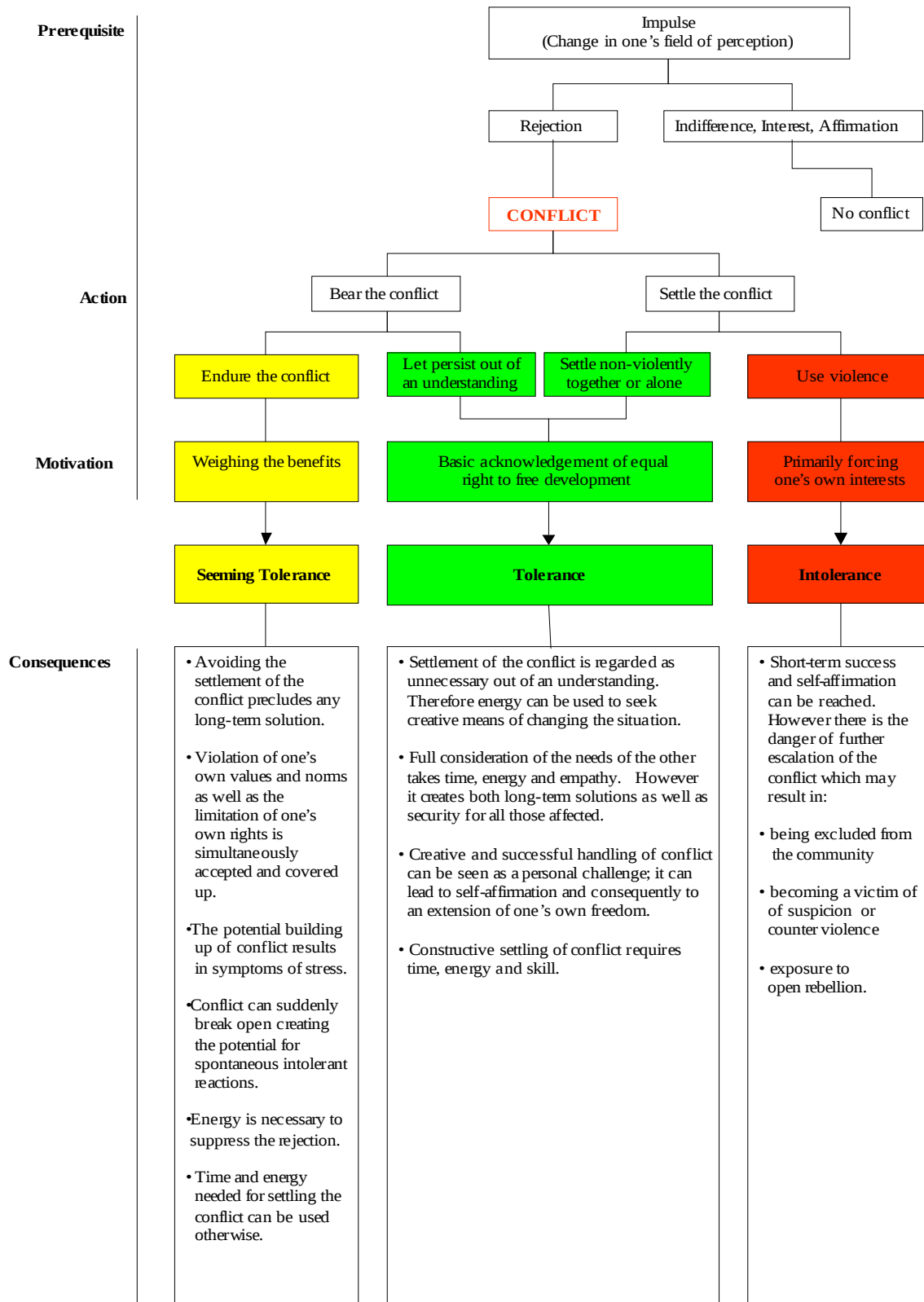
Every human being is like...

Everyday conflicts between individuals



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

4. Tolerance – criteria and consequences



Defining Tolerance⁷

Starting point for a practice-oriented definition of tolerance in the context of civic education are human beings and their basic right to develop their abilities to the full. This basic right is part of the human rights. It guarantees each individual a maximum of freedom and diversity, and democratic societies the necessary pluralism.

As acting subject, each single human being bears the responsibility for the consequences of his/her decisions. Especially in situations of conflict, the pressure to take suitable action is very high. In order to find orientation, it is necessary to have the relevant criteria, i.e. an activity guideline enabling people to better assess their own actions. Tolerance, defined as such a guideline, will retain its value beyond the single case decision and can thus provide orientation.

In accordance with the requirements of civic education, tolerance is therefore defined in this context as a *maxim for the individual and ethically motivated decision to either endure a conflict or settle it by peaceful means*, based on the conviction that the other parties to the conflict principally enjoy the same rights. A conflict is always mutual negation, expressing rejection of the values and norms of the other person. Tolerance, defined as a maxim, leads to a search for a comprehensive perspective, which will allow the parties to the conflict to tolerate each others certainties - no matter how undesirable they may appear to the other side - as equally legitimate and valid. This tolerance will finally open up ways and means to realize these different needs side by side. Tolerance can thus be seen as the foundation for democratic interaction.

Tolerance criteria

In order to identify clearly whether and when an attitude can be regarded as constituting a case of tolerance, three basic requirements have to be checked: precondition, procedure and motivation.

1. Precondition: The question of tolerance is only raised in situations of conflict. The only time that the individual's own interpretation patterns, values and norms are questioned or violated is when they are confronted with deviant values or clashes of competing interests. If there is an impulse from the environment that leads to affirmation, interest or indifference, there is no conflict and the question of tolerance needs not to be raised: ignorance is not tolerance since I am not challenged in my values.!
2. Procedure: The second criterion identifying tolerance is the absence of violence in a case of conflict. Non-violent behavior may be shown by only one side - in the sense of bearing the conflict - or by both sides in their relationship to each other.
3. Motivation: The motivation on which all thoughts and actions in a conflict are based is the third and most important distinguishing feature to identify tolerance. Only if they grant that every person has the same right to develop his/her abilities to the full will individuals be able to either put up with deviance out of insight into its necessity, or jointly look for solutions to the conflict.

The tolerance criteria defined in this way implies that individuals are to assess their own actions, as motivation by its very nature can not be verified by third parties. With this tolerance definition we cannot judge about others but we can analyze our own behavior.

⁷ This concept is taken and adapted from Bertelsmann Foundation Publishers / Eva Feldmann / Thomas R. Henschel / Susanne Ulrich (2000): Tolerance – Basis for Democratic Interaction. Gütersloh. The description of the scheme is adapted from Ulrich, Susanne, unter Mitarbeit von Jürgen Heckel, Stefan Rappenglück, Florian Wenzel: Achtung (+) Toleranz. Wege demokratischer Konfliktregelung. Gütersloh 2001

Explaining tolerance

Impulse

Explaining tolerance begins with an impulse, which I actively notice in my environment. It could be a sound, a smell, a feeling, a taste – something I actively notice. I can react very differently to this impulse.

Example: I am sitting in my office. The door is closed. Somebody opens the door and enters. This is the impulse I am noticing.

Indifference – Interest – Affirmation

I can react in different ways to the impulse. If I am indifferent, there is no positive or negative reaction from my side. I can also react positively to this impulse, since I am interested in the impulse, I can draw my attention to the change I noticed and explore it more deeply. Finally I can also actively affirm the impulse and be happy about it

Example: I can be indifferent to the fact, that somebody is entering my office. If I am interested, I would ask the person who entered to come closer and I would like to know more about this person and ask him or her if I can be of help. If I really affirm the impulse, it might be a person who I already expected and like a lot – I will react happily and greet the person personally.

No conflict

In these cases there is no conflict, so tolerance is not challenged at all. Many people think tolerance is about “live and let live”, as long as others do not bother me. But this indifference. Tolerance, as it will be defined here, needs a conflict between competing values.

Example: The fact that someone entered the room did not bother me. So the question whether I am tolerant towards this person, does not even exist.

Rejection

The impulse I get can also be rejected by me. It does not fit my expectations and my mindset or my value system. The impulse now is something strange, something I do not want.

Example: I could reject the person who entered, maybe because he or she did not knock at the door. Maybe I also know that this person will distract me from my work or will involve me in difficult discussions.

Conflict

Now tolerance is being challenged. My norms and values are clashing with the norms and values of someone else. Something I value is being challenged or threatened. Or there are different interests and needs that can not be easily combined

Example: I have a conflict with the person entering my office since I do not like her or his behavior. My norms of politeness and respect are challenged. Or I could think that my need to finish my work can not be easily combined with the need of the other person to talk to me.

Bear the conflict – Settle the conflict

Now I can react to the conflict. There are two options, I can bear the conflict or I can settle the conflict. Which option I choose, does not yet tell me whether I am tolerant. First I have to clarify why I want to bear the conflict or how I want to settle it.

Endure the conflict

The first option is to endure the conflict. I rejected the disturbance of my norms. I can endure the conflict in two ways: I might let the impulse persist since I know that any moment I could react against it. Or I have to really endure it in the sense of suffering since I have no way of changing it.

Example: The person that entered my office might be a new student volunteering there. I do not like his behavior, but I do not want to bother with him. Maybe I might address him at another time.

On the other hand the person entering might be my boss. I do not like her behavior, but since I am dependent on her, I do not want to make her angry and do not show my anger. I do not want to risk my job.

Weighing the benefits – Seeming tolerance

In both cases of enduring (letting persist or suffering), I am weighing the risks and benefits. Do I really want to address the conflict now? Maybe it is easier to endure it for now, since I might get into bigger trouble otherwise.

If I am acting in this way, I am seemingly tolerant. Other people cannot recognize, that internally I do not like what is happening, they might think I am tolerant while I just seem to be so. Or they might think I am indifferent and have no conflict at all.

Example: The person entering my office – be it the student or the boss – do not know in this case what is happening inside me.

Let persist out of an understanding –

Basic acknowledgment of equal right to free development – Tolerance

There is a third option for bearing the conflict. I let persist not because of weighing benefits, but out of an understanding that everybody has the right to act in which way he or she wants. I realize that there are different norms and values and can tolerate other perspectives. I acknowledge that everyone has the right to freely live and develop. This leads to Tolerance. Tolerance is in this case not the settling of the conflict, but its endurance with a motivation that tolerates difference. It is important to understand that tolerance is about equal rights. Tolerance does not mean that I give up my values, norms, interests and needs, but I balance them with those of others.

Example: I might realize that the person who entered without knocking at my door is not used to knocking at doors or might think this is an old-fashioned traditional behavior for old people. I can tolerate this fully even if I initially rejected the impulse. I know that I have certain norms and values that other people do not like and will stick to them, but I also recognize this will be the case the other way around.

Settle non-violently together or alone –

Basic acknowledgment of equal right to free development – Tolerance

There is another option for dealing with the conflict. If I decide not to endure the conflict, I want to settle it. Here the way of settling the conflict is crucial. If I decide to settle the conflict together with the other person or the source of the impulse, I will enter in nonviolent communication and try to find a solution together. Or I can decide to settle the conflict by myself and taking action that will prevent the impulse from happening again.

Example: I can address the student who entered and explain to him that I realize that knocking at doors is not usual anymore. I furthermore explain that I am easily disturbed from my work and that it is therefore necessary that he knocks. I will also ask the student and explore why it was not usual for him to knock at my door.

If I want to settle the conflict by myself, I could just write a sign “please knock at my door” and put it outside my office, so that people know clearly my expectations and needs. In both cases I was tolerant toward the impulse of the person entering.

Use violence – Primarily forcing one's own interests – Intolerance

Another option to settle a conflict is the use of violence. Violence can be physical violence, but also verbal or psychological violence or subtle force or negating other opinions and values totally. In any case the motivation is to focus on one's own interests and force these upon others. Intolerance means that I do not tolerate the existence of different perspectives that could be equally valid.

Example: In this case I am not interested in the feelings or thoughts of the person entering my office. My interest not to be disturbed during my work is being set as an absolute and will be forced immediately on the other person. I use force by shouting “get out of here!” or by even using physical violence by taking the person and throwing him or her out of my office. I am intolerant in my behavior and do not care about the perspective of the other.

Knowledge about consequences

Consequences of intolerance

The disadvantages of intolerance become especially obvious in the long-term view. Even if violent action leads to short-term success and reassurance, enforcing one's own agenda has negative consequences in the medium and long run. The reaction to intolerance can take the form of an escalation of the conflict. The rejection experienced by those exposed to intolerance may lead to their withdrawal. Further examples for setting off a spiral of violence are: being excluded from a community (in extreme cases from society through prison sentences), intrigue or open rebellion. The person who uses intolerance to push his or her personal agenda cannot be sure that violence will not turn against him in the end.

Only one situation is an exception to this rule: a situation arising in connection with the protection of minorities. If a majority is intolerant towards a minority and there is neither a chance for the majority to change nor for the minority to obtain protection, then the possible consequences are

irrelevant for the majority. Therefore it is a requirement for the democratic constitutional state to provide protection for minorities and to guarantee that majorities are reversible. When all is said and done, such a guarantee serves all members of a society, as a long-term suspension of the principal acknowledgement of equal rights to develop their abilities to the full leads to restrictions of liberty and security for minorities as well as for majorities.

Consequences of seeming tolerance

The decision in favor of seemingly tolerant behavior may very well be appropriate for the individual for reasons of effectiveness or sensible caution. In certain situations responsible action may require avoiding dealing with the conflict for the time being. In such cases of seeming tolerance, the individual has to bear in mind though that he or she renounces a permanent settlement of the conflict. The possible accumulation of conflict potential may then lead to symptoms of stress and a sudden eruption of the conflict with unexpected vehemence. This carries the danger of affective actions, i.e. of unreflected, intolerant reactions.

Consequences of tolerance

The vital advantage of tolerance lies in the chance to settle and de-escalate a conflict successfully long-term. The maximum integration of the needs of others and their participation in the process guarantee the continuity of the settlement and lead to more security and satisfaction on both sides. This approach requires a certain amount of time, energy and sensitivity to be invested in the process to start with, but the discussion of opposing views, combined with the necessary clarification of one's own point of view, may open up opportunities for self-reassurance and a strengthening of one's own identity.

In addition, considering other positions provides the chance to perceive new perspectives and to incorporate them into one's own life. The relativity of one's own point of view which goes along with that, implies the ability and willingness for self-criticism and supports the development of one's own personality. It allows experiencing diversity as enrichment and removes the dilemma of having to decide between true and false. The tolerant approach has the additional benefit that the energy which otherwise would have been spent on avoiding or resolving the conflict by violent means, can now be put into finding a mutually acceptable solution to the conflict. This means an increased degree of freedom for everybody involved in the conflict, provided the joint settlement does not lead to a compromise restricting people's rights but to a creative change in the situation, satisfying everyone.

The advantage of tolerance thus lies in the challenge it poses to creativity. Furthermore, tolerance also enables the individual to cope with situations of conflict alone, if necessary. The following diagram may be used as a 'tolerance traffic light' in civic education in so far as the colors red and yellow symbolize the danger zones of individual behavior (intolerance and seeming tolerance) and green stands for the safe alternative (tolerance). This prevents education from pontificating, as it does not point out good or bad behavior. It rather shows the personal consequences that result from the individual's own behavior, thus allowing individuals to make informed decisions about the kind of behavior that is suitable in a given situation, and therefore, provides orientation.

If the personal limit of tolerance is reached, i.e., if a non-violent, joint settlement of the conflict does not appear feasible, self-defense, courage of one's convictions or the use of police and/or legal power may outline the framework for adequate action. These options first and foremost serve to protect the individual's rights and those of others and are put before the tolerance maxim in cases of emergency. Comprehensive competence for tolerance thus includes being informed about these options as well as a sense of responsibility and the will and the courage to intervene.

5. The Appreciative Approach for Change

Half empty – half full

Half empty – deficit focus

Half full – resource focus

Starting point for change	
Lack	Functionality
Deficit	Resources
Problem	Motivation
Fixing the past	Envisioning the future

Course of action	
Looking for causes	Reflecting motivations
Analyzing details	Expressing visions
Eliminating deficits	Realizing creative steps
Weakening weaknesses	Strengthening strengths

View of the world	
Facts	Human beings
Linear causality	Systemic view
True / False	Supportive / Preventive
Man as the maker of the world	Creative openness for what is to come

Large portions of societal thinking are founded on looking for deficits and problems when wanting to solve problems. If change and planning is needed, the focus is on what does not work. In combination with this others are very often being seen as the source of problems. The glass always seems to be half empty. To take action, the causes for problems are being located in an analytical manner, solutions are developed to remedy the problems and actions are being planned. In this approach the removal of problems already implies a clear knowledge of how „things should be“. Problems are being seen as a corruption of a normal state of affairs that is to be achieved in an organization, a project or other system. The weaknesses have to be weakened.

From a different, an appreciative perspective, the glass is not half empty but half full. The starting point is not a deficit-based one, but looks at those things which are already running well, focuses on resources of an organization or project and begins by inquiring personal motivation of those involved in a social system. In that way it begins a process of self-awareness which is not locating problems with others but explores strengths from within. Action is taken by reflecting motivation and resources and from there on extending what works well into whole-scale visions for the future. Bits and pieces that are already working well are being enlarged in order to optimize an organization, thereby strengthening strengths. From this perspective the future is yet unknown from the outset but has the potential for creative and new solutions.

These two approaches to organizational planning and change imply very different world views. The deficit-based approach is working in a linear and mechanical fashion, taking apart the structure of a system to fix its bugs. It is based on the assumption that there is some true and false, some right and wrong way to do things. Therefore it focuses on the analysis of facts and figures in order to achieve problem-free structures. The resource-based approach is systemic in that it does not analyze a social system but brings motivations and visions into social interaction by the way of stories and metaphors. It focuses on what is being perceived as supportive ideas and tools for the organization by those being involved, and rules out those things that are being regarded as preventive for a functioning of the system in the future. Therefore its focus is less on facts than on human beings as those who are filling structures and systems with life and optimize it with their motivation and energy. To sum up, a half-empty approach will regard „man as the maker of all things“, doing interventions into a world of objects which are independent of himself and for which he believes to have the power to fix it. The half-full perspective is a more modest one which is aware of the limits of human interference with the world and starts with a „gratitude for the mystery of the world.“

It is important not to confuse the resource based approach with „positive thinking“ which tries to ignore and gloss over problems. Problems do have their important place in organizational change, but they are framed in a different way and not seen as the source of that which will foster productive change. When change is organized by the way of visioning from resources, of course implicitly that means that at present not everything is as well as it could be. Yet the conscience of a „half full“ glass will lead to less frustration and more enthusiasm for taking on new challenges.

Appreciative Inquiry (AI)⁸

Appreciative Inquiry is an organizational change approach systematizing these ideas with a comprehensive theory as well as a practical concept for workshop settings. It originates in the research of David Cooperrider and colleagues from Case Western Reserve University in the US and was developed in the 1980s. The focus on appreciation is to be comprehended as a value based approach which tries to use the best in human beings and their surroundings. The inquiry is an interested exploration for change with the openness for potential and visions. Change is being regarded organically, the human aspects and the social interaction of a system. Instead of focusing on hard facts and data, the focus is on resource and motivation of people in order to achieve effective and sustainable change. AI has been used in large corporations (e.g. British Airways), city management initiatives (e.g. Imagine Chicago), regional planning efforts (e.g. Upper Austria village renewal initiative), NGOs working in developing countries (e.g. HIV/AIDS strategy for Ethiopia) and most recently in combination with innovative evaluation approaches to social change projects. Since around 1995 it is being adapted within Germany, as an effective and productive means of social transformation for a society with a strong orientation on problems.

⁸ The way of proceeding is derived from the approach of “Appreciative Inquiry”, see Cooperrider, David L., Diana Whitney, and Jacqueline M. Stavros (2004). *Appreciative Inquiry Handbook: The First in a Series of AI Workbooks for Leaders of Change*. McGraw-Hill.

AI works with four basic steps, also known as the 4D-cycle: Discover, Dream, Design, Destiny. In the Discover phase, interviews concerning a specific topic on the agenda are being done by those who are stakeholders for this topic within an organization. The best stories and highlights are being collected. Ambiguous and paradoxical statements are being recorded and valued as giving important information. After the intimate one-on-one interviewing process, the most important and fascinating resources are being exchanged in small groups. From these indicators of success and life-giving factors are being abstracted and recorded. In this way the functionality of an organization becomes visible in a dense way.

On this basis visions are being created in the dream phase. They are not utopias which cannot be reached, but are rooted in that which already works and extend this to the future. At this stage creative presentations such as a performance, a song or pictures on the wall are being encouraged in order to get at ideas for the future that could not be discovered with a linear and cognitive approach. The discovery and the dream have set poles in past, present and future.

The Design phase is systematizing steps for getting from present to vision. Provocative propositions are being worked out that state the existence of an envisioned future in more detail. At this stage different sub-topics are being developed and precisely elaborated upon.

Finally the phase of destiny is the phase in which the design can become reality by the motivation of those which have participated in the process. A coordinator is steering the realization of steps to organizational change. The realization is not one of duty and obligation, but builds on that which stakeholders want to do because they have seen their own potential and that of others through the phases of the Appreciative Inquiry.

Principles

Appreciative Inquiry is based on a set of principles which shows in a nutshell its theoretical concept and approach.

- Constructionism

Social systems and organizations have to be regarded as human constructions. Images, myths and stories which we have for an organization are guiding our individual reality, our thinking and acting. Not truth is the focus of inquiry, but the interlinking of different perspectives and realities having the potential to form new visions and images that can change systems.

- Poetics

Social systems and organizations are like open books with manifold possibilities for interpretation and inspiration. Their story is always being continued by those involved and provides many chances for entering, pursuing side-paths and being surprised. Therefore a focus is put on inquiring in an analog way that works with metaphors and stories and watches for language when putting down planning proposals. These factors are crucial for effective change.

- Holography

Present and future cannot be separated. The way questions are being asked already has consequences for how the future can be imagined. The aim is not a neutral inquiry but one that fosters that which gives life and energy to go forward. The atmosphere of the inquiry which is appreciative leads to future images of an organization that are already changing conscience and action at present.

- Positive focus

The world is not a problem to be solved. Human beings will always be beginners but have the energy and joy to take on new challenges. The focus on the positive lets human beings move forward much faster than a spiral of problems, frustration and blocking by focusing on deficit. The ability for self-organization is being fostered when personal strengths and those of others are being put in the center of inquiry.

- Systemic approach

Social systems are not a collection of elements which can be changed by a determined and linear intervention from outside. Linear models of cause and effect are useless because of the non-linear complexity of feedback processes, self-reflexion and constantly different interpretations of the „state of affairs“ by all the members of a system. Intervention and inquiry has to be organized as a frame within which the system itself can organize and optimize its self-organization.

6. Group Dynamics

When doing training on democracy and tolerance, it is important to focus on the quality of processes as well as results. For this reason, we will focus on the dynamics of groups that develops over time and represents a form of reality that cannot be simply calculated by adding up the characters of the individuals within the group. There are classical ways of dividing group processes in 3 to 7 different phases every group runs through. Here we present a model of 5 phases⁹. Take time during a workshop to reflect in which phase you and your group might be. Think about ways to move to the next stage in order to get to performing well together.

A Forming

In this stage, most participants members are positive and polite. Some are anxious, as they haven't fully understood what the workshop is about. Others are simply excited about the task ahead.

As a facilitator, you play a dominant role at this stage, because participants' roles and responsibilities aren't clear. You have to take responsibility and provide orientation. Do not use irony or jokes in this phase, but be clear about goals and actions to be done. You will be the model of orientation in the way you behave and act. You are implicitly and explicitly setting the rules for the workshop. Provide enough opportunities for participants to get to know each other and make direct contact with all participants.

This stage can last for some time, as people start to work together, and as they make an effort to get to know their fellow participants.

B Storming

Next, the group moves into the storming phase, where people start to push against the boundaries established in the forming stage. This is the stage where many groups fail – yet it is essential if high quality of working together should be achieved.

Storming often starts where there is a conflict between participants' natural working styles. People may work in different ways for all sorts of reasons, but if differing working styles cause unforeseen problems, they may become frustrated.

Storming can also happen in other situations. For example, participants may challenge your authority, or jockey for position as their roles are clarified. Or, if you haven't defined clearly how the workshop will run, people may feel overwhelmed by what you offer, or they could be uncomfortable with the approach you're using.

Some may question the worth of the goals, and they may resist taking on tasks.

Participants who stick with the task at hand may experience stress, particularly as they don't have the support of established processes, or strong relationships with their fellow participants.

9 Compare Stahl, Eberhard (2012): Dynamik in Gruppen: Handbuch der Gruppenleitung. Additional material used from http://www.mindtools.com/pages/article/newLDR_86.htm

As a facilitator, you have to support this phase by focusing more explicitly on the relations within the group. You could use a “discourse on group dynamics” or other approaches for addressing and clarifying hidden and open conflicts and provide possibility for taking responsibility as a group. In this phase you have the chance to bring the topic of democratic processes directly to the issues of the group, be it conflicts like being late, using mobile devices, smoking during the breaks, being offended by individual participants. You yourself as a facilitator might be involved a conflict for your working style, rejection of clear answers etc. Therefore it is always good to have a facilitation team which can be supportive in this phase. Ask participants what they need, provide room for discussing the next steps with the group.

C Norming

Gradually, the group moves into the norming stage. This is when people start to resolve their differences, appreciate fellow participants' strengths, and respect your authority as a facilitator.

Now that your participants know one-another better, they may socialize together, and they are able to ask each other for help and provide constructive feedback. People develop a stronger commitment to the common goals, and you start to see good progress towards it. Rules are becoming clear and are accepted for being important regulations of living together.

There is often a prolonged overlap between storming and norming, because, as new tasks come up, the group may lapse back into behavior from the storming stage.

The role of the facilitator is to step back gradually, but support the group by providing a good frame for learning and developing in groups, individually and by meeting informally. The facilitator supports the norms established by one in a while shifting to the “meta-level”, addressing the kind of being and working together and providing options for feedback on processes and results.

D Performing

The group reaches the performing stage when hard work leads, without friction, to the achievement of the group's goal. The structures and processes that you have set up support this well. It feels easy to be part of the group at this stage, and people who join or leave won't disrupt performance. Difference is no longer threat, but a resource for being creative.

So one could call this the phase in which democracy and tolerance come to life. This also shows that democracy is not (only) an abstract model or a result, but has to be achieved anew with each group.

The role of the facilitator is to become more and more a part of the group. It should be in the background as much as possible and thus provide the chance for the group to autonomously achieve their own projects. There will be a lot of mutual learning on an equal level.

E Adjourning

Many groups will reach this stage eventually. For example, project teams exist for only a fixed period, and even permanent teams may be disbanded through organizational restructuring.

Participants in a workshop who like routine, or who have developed close working relationships with other participants, may find this stage difficult, particularly if their future now looks uncertain. Normal daily life is coming into focus again, the often quite intense time of learning in a workshop is about to end. It is important to actively design this phase not too late and to provide enough room for activities as a group and develop perspectives for after the workshop.

The facilitator will be responsible for times of reflection and looking back to the entire workshop. Working with symbols or stories is a good way for anchoring and securing what has been learned in terms of processes and results.

Tasks of facilitation in the different phases of Group Dynamics

Stage	Activities
Forming	<ul style="list-style-type: none">• Direct the group, and establish clear objectives, both for the group as a whole and for individual participants.
Storming	<ul style="list-style-type: none">• Establish processes and structures.• Build trust and good relationships between participants.• Resolve conflicts swiftly if they occur. Provide support, especially to those participants who are less secure.• Remain positive and firm in the face of challenges to your facilitation, or to the group's goal.
Norming	<ul style="list-style-type: none">• Step back and help participants take responsibility for progress towards the goal. This is a good time to do meta-level activities reflecting on the results and processes so far.
Performing	<ul style="list-style-type: none">• Delegate tasks and projects as far as you can. Once the team is achieving well, you should aim to have as light a touch as possible. You will now be able to start focusing on other goals and areas of work.
Adjourning	<ul style="list-style-type: none">• Take the time to celebrate the group's achievements. Take time for looking back and symbolically anchoring the experiences of the processes and results of the workshop.

7. Further Reading

Fisher, Roger / Ury, William (2012): Getting to Yes. Negotiating an agreement without giving in. New York.

Online available at: <http://6thfloor.pp.fi/fgv/gettingtoyes.pdf>

This international long time bestseller is from the „inventors“ of the Harvard method for negotiation. It shows with many examples how positions in conflicts should be left for focusing on interests (or as we would say on needs). It provides an integrative way for creatively and therefore also democratically solving conflicts. It is a hands-on-book for practitioners and easy to read.

Atlee, Tom (2010): Integral Politics as Process.

Online: <http://integral-review.org/documents/Atlee,%20Integral%20Politics%20as%20Process%20Vol.%206%20No.%201.pdf>

A 12-page document which provides a good overview concerning the integration of diverse perspectives into democracy. It shows that processes involving body, mind and soul are important for achieving a high quality of democracy. Atlee stresses the „co-creative“ process of democracy.

Woods, Philip A. (2011): Transforming education policy. Shaping a democratic future. Bristol.

This book focuses on the education system as an important contributor to enhancing democracy in society. It shows that the way we run schools, universities and non-formal education has to shift to a more self-determined and responsible way of learning. He presents different „degrees of democracy“ in terms of participation, dialogue, power and values in order to achieve what he calls „holistic democracy“.

A good overview with charts usable for trainings can be found here:

http://freespiritedu.org/Degrees_of_Democracy_files/E1%3A2012.pdf

Mouffe, Chantal (2013): Agonistics. Thinking the world politically. London.

In this series of essays Mouffe expands on her concept of „agonistics“ which brings together the concept of opposition which is fundamental to democracy, and that of agonism, which means suffering. Democracy is involved in a tension of suffering from opposition and yet this is the source of its further development. Mouffe sees this radical concept of democracy as an answer to the global complexity of the world.

For a dense overview over this concept in the context of art being a contributor to democracy see online:

<http://www.artandresearch.org.uk/v1n2/pdfs/mouffe.pdf>

ACTIVITIES

Activity 1 Speed Dating on Democracy and Tolerance



Through a set of personal questions participants are quickly exchanging on the topics of democracy and Human Rights. 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 of “democracy” / of “tolerance”?
- Was there something like “democracy” in your family?
- Can you think of a situation in your life when democracy played no role at all?
- When did you yourself act undemocratically recently?
- What is problematic in democracy from your point of view?
- Tell your partner about a situation when you where in a minority, what was positive, what was negative about it?

- Tell your partner about a situation when you were in a majority, what was positive, what was negative about it?
- What is your favorite human right?
- What might be a human right that could get into conflict with your favorite human right?
- How tolerant do you think you are from 1 – 10?
- 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?
- 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.

Activity 2

Democratic values



This activity draws a connection between important principles of democracy which participants are presenting, and the processes they get involved into while doing this. Thus, the result-orientation and the process-orientation of democracy will be discussed.



Method

1. Ask participants to individually collect important aspects of democracy on a piece of paper. Let them make a range of importance concerning the values they collected.
2. They then separate into groups of 4-5 participants each. They get a fixed amount of time to decide upon the five most important aspects of democracy which they write on slips of paper.
3. The results of the groups are being visualized and briefly presented in plenary. The focus of the discussion should not be on the content of the values being presented, but on the process of how they were being decided as indicated in the reflection.



Reflection

The reflection focuses on the process of the group work in relation to the results. Was there a democratic process in the group, are the five aspects of democracy being reflected there? How did everyone feel about the process. It is important that there is no “right” and “wrong” slipping into the reflection. Everyone can learn about the process that happened and draw consequences for him-or herself. To achieve this it is also crucial not to step too quickly to the larger societal picture but stick to the group process as such in which participants might discover important dilemmas of democracy, e.g. “generally I am for freedom of expression, but in this case I ignored it because I thought that the task to be achieved is more important” or “I felt so comfortable being the majority and really liked it so that I did not care about the minority, did not even realize his/her feelings although protection of minority was one of our important aspect of democracy”.

Activity 3

Four terms - that's me!¹⁰



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.

¹⁰ Adapted from Bertelsmann Stiftung / Bertelsmann Forschungsgruppe Politik (eds.): Eine Welt der Vielfalt Moderationshandbuch. In der Adaption von Regina Piontek, Susanne Ulrich, Angelika Weber, Florian Wenzel. Gütersloh 2002. Originally as "Four Questions" from A WORLD OF DIFFERENCE Institute Training Manual, Anti-Defamation-League 2004

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?

Activity 4

Limits of Tolerance¹¹



This activity is about getting to know one's individual limits of tolerance as well as to know other's limits of tolerance which might be contrary to one's individual limits of tolerance. There will be a reflection of emotions and experiences when limits of tolerance are being transgressed. Together small groups will try to find a common limit of tolerance.



Method

1. The participants are exploring situations and actions in which the notion of tolerance has its limit for them. They take two slips of paper and write on one paper

- one situation in society which is close to their tolerance limit (I do not like it but I can tolerate it)
- one situation in society which is beyond their tolerance limit (I do not like it and I cannot tolerate it)

The emotional and biographical aspects of the limits of tolerance will become clear in situations concerning environment, human rights, dictatorship, extremism and violation of the public and private sphere.

Alternatively the trainers can also provide current journals with pictures from politics, society economics and ask participants to select two pictures according to the criteria mentioned above.

2. On the floor there will be a line representing the "limit of tolerance". All participants are placing their papers closer or further away from both sides of the line. One side represents "beyond tolerance", the other one "still tolerance".

3. In plenary questions on the placements can be asked and wishes for changing positions of certain cards can be voiced – the position will only be changed if the person who has written it agrees.

4. Groups are being formed, representing different positions on similar issues concerning the limit of tolerance. Their task is to develop a common limit of tolerance. First of all they are listening carefully to the arguments of the others then they are trying to sort out issues.

5. In plenary the groups are presenting their results as well as the process of discussion in the small group.

11 Adapted from Ulrich, Susanne, unter Mitarbeit von Jürgen Heckel, Stefan Rappenglück, Florian Wenzel: Achtung (+) Toleranz. Wege demokratischer Konfliktregelung. Gütersloh 2001



Reflection

The reflection should focus on the following questions: Is a common line necessary for a transformational society regarding democracy and human rights? Is the cultural diversity of what is being tolerated an achievement or a threat for living together? Another important topic of the discussion is the specific focus of the different messages which the papers are having for the participants. In connection with this different cultural sensitivity is being focused upon and the impact of the media on our perception of the world will be addressed.

When doing the reflection it is important to protect participants' biographical perspectives and therefore their individual limits to tolerance. It should become clear that like democracy, tolerance is not a simple value to be installed, but involves a lot of societal conflicts and decisions. The limits of tolerance are very different in different societies for historical, cultural and religious reasons.

This activity should be followed by working with the concept "Tolerance – basis for democratic interaction". See description in this manual, complete download:

http://www.bertelsmann-stiftung.de/bst/en/media/xcms_bst_dms_15739_15740_2.pdf

Activity 5

Listen and Draw¹²



Participants are describing the drawing to each other in pairs. They are trying to reproduce it from what they heard, without seeing it or asking questions. The difficulty of transporting clear images of reality will be shown. Empathy for others and their perspective will be enhanced.



Method

1. Each participant is drawing a simple picture with color pencils.
2. The group is forming pairs. Each pair is sitting back to back on two chairs or on the floor. One person of each pair starts describing his or her picture to the other partner. The partner is trying to draw the picture on a white piece of paper. He/she is not allowed to take a look at the postcard or to ask questions. After about 20 minutes the partners change their roles.
3. All postcards and drawings will be shown in plenary on a wall of presentation. Participants can take a look at all results and realize similarities and differences between original and drawing.

¹² Adapted from Ulrich, Susanne, unter Mitarbeit von Jürgen Heckel, Stefan Rappenglück, Florian Wenzel: Achtung (+) Toleranz. Wege demokratischer Konfliktregelung. Gütersloh 2001



Reflection

Similarities and differences of original and drawing will be discussed in plenary. Why are there differences, of which kind are they? There could be difficulties in voicing the picture as well as in realizing a drawing. The reflexion should focus on the difficulties of empathy in this activity: was it possible to really understand the other person and his/her perspective? Was it easier having direct contact as a pair? Is there any objectivity of description anyway? What happens with communication in society?

We often focus on those details, those values, which are important to us and like to transfer this to others. We have our personal value systems, our 'mind maps' and can often not imagine that other people might have totally different mind maps.

We realize that there are limits to getting at common descriptions of reality – this is why the issue of tolerance is fundamental for democracy.

Alternatively the reflection can also be done in groups. First participants individually answer the following questions:

- What happened when drawing or talking? Which kinds of differences and similarities did you notice? What made it easy or difficult?
- Transfer: where in reality (at your job, family...) do you observe difficulties in communication? What happens there and how do you react?
- What would you need to improve communication and empathy for different perspectives when exchanging information?

After answering the questions, pairs or small groups are exchanging their insights. In plenary, all are contributing one important conclusion from this activity.

Activity 6

Helpful listening¹³



Participants enter the experience and value system of another participant by closely listening to his or her story and by empathetically adopting the role of this person. Thus they begin to realize the multiplicity of perspectives that might be valid within their community.



Method

1. Participants are getting together in pairs (preferably those that do not yet know one another very well) and are looking for a space in which they are not being disturbed. They should make sure no mobiles will interrupt them during the activity. For seven minutes one partner of each pair is sharing something from his or her life – the other partner must not speak during that time. He or she is fully concentrating on what is being said. Then the other partner equally shares within the frame of seven minutes a little story from his or her life. Taking notes is not “allowed” and not necessary in this activity. After that the group is getting together in plenary.

Important advice

Depending on the target group, you might advise participants to not share issues from their life which are too personal, but an interesting story or experience from their professional or community background. This is important when working with target groups not used to sharing private issues as part of a learning process.

2. In plenary pairs are asked to share their contributions in the following way. One partner of one pair is standing behind the other partner and puts his or her hand on the shoulder of the sitting one. (If the partner feels uncomfortable about being touched – it can be done without it.) Then he or she repeats what he or she has heard by adopting the respective point of view and speaking as if he or she were the other one - “walking in the shoes” of the other person. Only at the end the sitting partner shares if he or she could identify with what had been said. After that the other partner takes on the role of standing behind and sharing in the I-form. Then the other pairs will share in the same way.

¹³ Adapted from Ulrich, Susanne, unter Mitarbeit von Jürgen Heckel, Stefan Rappenglück, Florian Wenzel: Achtung (+) Toleranz. Wege demokratischer Konfliktregelung. Gütersloh 2001



Reflection

The reflection focuses on the following questions, which can be answered individually and then be shared with the partner. Alternatively a discussion in plenary can be facilitated by the trainers.

- How did it feel when you were presented by the other person?
- How was it to repeat what you heard as if you were the other person?
- Could you feel his or her point of view (“walk in his/her shoes”)?
- Did you leave the “shoes” of your partner by interpreting according to your value system?
- How was it to speak seven minutes without interruption?
- Did this influence the choice of topic?
- How was it to not be able to speak for seven minutes?
- What did you learn from the other person, what did you focus upon?
- What did you learn about yourself?
- How could you implement such a style of communication in your everyday life?

Activity 7

Solving conflicts at eye level



Conflicts 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. They are being discussed at eye level following certain rules. This activity can be used in the phase of “storming” during a training course.



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 (what is said remains in the group)
- 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.

Activity 8 Democracy check



The topic of democracy is being reflected upon in terms of the group process during the workshop. Participants recognize the importance of democracy for daily life and take responsibility.



Method

1. Participants are individually asked to take notes on what they would realize a democratic way of being and learning together as a group. They should write down concrete criteria and indicators on how they would be able to see this.
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 (one = very little democracy; 10 = perfect democracy) which represents their evaluation on democracy 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 democracy 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.

Activity 9

Exchange about strengths and motivations



Connecting personal and professional experience, an appreciative exchange between participants will help collect the existing base for being a democracy activist and provide space for pursuing a vision for the future.



Method

1. For starting professional as well personal interaction, resource-oriented appreciative interviews¹⁴ amongst too participants are being held. The interviews focus on getting at the motivations, highlight experiences, talents and visions of the trainers for being pedagogically active in the field of fostering democracy and human rights. They make visible and explicit the “hidden dimension” of the pedagogical approach and let the trainers experience and deepen for themselves what they want to achieve. Two participants who do not yet know each other well, get together and interview one another.

Interview sheet:

*„Sharing and fostering democracy and tolerance –
our ways for successful actions and projects“*

You are all engaged in fostering democracy and tolerance and have collected experiences with a variety of situations and settings. You know best what is happening there and what has been working well. We are now coming together to share these experiences. We want to collect moments of success in sharing democracy in educational settings and bring them together to better know in which direction we move forward as a group. We want to strengthen our strengths and develop a workshop of added value for democratic and tolerance oriented leadership in communities of transition.

Please ask your partner concerning the positive experiences he or she has made with sharing and fostering democracy and human rights. Imagine that you are interviewing someone after a very successful workshop. Do not ask like an analyst collecting „facts“ - you want to know the best stories! Watch out for interesting sentences and metaphors and write these down. Let your partner reflect to tell his / her own story and support him / her by open questioning.

¹⁴ The way of proceeding is derived from the approach of “Appreciative Inquiry”, see Cooperrider, David L., Diana Whitney, and Jacqueline M. Stavros (2004). *Appreciative Inquiry Handbook: The First in a Series of AI Workbooks for Leaders of Change*. McGraw-Hill

- Please tell me how you have become engaged in fostering democratic and human rights? What motivated you to get into this kind of work?
- Can you remember one or two situations which were a real highlight in your context of activism? How did you personally contribute to that moment? Who else was important?
- From your experience: what are key indicators for implementing democratic and tolerance?
- Now do not be modest! Tell me what you appreciate most about yourself! Which of these talents would you like to contribute?
- Now imagine, in two years our group is getting the „Democracy and Tolerance Award for transitional countries“. Much has changed and your dreams and visions how to foster democracy have become true. Your ideas and talents have contributed much to that. What is the most innovative and visionary aspect which led to this award?

2. After the interviews, the pairs are returning to the plenary. Everybody shares one sentence s/he heard in the interview that was most important for her or him. These sentences are being written down and are visualized on the walls for the entire workshop. They will support a constructive atmosphere and remind the group of important resources in the room.

3. The participants sit together in two small mixed groups and systematize the findings of their appreciative interviews. They condense structure and visualize motivation and goals, key indicators for success, added value and resources and talents for the community leader workshops. In this way, trainers can better target their actual workshops

- I. Our motivation and our goals
- II. Key indicators for success
- III. Added value
- IV. Our resources and talents

Results of these four aspects are being shared and discussed in plenary.

Activity 10 Stakeholder mapping



Activists 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 to identify a basic need which is crucial for dealing productively with the respective stakeholder.

Stakeholder	Function / Role	Success	Failure	Basic need(s)

Fundamental human needs¹⁵ 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

¹⁵ 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?



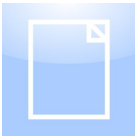
Reflection

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?

Activity 11

Vehicle of change



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”?
 - What is driving the vehicle? 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.