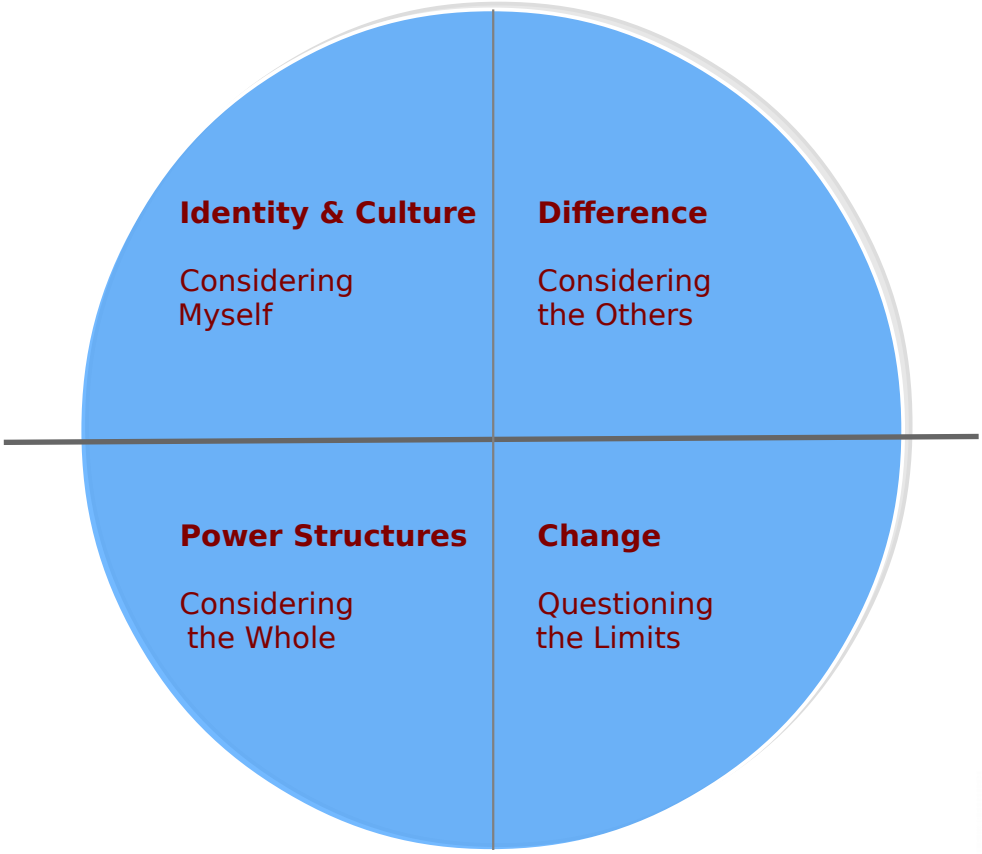
Civic Education

Identity | Diversity | Change

Training Manual for Civil Society Actors and Educators in the MENA region

Munich, Cairo | December 2017 | *Final Version*



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Center for Applied Policy Research
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Imprint

Susanne Ulrich | Director 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

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Preface

The origins of this manual, as well as those of its three predecessors, go back to the two Civic Education Conferences (CEC), that took place in Egypt (2013) and Tunisia (2016) respectively and were organized in close cooperation with the German Federal Agency for Civic Education. Both conferences aimed at defining civic education principles and strategies, fostering exchange and strengthening links between civic education organizations in the MENA region.

The 2013 conference resulted in the formulation of 56 recommendations, among those the need for Trainings-of-Trainers programs in the field of civic education in Arab countries. Since 2014, the Goethe-Institut Cairo and the Center for Applied Policy Research (CAP) of the Ludwig-Maximilian University of Munich have, thus, within the framework of the “Dialogue and Transition” program supported by the German Federal Foreign Office, organized and implemented four Train-the-trainer seminars over the course of one year each. Each training cycle has led to the publication of a manual, which aim to serve as a useful resource for all practitioners in the field of Civic Education in the Middle East and North Africa. The first two trainings focused on issues of tolerance, identity and co-existence, and led to the publication of two manuals on “Civic Education and Co-Existence” (2014) and “Challenges of Modern Societies” (2015).

The 2016 conference saw, as a main outcome, the official introduction of the NACE (Networking Arab Civic Education) initiative, which was meant to provide a regular platform to exchange knowledge and tools among civil society organizations and to promote civic education in the MENA region. The scope of the training was subsequently broadened by focusing on organizational development, particularly on issues such as networking and leadership skills as important means to strengthen civic education actors both in structural terms as well as in terms of their ability to liaise with key stakeholders. The third manual (2016) focused on “Strengthening Structures and Networks: Practitioner´s Guide for Leaders of Civil Society Projects”.

The training course implemented in 2017 further pursued this idea. For the first time, it brought together experienced trainers of civic education from Egypt, Jordan, Morocco and Tunisia, thus additionally strengthening the NACE initiative through the inclusion of a wide range of civil society organizations in the MENA region. The trainings took place in Jordan, Morocco and Tunisia respectively.

In addition to these activities, the Goethe-Institut together with Tahrir Lounge@Goethe has set up an alumni program for former seminar participants that offers opportunities to use the acquired skills as well as support and co-financing for follow-up projects.

Our overall aim is to contribute to the development of civic education in the MENA region in ways that go beyond the short-term and to build a strong and sustainable network of civic education practitioners across the MENA region. We hope that this manual will contribute toward this end.

We thank Susanne Ulrich, Florian Wenzel and Mohsen Kamal, Giulia Reichmann and Sina Lebert as well as all of the participants of this year´s training series 2017 for their commitment and enthusiasm in helping to compile this manual. It was great to work with all of you!

Dr. Elke Kaschl Mohni
Regional Director of the Goethe-Institut in the Middle East and North Africa

Johanna M. Keller
Head of Cultural Programs of the Goethe-Institut in the Middle East and North Africa

Project Background

Since 2014 the Goethe-Institut Cairo has been partnering up with the Center for Applied Policy Research (CAP) at the Ludwig-Maximilians-University in Munich, Germany, to offer a 3-4-module Training-of-Trainers course on Civic Education once a year.

Building on to the previous trainings and the results of the Civic Education Conference 2016 in Tunisia, and in an effort to continuously adapt to participants' needs, a further course was being offered in 2017, targeting Civic Education Trainers in Morocco, Tunisia, Egypt and Jordan. In this way, international experiences with civic education and NGO work in the MENA region could be linked. After completion of the ToT in combination with a practical test participants received a 'Training Certificate' by the Center for Applied Policy Research (CAP) at the Ludwig-Maximilians-University in Munich and are working with training material in English and in Arabic.

Over the years participants got to know the specific approach of civic education as a comprehensive and holistic concept which combines theory, methods and attitude and always links personal critical reflection to working with others to bring about change. The group of participants was always seen as a model for international civil society. Group processes, conflicts and perspectives within the group were reflected actively as part of the learning process.

Examining issues of personal and collective identity, regarding the chances and limits of diversity by discussing values as the base of a modern society, and transferring insights into action to achieve societal change are the building blocks of this approach to civic education. In the situation of transition of the partnering countries in the MENA region it complements the often predominant technical and instrumental tool-based approaches focussing on management and fact-driven ways of designing the future.

Now a basis has being laid for aiming at networking to achieve the long-term goal of institutionalizing Arab Civic Education. This training manual integrates a wide variety of experiences over the years and offers theoretical insights and practical exercises. We thank all the participants who have contributed their ideas, critique and inspirations that helped us adapting and putting together this manual.

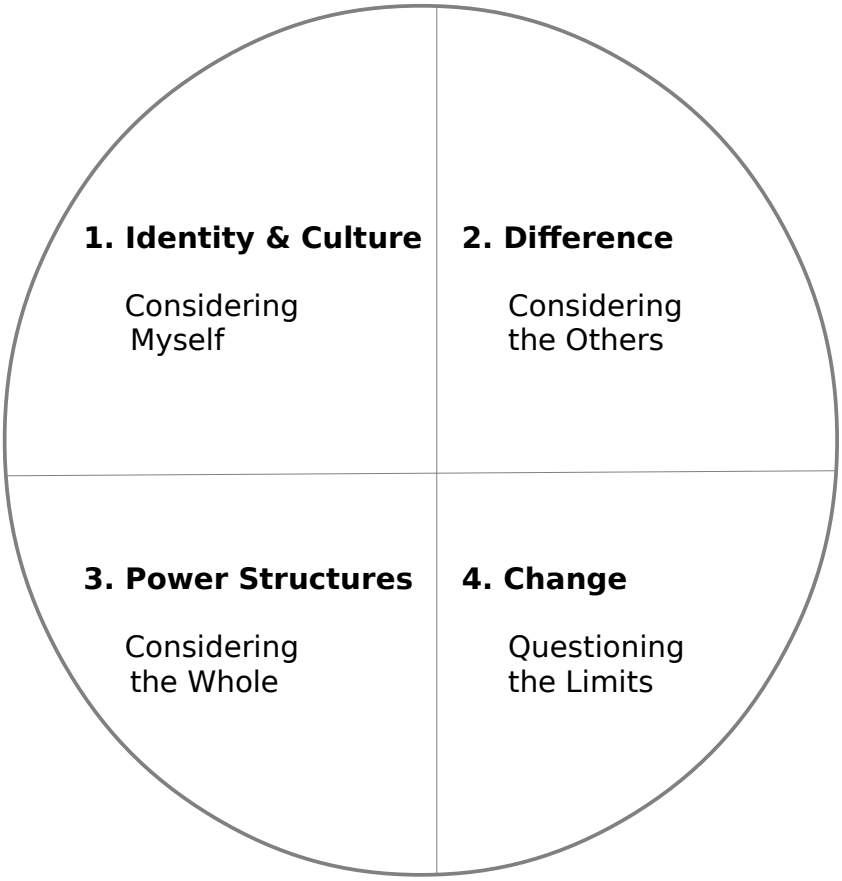
Susanne Ulrich and Florian Wenzel
Munich, November 2017

Introduction to the Training Manual

This practitioner's guide has been conceptualized, expanded and consecutively adapted to the practical needs of Civil Society Actors and Trainers which want to multiply the idea of Civic Education in the MENA region.

The manual aims at 'deep change'. This means that we did not want to offer a set or a collection of 'methods' to be simply applied. From our experience, change can only start by one's own reflection and attitude. Sometimes it is just as important which perspective we have on society as taking immediate action. This guide is not about 'solving problems' with smart tools; it is rather about reframing problems and taking fresh and creative pathways into the future. This also means that many concepts will take into consideration personal attitude and (sometimes conflicting) values which goes beyond merely focussing on data and facts which are important but do not get at motivations and visions which are real driving factors for comprehensive change.

As a basis and also structuring principle for this manual we therefor introduce a 'comprehensive view on civic education' containing four building blocks that should be always considered when aiming at civic education in the way described above. This concept has been developed at the Academy Leadership & Competence at the Center for Applied Policy Research in Munich.



Model developed by the Academy Leadership & Competence 2012-2015

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

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

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

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

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

Before starting a training on Civic Education or initiating a development process in the context of civil society, a self-assessment should be done in order to specifically target dimensions that have been neglected so far. You could invite relevant stakeholders or representatives from the target group and let them draw a circle make them reflectign which of the four sections they have a wide view and where it is rather narrow. Some people have a comprehensive view on power structures, but do not see the needs of others. Some people are activists ready for any change but forget about their own identity and role. Others might always see individual differences, forgetting about the power structures in place. So participants can draw their individual circle with varying percentages of the four sections. Ask them to find a concrete example for each sections: where did they concretely consider diversity in this section in their professional and private life?

The theory, concepts and activities can be used in flexible ways. It should have become obvious by now that there is no linear way to follow from here to the future. Rather, different activities will add new and ever deeper layers to assessing you and your organisation. New perspectives will arise, some activities will stick closer with you than others.

It is good to start with something that speaks to you, try it out in your context and move on from there more comprehensively. Change is possible – watch out for unexpected directions...

Structure of the Training Manual

PART A – Important theoretical concepts

Here you will find the approach of 'Theme Centered Interaction' which serves as a theoretical frame for connecting topics, contents and facts with human beings. Instead of dividing our personal and private affairs from the things to do in civil society, here a deep and value-oriented connection is being suggested.

Additionally the concept of 'The Duality of Democracy' suggests an alternative to dichotomous thinking of right and wrong or good and bad. Instead of fighting for the best arguments against opponents, comprehensive change will be possible when acknowledging fundamental 'dilemmas' which are intrinsic to democracy.

PART B - A comprehensive view on Civic Education

Here you find concepts and activities for the four important dimensions introduced above.
They can be used as modules for building up individual training formats or initiating change processes.

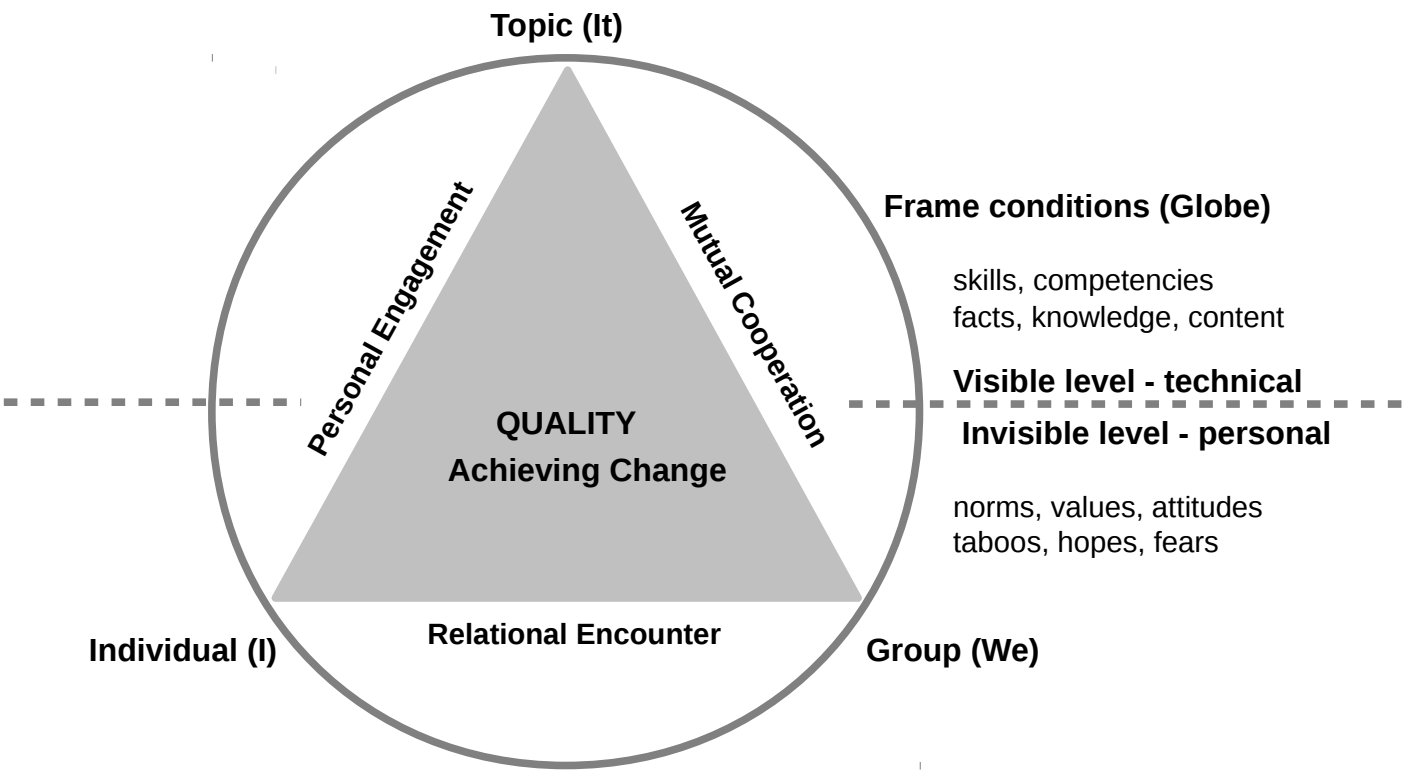
1. Identity and Culture **Considering Myself**	**2. Diversity and Prejudice** **Considering the Others**	**3. Power Structures and Discrimination** **Considering the Whole**	**4. Questioning the Limits** **Achieving Change**
Realizing one's own individual and social identity (culture). Being aware of one's own interests and of the needs, values and feelings behind. Reflecting on one's role in an actual situation with others. Acknowledging the responsibility for one's own behavior and interests. Developing self-confidence and awareness.	Recognizing the needs, values and feelings of others as equally valid. Realizing the individual and social identity of others. Realizing the constitution of one's own identity through the identity of others. Taking into account diversity and difference as a chance for being at the eye level.	Realizing the context of a situation or a concrete action: Structures (frame conditions, implicit rules), differences in power, possible discrimination. Reflecting assumptions, prejudices and dilemmas in situations of conflict. Realizing the logic of a social or societal system – its preconditions and implications.	Questioning everything considering the whole. Questioning frame conditions and implicit criteria for value judgements of a system. Redefining a situation. Realizing the freedom for creative change of context and System. Seeking alternatives and implementing them.

PART A – Important Theoretical Concepts

1. Theme Centered Interaction (TCI)

In this section, the "spirit" of running a workshop for Civic Education and Co-Existence will be presented. In order to achieve holistic, deep, and sustainable change beyond the mere transportation of knowledge around civic education, the way in which workshops or change processes 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 civic education. 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 Schneider-Landolf, Mina / Zitterbarth, Walter (ed.) (2017). Handbook of Theme-Centered Interaction (TCI). Goettingen

When doing a workshop or change process with civic education, 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 – using TCI for morning rounds

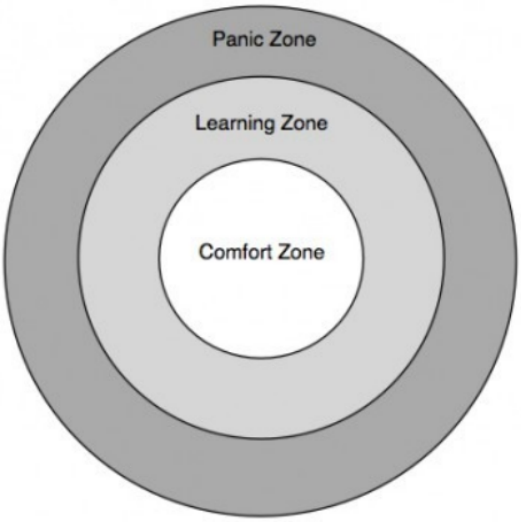
You might start using the TCI scheme by introducing it to participants and use it every morning as a means of ongoing feedback for your workshop or also team meeting. Start a 'Morning Circle' each day in which you ask 3-5 participants to share how supportive the workshop was in terms of the topics, the 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 – the idea of comfort and learning zone

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 scheme[2] shows the comfort zone model.



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

2. The Duality of Democracy

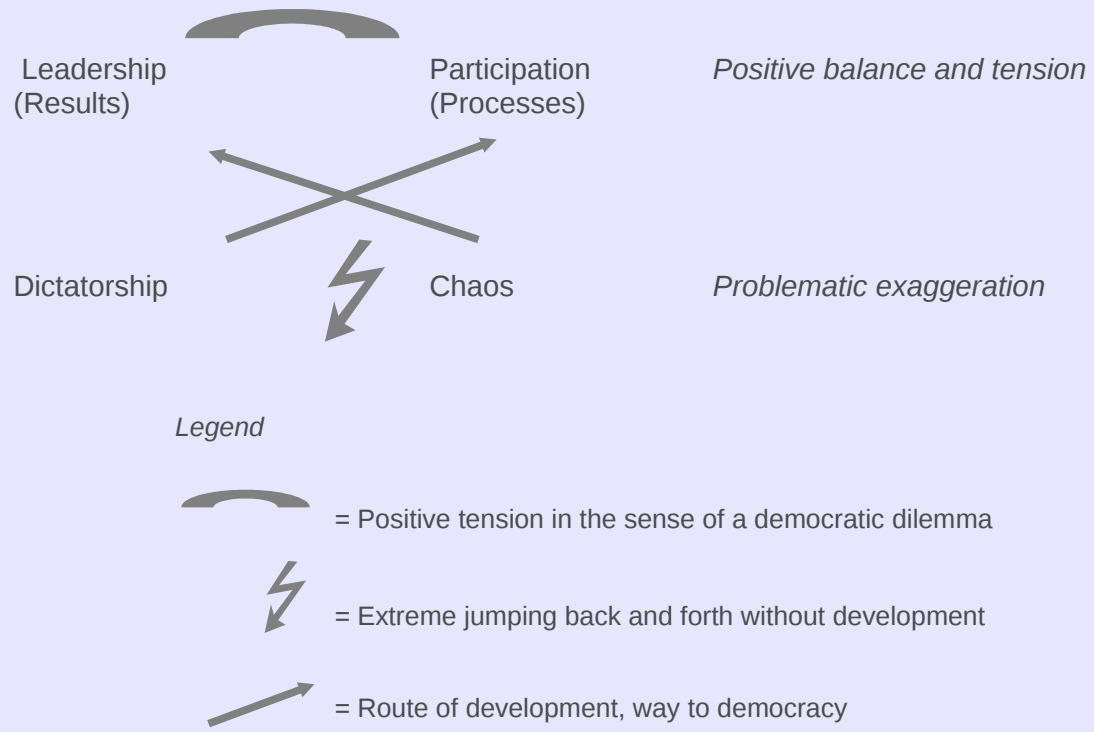
Democracy as being understood in this manual is about dealing with the diversity of values existing in plural societies. This values might be represented by individuals, cultural, religious, economic and other groups. Democracy means that no single value will be taken as an absolute guideline to be followed, 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 approach.[3]

Example for democratic values in tension



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

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.

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” I 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 situation[4]:

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.

PART B – A comprehensive view on Civic Education

1. Identity and Culture

Considering myself – important goals:

- Realizing one's own individual and social identity (culture).
- Being aware of one's own interests and of the needs, values and feelings behind.
- Reflecting on one's role in an actual situation with others.
- Acknowledging the responsibility for one's own behavior and interests.
- Developing self-confidence and awareness.

1.1 Concept: Inquiry Based Approach (IBA)

In order to do civic education and bringing about change in society, it seems maybe odd at a first glance to start with self-reflection. How can “going inside” support cooperation for instance? The Inquiry based approach recommends to first of all deal with and reflect personal images, patterns and dogmas. The examination of ‘stressful thoughts’ can lead to completely new insights and perspectives; it can thus develop a new basis of trust and honesty for the cooperation of teams and develop a self-reflective attitude when training others in civic education. The usual wish to ‘be right’ is being subordinated to finding a ‘bigger and deeper truth’ within oneself. These processes can lead to inner and outer peace and help solving conflicts and taking decisions in a creative and empathetic way.

In the end it only needs one person to end any conflict.

The following five activities are useful for groups and on an individual level. They are based on “Te Work of Byron Katie”. More information on this original approach can be found at www.thework.com/arabic.

1.2 Activity: Everybody is happy – but me

Through this Inquiry Based Approach[5] participants will develop a personal guideline to take individual responsibility for making the most out of a training, a team session or a project to be pursued in a training or a team.

Method

1. Let participants or team members fill out the worksheet and ask them to imagine the situation in the future, where everybody will be happy – except for them. They should think of ten reasons, why this could happen. It is important that all of the ten reasons have to do with them directly (eg. Many things have distracted me becomes: I allowed many things to distract me). After they have finished the first list they will be invited to fill out the second worksheet. Here they are asked to turn around all the points of the first one.

2. Let them preserve this paper as their personal guideline. Let participants 'destroy' the first paper with the reasons that could contribute to them being unsatisfied in the end and let them throw these worksheets away.

3. Ask participants if their list of good advice contains ideas that could be helpful for others as well and invite them to share these advices.

4. Invite the participants to check throughout the process whether they are still in line with their advices.

5. Refer towards the end of a session or a project to the personal guideline and make a round in which they share which things they have actively done to make the project, session of meeting a success.

5 Based on and adapted from 'The Work of Byron Katie' – see www.thework.com for further information

Worksheet: Everybody is happy but me... Part I

Imagine the last day of the training (or team session or project). Everybody is in a very good mood. Except for you!

Write down 10 reasons how you could have contributed to this state of mind.
(e.g. I was too busy with other things to concentrate on the training)

1
2
3
4
5
6
7
8
9
10

Worksheet: Everybody is happy but me... Part II - Turnarounds

Please turn your reasons into the opposite. *(e.g. I did not allow other things to bother me and concentrated on the training)*

1
2
3
4
5
6
7
8
9
10

1.3 Activity: My personal tolerance hero

This activity enhances empowerment and self-appreciation. By turning qualities of a 'hero' on themselves, participants begin to understand and appreciate their own resources and capacities.

Method

1. Participants get the worksheet and are invited to write down the name of a person they admire very much. Someone who is a role model and an inspiration for them. This can be someone dead or alive, famous or from the family or circle of friends.

2. In the next step everybody will look for ten reason, why he or she is admiring this person. (10 Minutes)
Then they will circle the three most important reasons.

3. Two or three participants are invited to share the name and the list of their personal hero. (5 Minutes)

4. Now the group splits into pairs and will take a look at the qualities that have been circled. For each of these qualities they need to tell their partner three genuine examples how it is true that this quality does also apply to themselves. (20 Minutes)

Reflection

In plenary some participants might share their list by saying "I am ….". In the last round all the participants are invited to share one important quality of their personal hero which they had found to be true for themselves.

Worksheet: My personal hero

1. Please think of a person you admire very much. Write down his/ her name: _____

2. Please write down 10 reasons, why you admire this person.

1.	2.
3.	4.
5.	6.
7.	8.
9.	10.

3. Please circle the three most important reasons (qualities).

4. Now find a partner and read your lists to one another.

5. Find at least three genuine examples for every circled quality, that will show, why this quality does apply also to yourself.

	Example 1	Example 2	Example 3
Quality 1			
Quality 2			
Quality 3			

1.4 Activity: Stressful thoughts about cooperation

Through this Inquiry Based Approach[6] participants will reflect and work though stressful thoughts they have about cooperation concerning their organisation or team. They will turn around these thoughts and see whether they can also find some truth in this and new ways to resolve conflicts.

Method

1. Let participants or team members fill out the first reflection sheet.

2. Form pairs to support each other to be guided through the 4 questions and the turnaround questions on the second and third worksheet.

3. Ask your team members to share their experiences with this exercise, but respect if they want to keep their insights for themselves. Make sure that participants do not think they are looking for 'justifications' of actions – they will be able to free themselves from stressful thoughts to find peace and freedom for themselves.

Also make sure participants do not look for blame to themselves – this would be another stressful thought; with reference to constructionism (see 'Man and Mouse' you can explain how we all construct different realities – we can understand it, but if we really feel this transformation of perspective within ourselves, our range of action and relaxedness will increase.

Variation: Stressful thoughts between two people in conflict

Two people in a conflict sit down and fill in the Worksheet by naming the other person and his/her behaviour as the source of stress. They are invited to write down as uncensored as possible how the other person is causing their stress.

Then they read slowly to each other the Worksheet sentence by sentence. The person who is listening is taking some time to look for ways how the specific criticism could be true for the situation mentioned or in general and is then answering with a simple "Thank you".

After both partners have shared their worksheets, A is guiding B through the worksheet by using the four questions and the turnarounds. It is important for A to stay as open for whatever answers B will find, even if A, as part of the conflict, might have expectations about the "outcome". (Compare the activity "Three kinds of business": Who's business are the answers I find? Mine!)

Then B will guide A through the Worksheet. In the end both partners can have a look how the turnarounds, they have found can help them to make a step forward together.

6 Based on and adapted from 'The Work of Byron Katie' – see www.thework.com for further information

Worksheet: Inquire stressful thoughts around cooperation

Please fill in this questionnaire:

1. Think of a cooperation with someone:
2. Think of a stressful situation that occurred during that cooperation
3. Please finish this sentence: (in this situation) I am stressed by ..... because *she / he
4. *I want him/ her to
5. *He / she should or *He / she should not
6. *He / she is
7. *I never want to experience again that he / she

Four questions

Take every thought that is marked with a * and inquire in the following way:
*(Eg: I am stressed by William because *he does not appreciate my work)*

The sentence to inquire is "He does not appreciate my work"

1. **Is it true** *(he does not appreciate my work)*? (Yes/ No)

2. **Can I absolutely be sure** *(that he does not appreciate my work)* (Yes/ No)

3. **How do I react, when I believe this thought** *(he does not appreciate my work)*? (Please give examples)

_____

_____

_____

_____

4. **Who / how would I be** (in that situation) **– without the thought** (*he does not appreciate my work)*? (Please give examples)

_____

_____

_____

_____

Turnarounds

Turn the original sentence around: *(*he does not appreciate my work)*

A) To the opposite: *(He **does** appreciate my work)*

_____

Find 3 genuine examples how this could be also true or even truer

1.

2.

3.

B) To yourself: *(**I** do not appreciate **my** work*)

_____

Find 3 genuine examples how this could be also true or even truer

1.

2.

3.

C) To the other: *(I do not appreciate **his** work)*

_____

Find 3 genuine examples how this could be also true or even truer

1.

2.

3.

1.5 Activity: All equal

Through this Inquiry Based Approach[7] participants will reflect and work though 'good' and 'bad' qualities concerning work atmosphere in their organisation. They will share in groups in how far the different qualities apply to themselves.

Method

1. Participants are invited for individual reflection:

"Think of two qualities you have that contribute to a good work atmosphere in your organization."

"Think of two "qualities" other people in your organization have, that contribute to a difficult work atmosphere."

They should write down each 'good quality' on one green slip of paper and each 'bad' quality on one red slip of paper.

2. Participants then put the slips of paper in two boxes (good qualities, bad qualities).

3. Everyone picks one slip of paper from every box and forms with others a working group of 4 participants.

All the slips of paper are being put in the middle of the table upside down.

4. One participant begins picking one slip of paper and reads it out loud.

Now everybody has to write down three (!) genuine examples how this is a quality that applies to oneself. Then everybody reads out one example to the group and the next slip of paper is chosen. Make sure to pick one good quality and one bad quality in turn.

5. When group work is finished, in plenary everyone writes down three examples each for the for qualities he/she had written down initially

Reflection

Participants take notes on the following questions

How was it to look for three examples for good and bad qualities?
Did you discover something new about yourself?
How do you look at the work atmosphere in your organization after this activity?

In plenary every participant shares one insight from this activity.

7 Based on and adapted from 'The Work of Byron Katie' – see www.thework.com for further information

1.6 Activity: Thank you and NO

Participants learn to distinguish between their wish to please others and their wish to stay true to themselves. Thus they improve honest communication with themselves and with others.[8]

Method

1. Participants are asked to think of questions they would like to ask the participant who is sitting next to them on the right side. These questions can be curious, appropriate and inappropriate, they just need to reflect a true interest of the person who asks the question.
Everybody asks his/ her neighbor: “Can I ask you a question?” When the answer is yes, the question is being asked and followed by the question: “Do you want to answer my question?”

2. The persons being asked need to take some time to decide, whether the really want to be asked a question in the first place and whether they really would like to answer the question itself.

3. If they want to answer the question, they say “Thank you for asking and yes.”
If they do not want to answer the question, they say “Thank you for asking and no.”

4. Then the next person is asking a question. The questions are not being answered in any way at this time.

5. Participants are invited to observe their intentions to be nice or to be polite and should be very sensitive to their tendency to rather neglect their own needs instead of the needs of the other.

In the first round participants often choose easy questions, in the second round they are invited to think of more personal questions, that still need to reflect their interest in the other person.

Reflection

In plenary the participants are invited to speak about their experience with “being true”.
If there is still enough time, some questions that had been approved with “Thank you for asking and yes” can be answered by those who still feel fine with answering.

8 Based on and adapted from 'The Work of Byron Katie' – see www.thework.com for further information

1.7 Activity: The river – a biographical journey

The symbol of a river helps visualizing the biography of an organisation and one's role there. It allows to to show resources, skills and networks which have become important. The river symbolizes growth, processes of change and turns in life, fertility, origins and goals.

Method

1. Each participant draws a river representing their organisation's life on a large piece of paper. It represents the history of the organisation. They design the river in a way that shows relevant turns, shows side rivers which could represent additional resources or networks that came in. Boats might represent additional members that have entered the river. Waterfalls and shallow water might represent unexpected events and passive times in the history of the oganisation. Participants can also try to draw themselves on the river. They can show where the river might flow to in the future.

Generally, everyone should be free to design the picture in a way that is fitting for her or him. The symbol of the river is a general frame for symbolizing time, stability and change together.

2. In small groups, they present their pictures to each other, adding important insights from other participants.

3. In plenary a list of all the existing resources, skills and networks that derive from the pictures are being visualized on a board. This list will be used later for developing action plans together.

Reflection

The reflection focusses on common skills and individual differences between the pictures. It focusses on transferring the insights to the future of the organisation.

- Which are the most important private and professional resources you can rely upon?
- What are the most important skills civil society leaders should have? Which ones have to be developed further within this group?
- What are important sources of support to overcome impasses in the activities of organisations?
- Where did you witness limits when it was not possible to progress? How could others support you in such situations in the future?

1.8 Activity: Speed Dating

Through a set of personal questions participants are quickly exchanging on the topics of Civic Education. 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 topic. There should be about 6-8 questions being chosen.

Possible questions:

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

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

Reflection

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

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

1.9 Activity: Questions from the group to the group

Instead of a classical way of introducing participants to each other, they will think of and ask questions to everyone. In this way the group itself regulates its way of balancing professional and personal connections.

Method

1. Tell participants that they will be responsible for the way of how the members of the group are connecting and getting to know each other.

(This activity can also be done at a later point in the workshop in order to enter a new and different level of making connections.)

2. Ask every one to think about a question they would like to have answered by the members of the group at this moment. It could be questions that are professional and personal, it could be yes/no or quantitative questions or questions that require some biographical information or story-telling.
Remind participants that everyone is free to pass if he or she does not want to ask a specific question.

3. Start with one participant and his/her question and let the participants answer it. Continue in this way until participants feel a relevant number and level of answers have been sahred.

Reflection

This activity can stand for itself as a way of handing responsibility to the group even in the very beginning or enter new levels of connecting during a workshop.

Additionally it can be reflected upon on a meta-level using the folloowing questions:

- What happened with the atmosphere in our group after this activity?
- Which questions were helpful to get new connections or insights?
- Which question put a limit to what you want to share in this group?
- Were there questions that led to ‘competitive’ answers (e.g. “Who has the most experience in…?”, “How many trainings did you do?”
- Were there questions that led rather to separations between subgroups or excluding individuals from the circle rather than integrating everyone?
- What are the positive and problematic powers of questions in general?

2. Diversity and Prejudice

Considering the others – important goals:

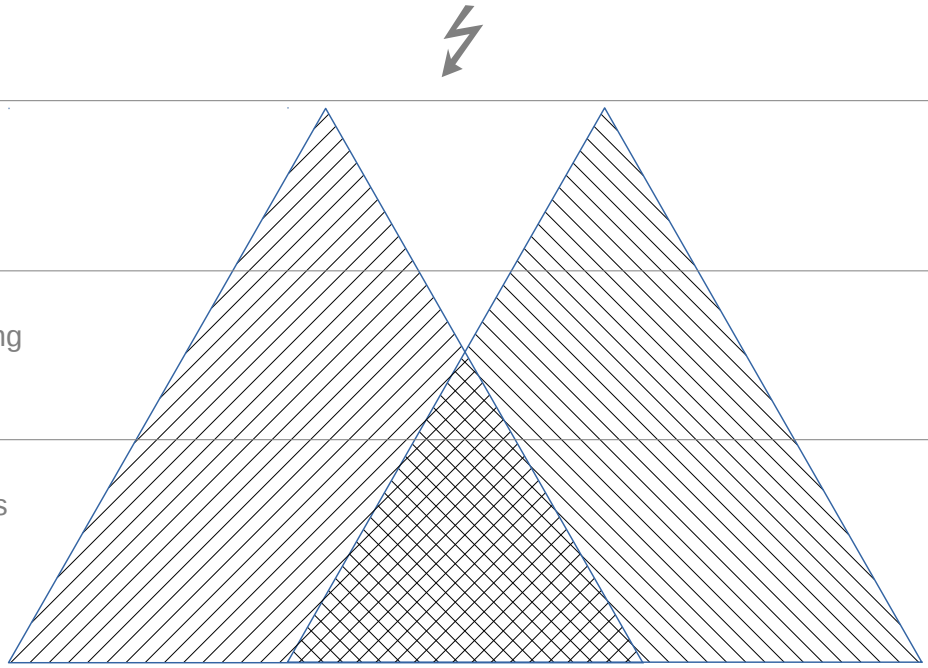
- Recognizing the needs, values and feelings of others as equally valid.
- Realizing the individual and social identity of others.
- Realizing the constitution of one's own identity through the identity of others.
- Taking into account diversity and difference as a chance for being at the eye level.

2.1 Concept: The pyramid of Culture

In order to make it easier for participants to get away from positions in a conflict, from playing a win-or-loose game, and understand the relevance of diversity the "Pyramid of Culture" is a helpful concept for framing a workshop[9]. It shows that the source of conflicts often stems from the top of every individual being different. Going down deeper and deeper in the pyramid, we will discover that we share a lot of interests and basic needs. If we get to the needs, many conflicts will disappear, and those that remain, will be dealt with on a much deeper and existential level. The model also shows that our individual parts of our identity will not get lost on the existential level, but will be related more closely to what we all share. We give up fighting for our positions, become aware of our identity in a more existential level, opening up for sharing with others.

Every human being is like...

Everyday conflicts between individuals



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

Facts

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

Values

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

Needs

9 Source: Kluckhohn, Clyde, Henry Murray. Personality in Nature, Society and Culture, 1953. New York. *Adapted from 3-levels model, Geert Hofstede 1993*

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

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

From these other existential needs can be derived:

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

Culture

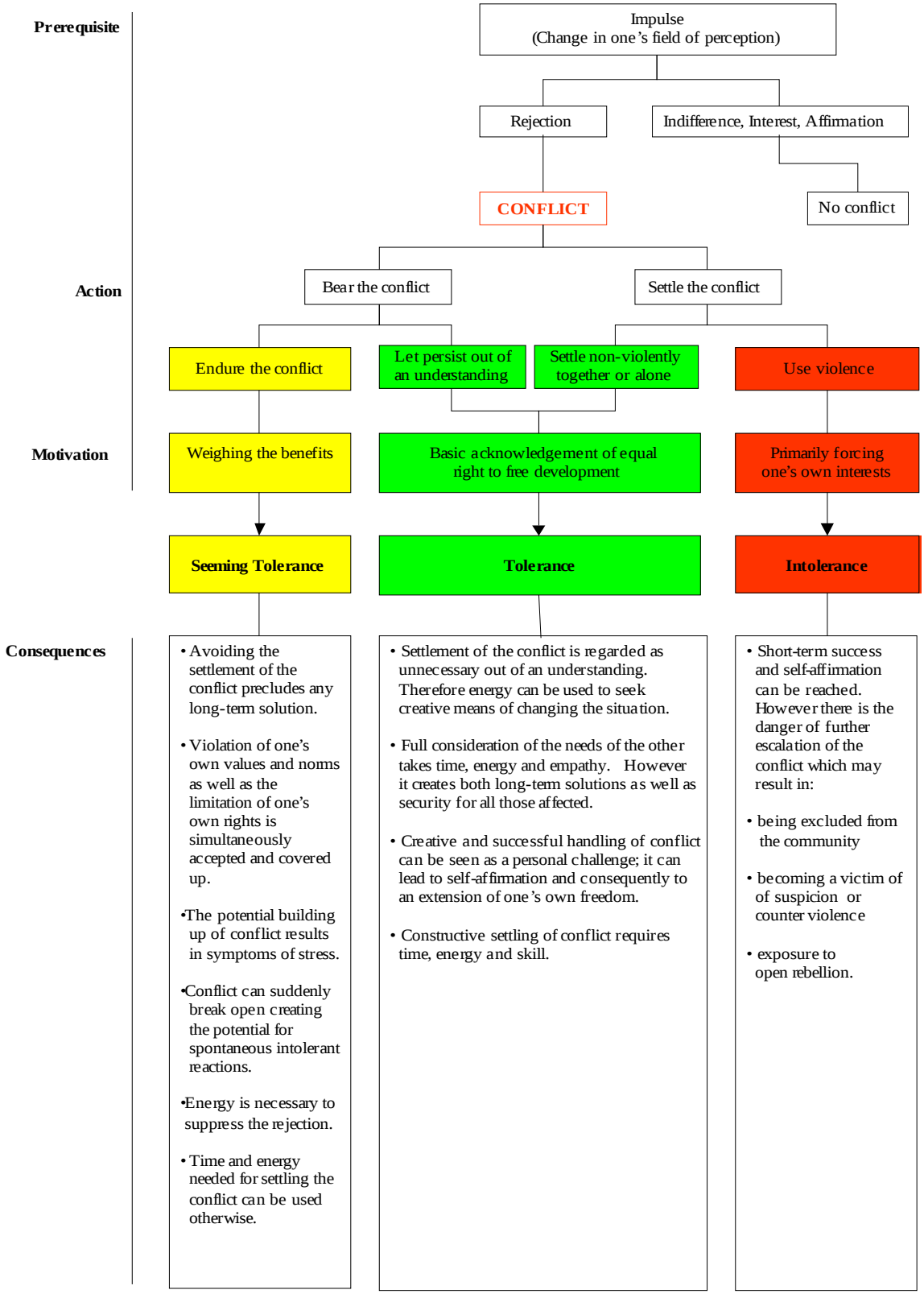
Defined as: collective programming of the mind, which distinguishes the members of a group or a category of people from another. The "category" can refer to nations, regions within or across nations, ethnicities, religions, occupations, organizations, or the genders. A simpler definition is 'the unwritten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

Working with the concept

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

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

2.2 Concept: Scheme of Tolerance



Source: Tolerance - Key concept for a future-oriented Education for Democracy. Research Group Youth and Europe , Center for Applied Policy Research, Munich

Defining Tolerance[10]

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.

10 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 tat 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. I 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.

2.3 Activity: What is real? - Man and Mouse

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

Method

1. Split up the group in two. Show to one half of the group the picture of the mouse and to the other the picture of the man (without showing the titles). Make sure each group is not seeing the picture of the other group.

2. Form pairs, always one partner who has seen the mouse and one who has seen the man. Show each pair the 'man and mouse' picture (without showing the title) and ask them to reproduce it together without speaking. It is very likely that each partner will focus on his/her preconceive notion of either having seen the man or the mouse before.

Reflection

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

Let participants go into pairs again and ask them about cases from their lives when they thought something they think or do was definitely right – and let them find alternative ways of looking at these cases.
Let them share the examples in plenary and discuss about 'inner landscapes' we have: certain ways of going about things seem to be right and possible, other ways are often hard to accept for us. These things we have 'seen' biographically have become part of our inner value system. Diversity means embracing the idea of different ways of tackling reality.

Finally show them a definition of constructionism that shows that we are all looking for a coherent 'truth' that serves the course of our lives – is is not an abstract truth, but that which is helpful for us. Sometimes we – alone or together – we have to find new constructions of reality that serve our lives better.

> "Human beings actively construct or create their own subjective representation of reality."

Picture of a Man

Picture of a mouse

Picture of Man/Mouse

2.4 Activity: Labeling ourselves[11]

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

Method

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

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

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

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

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

Reflection

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

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

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

2.5 Activity: The Albatross[12]

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

Method

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

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

3. The trainers share their culture with the participants: The Earth is sacred; all fruitfulness is blessed; those who bring life into being (women) are one with the Earth, and only they are able (by virtue of their inherent qualities) to walk directly upon the ground. Thus, men must wear shoes, and thus their greeting does not deal with the Earth, where that of women emphasized the ground and feet. Only women are able to prepare and offer the fruits of the Earth.
The roles of men and women in the society reflect this relationship to Earth, though to the new observer it may appear as if other meanings are present. For example, the fact that the Albatrossian man pushes down the head of the kneeling woman is a pursuit of his obligations in the society, it is his duty to remind her of sacredness, to approach it through her, to protect her (and all that she represents) from harm or defilement. At the same time he is able to share a little bit of the sacredness of the earth. Generally, a man is only allowed to touch other men, whereas a woman can touch women and men.
The Albatrossians are peaceful, welcoming of strangers and generous.

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

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

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

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

Reflection

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

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

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

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

2.6 Activity: Limits of Tolerance[13]

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 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.

Variation

Let participants stand at a statement they also agree with and make them pick it up. Then 5-7 participants tell why they picked it and whether they would place it differently. In this way the group can realize that there is differences in tolerance limits within the group.

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

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.

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.

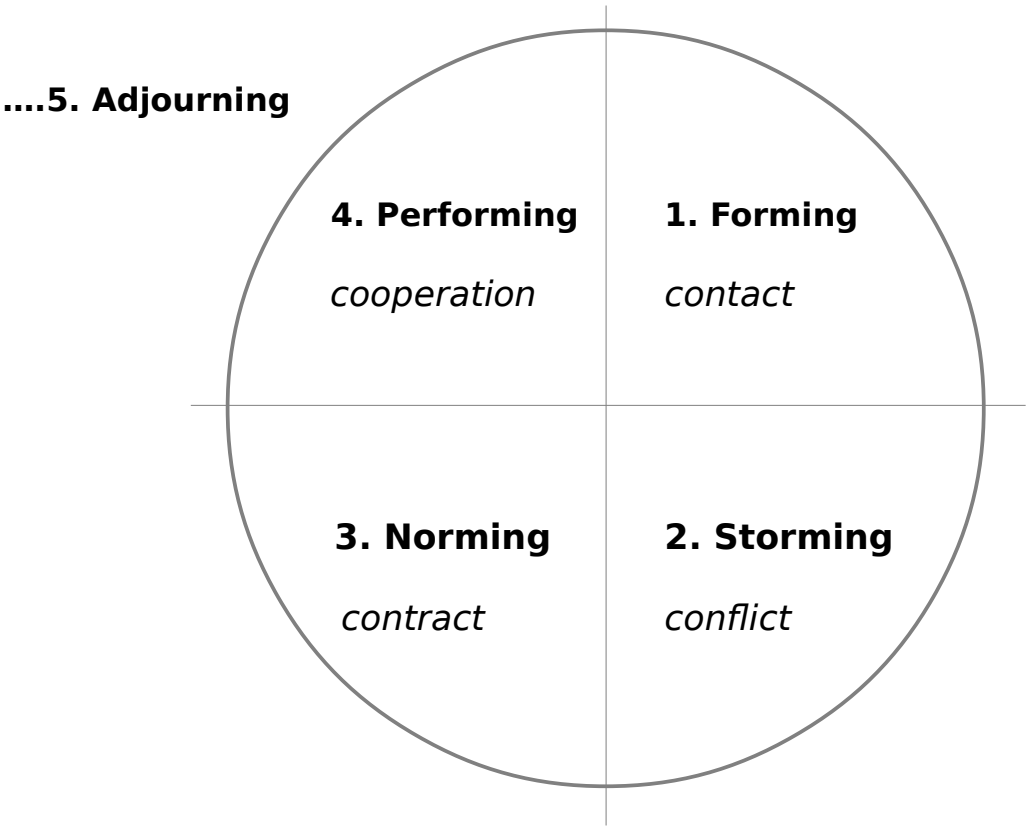
When doing the reflection it is important to protect participants' biographical perspectives and therefore their individual limits to tolerance. It should become clear that like democracy, tolerance is not a simple value to be installed, but involves a lot of societal conflicts and decisions. The limits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

2.7 Activity: Group dynamics

Members of an organisation learn about different phases of their development. They become aware of the relevance of consensus and conflict, of need for collective action and individuality, of possibilities and limits as normal dynamic phases of social systems. They analyze the current status of their organisation and develop ideas for further development.

Method

1. The general phases[14] of group dynamics of a social system are being presented by the trainers in the form of a circle on a flipchart. They use the background information provided below for this.



14 For the model being used here compare https://en.wikipedia.org/wiki/Tuckman%27s_stages_of_group_development and also Stahl, Eberhard (2012). Dynamik in Gruppen: Handbuch der Gruppenleitung. Additional material used from http://www.mindtools.com/pages/article/newLDR_86.htm

2. Participants split into four groups according to the four main phases in the circle. Thy write cards finding examples of the characteristics of each phase. For this they should take examples from their own organisation.

3. The cards are attached to the visualized circle in plenary and the trainers stree that these phases are normal, but they can mix, be stretched, sometimes can go backwards or start again if new members are entering an organisation.

4. In the same small groups participants are analyzing the current status of their organisation in terms of group dynamics:

- Where are we at the moment?
- What are chances and limits of this phase in our concrete case?
- How could we move forward to the next phase?
- Who is responsible for initiating this moving forward and for whom will this comfortable and for whom irritating?

Reflection

In plenary all are reflecting the results and the meaning of a time structure in the development of organisations. The trainers stress that an awareness of this is necessary when planning projects in organisations, when integrating new members and when planning how social change can be achieved. Contacting other stakeholders , it is crucial to become aware of where they are at the moment in order to productively interact with them.
As a summary, the trainers can present the general tasks which are important in each phase of group dynamics of an organisation.

Background on Groups Dynamics

When reflecting the structure of NGOs, 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 NGO. 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 phases. Take time during a workshop to reflect in which phase you and your NGO might be. Think about ways to move to the next stake in order to get to performing well together.

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

As a leader, you play a dominant role at this stage, because members' 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 NGO. Provide enough opportunities for members to get to know each other and make direct contact with all other members.

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 members.

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 members' 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, members may challenge your authority, or jockey for position as their roles are clarified. Or, if you haven't defined clearly how the NGO and its projects will be 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.

Members who stick with the initial tasks at hand may experience stress, particularly as they don't have the support of established processes, or strong relationships with their fellow members.

As a leader, 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 working styles, formal and informal times or being offended by individual members and their previously covered value system. You yourself as a leader might be involved a conflict for your working style, rejection of clear answers etc. Therefore it is always good to have a leading team which can be supportive in this phase. Ask members 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 members' strengths, and respect your authority as a leaer.

Now that your members 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 leader 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 leader 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. And it shows it is a long way to work and live together in a way which by itself is a model for civil society.

The role of the leader is to become more and more a part of the group. He or she 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.

Members of an NGO who like routine, or who have developed close working relationships with other people, 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 project 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 this phase when another context with new members and projects will call for another phase of forming.

In this phase the leader will be responsible for times of reflection and looking back to the time past. Working with symbols or stories is a good way for anchoring and securing what has been learned and achieved in terms of processes and results.

Tasks of leading and development in the different phases of Group Dynamics in NGOs

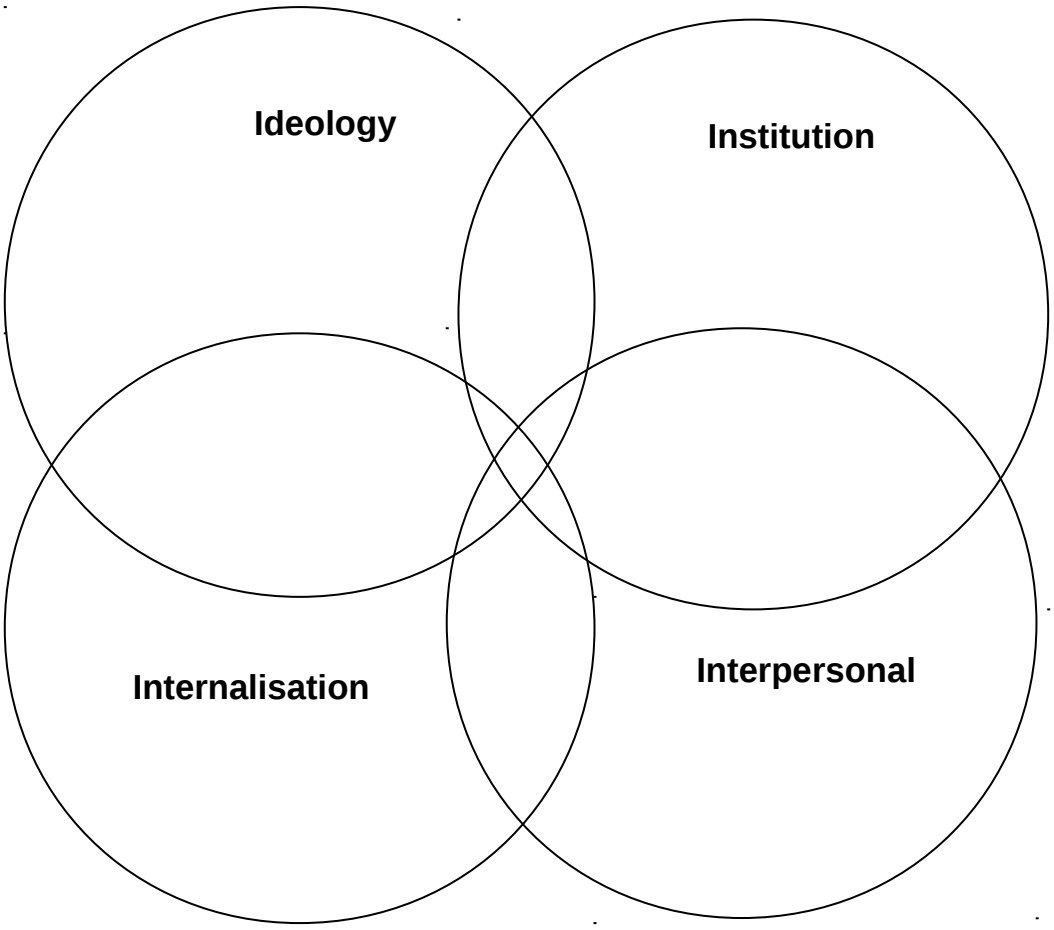
Stage	Activities
Forming	• Direct the group, and establish clear objectives, both for the group as a whole and for individual members.
Storming	• Establish processes and structures. • Build trust and good relationships between members. • Resolve conflicts swiftly if they occur. Provide support, especially to those members who are less secure. • Remain positive and firm in the face of challenges to your leadership, or to the group's goal.
Norming	• Step back and help members 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	• 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	• 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 a project.

3. Power Structures and Discrimination

Considering the whole – important goals:

- Realizing the context of a situation or a concrete action:
- Structures (frame conditions, implicit rules), differences in power, possible discrimination.
- Reflecting assumptions, prejudices and dilemmas in situations of conflict.
- Realizing the logic of a social or societal system – its preconditions and implications.

3.1 Concept: The 4 'I' - Mechanisms of Oppression[15]



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

Definition of discrimination

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

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

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

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

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

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

The 4 'I'

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

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

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

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

Working with the concept

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

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

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

3.2. Activity: The Power Flower[16]

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

Method

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

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

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

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

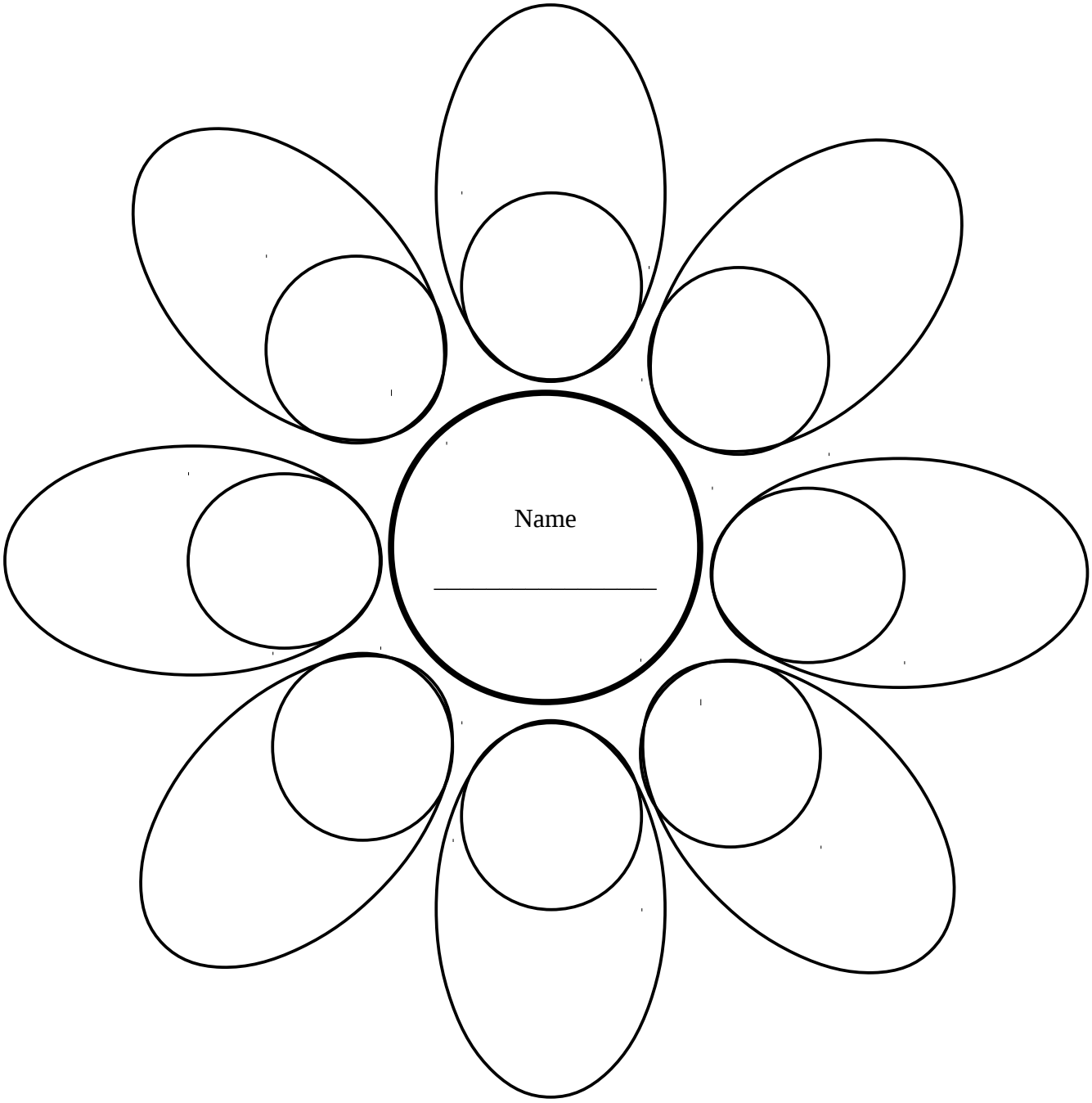
Reflection

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

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

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

The power Flower Worksheet



3.3 Activity: The Power Walk[17]

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

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

Method

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

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

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

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

2. All participants are positioning themselves on a straight line which is marked by tape. The facilitator announces specific parts of individual identities like man, woman, handicapped, unemployed – one after the other. Every participant with the respective marker decides for him- or herself, if he or she moves forward or backward with this marker in his or her community.
This step always happens without further explanation by the participants. Participants will watch what happens and over time get specific pictures of others moving forward or backward.

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

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

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

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

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

Reflection

The following question should be discussed with the participants:

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

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

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

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

3.4 Activity: Dealing productively with power

This activity helps becoming aware of the productive force of power which is often neglected in civil society and 'substituted' by participation and collaboration. An exploration of the positive and negative aspects of power is essential for achieving sustainable social change.[18]

Method

1. Present to the participants the different functions of power from the background information. Dealing with power is essential, especially in civil society where it is often not talked about, seen as negative but still implicitly working just in any organisation. Power aspects have to be made explicit to control and use them productively.

Alternatively you could develop and visualize the situations of an organisation with different people on a flipchart and show how different forms of power are present there.

2. Divide the participants into small groups and let them find examples from their organisation where there is 'power to, power over, power with, power within'.

3. In plenary, the groups are presenting their results written on cards. The trainers add another dimension of power, the 'three faces' of power:

Open – *e.g. visibly dominating someone else*
Hidden – *e.g. rules that lead to exclusion of non-English speakers*
Invisible – *e.g. deep cultural norms assigning certain roles to men and women*

The group enters into a discussion where they can find which face of power in their NGO and how they can make invisible and hidden faces of power more explicit and transform them positively.

4. The focus is then on how to use power (especially power within) to create social change in one's organisation. Each participant reflects on power resources he or she has and makes a list how they could be supportive or hindering for achieving change. In some cases a power resource can be supportive and preventive at the same time.

5. After the individual reflection, let the participants reflect in pairs which is their 2 most productive and 2 most preventive resources of power

Reflection

In a final round participants share their most productive power resources and let themselves be inspired by each other.

18 Compare www.powercube.net for a comprehensive analysis of power. There you can download the this publication: Power Pack. Understanding Power for Social Change.

Reflection sheet on power for achieving social change

Power resource	Supportive for social change (Why? Give an example!)	Preventive of social change (Why? Give an example!)
My position		
My capital		
My social class		
My culture		
My gender		
My living location		
My knowledge		
My network		
My physicality		
My personality		
My…		
My…		
My…		
My..		

Background on Power

Often power is seen as a negative concept, but power is not necessarily repressive, prohibitive, or exclusionary (although it can be all of these things): Power can also be positive. The French philosopher Michel Foucault states: "We must cease once and for all to describe the effects of power in negative terms: it ‘excludes’, it ‘represses’, it ‘censors’, it ‘abstracts’, it ‘masks’, it ‘conceals’. In fact, power produces; it produces reality; it produces domains of objects and rituals of truth. The individual and the knowledge that may be gained of him belong to this production"[19]. So power can be used in a more positive sense, referring to the power to bring about a desired change in personal life or in the structures surrounding us.

Power is not positive or negative by itself, it can have different functions[20]:

1. Power to

This is a basic expression of power that most of us possess: it may be small and circumvented by various conditions, but we almost always have some ability to act according to our own will.

2. Power over

This is the opportunity to force someone to change their behavior involuntarily. Anyone who possesses such power has the obvious potential to transform situation in a certain direction. However, this expression of power has to be handled with caution. To achieve long-lasting change, power over has to be considered legitimate, e.g. by being executed or mandated by an elected body.

3. Power with

This is the ability to share use synergy and alliances with others, and the ability to combine powers by acting together or bringing together knowledge, resources and strategies collectively. It can reduce social conflicts and creatively build bridges between different interests.

4. Power within

Power within is the capacity to imagine something different and formulate aspirations about change. Ir is about self-worth and self-knowledge. It is a pre-condition for taking action. Exploring this expression of power is a precondition for expressing power to, power over and power with.

19 Foucault, Michel (1997). Discipline and Punish: The Birth of the Prison, London, p. 194
20 Hunjan, Raji Hunjan / Pettit, Jethro (2011). Power: a practical guide for facilitating social change. London, available at: http://www.carnegieuktrust.org.uk/publications/power-a-practical-guide-for-facilitating-social-change/

3.5 Activity: Power gaps within our group

The group is reflecting the quality of its working together as a model of a society dealing successfully with diversity. Participants realize the structures and dynamics that are happening within the group beyond the individual level. As a variation and intensification issues of power and discrimination can be focussed upon.

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.

3.6 Activity: The Healing Circle

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

Method

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

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

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

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

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

The trainers are participating on an equal basis.

4. After some time the trainers indicate that it might be time to switch to the second side of the slip of paper to get more future oriented.
When the ball will go around completely without someone saying anything, the exercise is finished. There will be no additional reflection or discussion as issues will sort themselves with this method.

Handout: Dealing with group Dynamics

1. Taking notes individually

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

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

2. Ground rules

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

3. Exchange in the group

Aspects I find interesting or important:

3.7 Activity: Imagining a fair society[21]

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

Method

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

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

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

Reflection

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

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

4. Questioning the Limits

Achieving change – important goals:

- Questioning everything considering the whole.
- Questioning frame conditions and implicit criteria for value judgements of a system.
- Redefining a situation.
- Realizing the freedom for creative change of context and System.
- Seeking alternatives and implementing them.

4.1 Concept: The Community of Practice

The concept of a 'Community of Practice' was coined by Etienne Wenger[22] and is a comprehensive approach which binds together many strands that are being presented in this practitioner's guide. It is the idea of a humane, wholistic way of living, sharing and working together in a resource-oriented way which uses all we know and we can do.

"*Knowledge involves the head, the heart, and the hand; inquiry, interaction, and craft. Like a community, it involves identity, relationships, and competence; meaningfulness, and action. A community of practice matches that complexity." (Etienne Wenger)*

With this concept, sharing ideas, meeting and sharing together and doing action come together. This can not simply be done in the way of applying a recipe. Wenger speaks of the need for 'cultivating' such a community. To do this "as a living process depends on some measure of informality and autonomy. Once designated (…) communities should not be (…) over-managed"[23] He speaks about nurturing and fostering this like a plant which will not grow faster when you try to pull it. This also means that the idea is that the seeds are all there, we just have to know better to help them grow into living plants. For this, formal strategies are just as important as becoming more aware of informal possibilities of doing things.

Like in TCI, sometimes, the best ideas for change come from an informal setting, in which a specific project or problem was not even talked about. Suddenly a fresh perspective and an idea for productive change arose. Sometimes we spend days and months in trainings and tackling projects and problems – and then there is the one moment that lets us see the seed that has always already been there but we neglected it or it was covered with all of our smart concepts and theories…

That is the reason why in this guide there will be many offers that attempt to use creativity in form of writing, symbolizing, storytelling. These 'analog' and sometimes fuzzy ways of going about this help us leave or 'digital' thinking of good and bad, right and wrong and open new freedoms for us.

Amongst other ideas, Wenger presents 7 important principles for the development of a community of practice which can be a guiding orientation when wanting to achieve social change with your organisation.

22 See his book Wenger, Etienne / McDermott, Richard / Snyder, William (2002). Cultivating communities of practice: a guide to managing knowledge. Boston. Also check his website at wenger-trayner.com
23 Wenger 2002, p- 12

The following 7 principles for building a Community of Practice can be helpful when selecting and doing activities from the following sections. After a session or a training you can always check how it helped you develop these principles further.

7 Principles of a Community of Practice

1. **Design for evolution**

   Do not develop abstract ideas and projects. Build on what is there and use whatever is existing in resources as a starting point.

2. **Open a dialogue between inside and outside perspectives**

   Involve stakeholders who are actively involved in the topic and bring them together with outsiders to discuss and develop new common perspectives.

3. **Invite different levels of participation**

   Distinguish between core group, active participants and peripheral people. Appreciate all levels and use peripheral people to spread the information.

4. **Develop both public and private community spaces**

   Make sure that beyond official events and steps of a project, informal ties and relations are also developed as strong emotional ties.

5. **Focus on value**

   Do not forget to continuously reflect your core attitude and values together. Beyond the organization of a project, it is important to keep the value system explicit.

6. **Combine familiarity and excitement**

   Balance routine working for stability of connections with openness for divergent thinking and activity to bring up fresh excitement.

7. **Create a rhythm for the community**

   Check the right speed and beat of what you are doing – being to slow feels boring, being to fast feels breathless and overwhelming.

4.2 Concept: Five steps of non-violent conflict resolution

When taking decisions in a non-violent 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, integrates the hidden dimensions of human life and allows for non-violent conflict resolution.

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

Here are the five steps of non-violent confict resolution

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. The 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 the Value Square). 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 decisions 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. **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.

Activity to introduce the five steps

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.

4.3 Activity: Which Resources? - Knowledge Management

Knowledge is one of the crucial resources of an organisation. Dealing with knowledge is important as it is situated between information and action. Participants reflect different kinds of knowledge they have in their context and how they can appreciate and strengthen each of them.

Method

1. Visualize the solid, liquid and gaseous states of knowledge as a mind-map on a flipchart and explain the different forms of knowledge and their relevance to organizations and they way they are able to act together.

2. Divide participants into groups and let them find examples from their organisation for different forms of knowledge. They can use the guiding questions from the background information for this analysis of their knowledge resources. They will also determine which type of knowledge is explicit in their organisation and which might be rather hidden or not explicitly been appreciated.

The results of the discussion should also be visualized as a mind map on a poster.

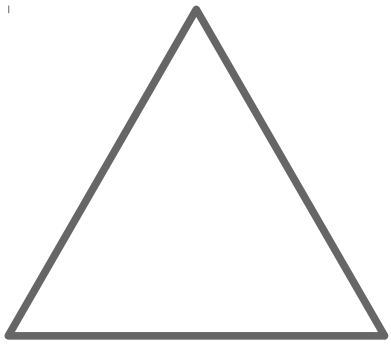
Reflection

Let the participants present their posters in plenary and discuss ways in which they can use their knowledge resources more broadly – especially those which are closer to people and processes and need spaces of sharing instead locations of storing.

Background on Knowledge Management

Knowlegde can be located in between **Information and Action**

Human Being – Developing Knowledge



Organisation –
acquiring and distributing knowledge

Technology –
saving and keeping knowledge

Normally, organizations try to manage knowledge. Facts and figures are being recorded, information is being piled up, papers about core values and procedures are being produced. Many organizations note, while doing this might be useful, over time the relevance of this type of knowledge is fading. The hope that more technology – online files, archives of competencies, tools for collaboratively working – have somewhat innovated the ways of storing knowledge. Nevertheless, there has been an increasing disillusion and also frustration about the extend to which these virtual tools are been used extensively and sustainably by a relevant number of people in an organization. It often seems to be an additional and artificial extra-effort to share one's knowledge this way.

Other types of knowledge seem to be more important when trying to achieve social change. The knowledge base of an organization hat different levels. To understand and analyze this is especially important for organisations which often do not have a very strong level of institutionalization and role descriptions.

Like water, knowledge can be found in different physical conditions[24]:

States of Knowledge

Solid – Knowledge close to Information, can be communicated and transported easily like ice blocks (contents and results)

What do we know? Which information is in our NGO? Which data and facts do we rely on? What is documented and clear to all?

Liquid – Variable knowledge between information and action, its course and process of running can be influenced (everyday action)

How do we do things in our NGO? What are important procedures we follow? Which values and attitudes are guiding our work?

Gaseous – Volatile Knowledge close to action, linked to specific persons and situations, not easy to grasp (unrepeatable processes)

Who are key persons in our NGO? What is their uniqueness? What do they know and do which is not easily replaceable by others? Which unique situations cannot be reproduced easily?

With this approach it becomes clear that knowledge is not only something we 'have', which we can keep, but also a process closer to who we 'are' and how we move around in the world. Knowledge is connected to unique and limited human beings.

Thus, it has been argued that especially those types of knowledge which are more fluid or even gaseous, cannot simply be stored. They have to be *shared not in a technical sense, but* as part of social encounters which are a fundamental building block of organizations that are successful[25]. Procedures and processes of encounter link information and practice (compare also the idea of Community of Practice introduced in this manual).

24 Reinmann-Rothmeier, Gabi (2001). Wissen managen: Das Münchener Modell. München
25 Compare the approach of Appreciative Inquiry which also deals with knowledge in a non-technical sense, see the publication: Thatchenkery, Tojo / Chowdhry, Dilpreet (2007). Appreciative Inquiry and Knowledge Management. A Social Constructionist Perspective. London. Also compare the approach of the Community of Practice in this practitioner's guide

4.4 Activity: The Vehicle of Change

Using the metaphor of a vehicle, participants reflect about structural elements of their organisation and analyze it in a holistic way through symbolizing.

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 with their NGO. Individually they are reflecting the following questions with this metaphor

- What is driving the vehicle? Is there an engine, are there external influences?
- Who is on the steering wheel? Are you driving alone or together with others?
- Is there a set direction? 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?

4. 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 their NGO. They also try to define the six elements of their NGO, what is essential and what could or even should be put aside.

5. Finally ask participants to tell each other which symbol comes to their mind for each of the NGOs of the others. Every group member then designs a symbol of the status quo of his/her NGO and writes down a core sencence and important elements of the NGO.

Reflection

In plenary, each group presents and visualizes their results. The facilitators lead a discussing focusing on the question when and how the structures of NGOs can become successful and who can contribute what to that.

4.5 Activity: Creative thinking – Positive Deviance

When developing steps to get closer to one's core values and one's vision, creative thinking can be helpful. The idea of 'positive deviance' and helpful questions for creative thinking are introduced.

Method

1. Introduce the idea of 'Positive Deviance' to the participants. Ask in plenary whether anyone could think of a 'Positive Deviant' who had faced a challenge like everybody else but has overcome this with 'deviant behavior' in an unexpected way.

2. Split the group into pairs. Ask them to look for a small story from their life when they acted in an 'odd' or 'deviant' way from everyone else which proved to be successful. Ask them to reflect as to how this positive deviance could be used in their organisation. Let them share some examples in plenary

3. Split the group into subgroups working on one project or vision (e.g. based on the Appreciative Inquiry process or similar approaches). Introduce them to the three steps of competence, communication and capability which are necessary to develop a comprehensive strategy in project development. Let them reflect and answer the respective questions from the background information with respect to their concrete project.

Reflection

In plenary, collect important insights and visualize new ways that have opened up via creativity. Reflect the invisible barriers we all carry with us when doing things the 'normal way'. Stress the situation of transforming societies as opening up many possibilities for creative thinking and positively deviant behavior.

Background on Positive Deviance[26]

When analyzing steps to plan the future, we often stick to mainstream options. We also know what does not work at all. What we often miss to see at all are 'positive deviants' who seem to do something with is totally against the mainstream but turned out to be very successful. They might have faced the same problem as everyone else, maybe even more severe, but have shown uncommon behavior or strategies which have proven to be very successful.

Positive Deviance connects with resource oriented approaches: in each community there are already resources to tackle challenges. Additionally, it also connects with the idea that knowledge has to be located strongly with practice; rather than analyzing abstractly and providing expert knowledge in form of information, practices of tackling one's life become the source of change.

All of this leads to more sustainable solutions since they grow from inside instead of being imposed from outside, were they often fade after a project has finished.

One classical example are observations from communities with malnutrition where there were always some positive deviants who had well-fed children and did not suffer from the usual symptoms of malnutrition. One of their (sometimes not conscious) strategy was to use food available in the community which provided all the necessary elements for good nutrition. This food was neglected by most members of th community. Focussing on the strategies of these individuals helped tackle these problems in new and unforseen ways instead of investing in supplementary diets from outside.

Another *example are the 'Yes Men'[27] who have stopped doing demonstrations and usual protests against dominating political and societal forces. Instead of using anger in their actions, they focused on fun and laughter as the moving agent for their engagement: they acted as if they were representatives of big companies, they initiated press conferences and started websites which claimed to speak in the name of these big players. In their name the advocated for sustainable development and liberal positions. Thus they generated an enormous pressure for the 'real' companies to clarify their positions and initiated public discussions via enormous media coverage.*

26 See http://www.powerofpositivedeviance.com/ and www.positivedeviance.org
27 http://yeslab.org/

Thinking creatively in projects[28]

Competence – culture of innovation

- Who is doing something similar as us – but much better?
- How would the industry sole such a problem?
- Which rules do we have to break in order to be successful?
- How could we be really thrilled and enthusiastic?

Communication – strategy of inspiring

- Are we seeing the challenges with the eyes of all stakeholders?
- Are the values of our work shared by others? Which values do we share?
- What would stakeholders like if there were no limitations (time, costs, personnel...)?
- Which strategy of communication do we choose?

Capability – power of doing

- Which 'windows of opportunity' could we use?
- How do we secure the potential for added value for all stakeholders?
- Which balance of investment and result is good for us?
- How are we dealing with external resistance (concerning content and person)

28 Adapted from Bertelsmann Stiftung (ed.) (2010). Mehr Strategie wagen. Strategie-Kompass für politische Reformprozesse. Gütersloh

4.6 Activity: Appreciative Inquiry

Appreciative Inquiry is both a specific methodology and a perspective and has been defined as the study of what gives life to human systems when they are at their best. It stands in contrast to our culture's typical "problem-based" or "deficit-based" mindset. It allows for combining the search for resources and motivations with designing the future together.

Method

1. Introduce participants to Appreciative Inquiry via the half empty / half full scheme and discuss with the participants examples when they have acted in one or the other way.

2. Provide an overview over the following steps of Appreciative Inquiry by visualizing the '4D-cycle' and make sure participants always are clear about which step they are currently. The following 4 phases can be done within one day or can be split to stretch longer. Between the different phases it is ideal to have a break or an evening to settle ideas.

3. **Phase 1: Discover what is**

Split the group into pairs and let them do the appreciative interview.

The interview has to be adapted to the respective topic which is relevant for the people you are doing it with. You can prepare it with a topic which is relevant for everyone or even develop the topic and the questions for the interview with a core group in a participatory process.

In plenary, let everybody share highlight sentences from the interviews and visualize them. These sentences are like 'jewels' which show what is already there in a group.

4. Make small groups with about 3 pairs (the pairs have to stay together). Let them systematize the findings from their interviews. Someone from the group should facilitate and record the results. Advise them to formulate full and specific sentences. They visualize their resources together on a board by starting from the highlight sentence and then connecting and weaving together what is already the basis of their resources here and now. They will not write down abstract ideas or wishes, but concentrate and their resources. To make it easier, you can ask them to identify the five key resources which give life to their group and identify three criteria that are relevant for developing the respective topic further.

5. **Phase 2: Dream what could be**

This is a very creative phase in which participants once more work in groups. They focus on the last question from their interviews and transfer their vision into something they present to the group. Depending on the participants, you can guide them with a frame or let them go openly. Forms of showing the vision can be a performance, a song, a poem, a colorful poster, a comedy etc…

In plenary the visions – the dreams of what could be – are being presented. As a facilitator, make sure to reflect the 'visionary core' in each case. What is qualitatively different of what is already there? What inspired you to imagine the future in this way?

6. **Phase 3: Design what should be**

With phases 1 and 2 the arch between present and future has been established. Now it is about designing what should be done to get to the vision. Also in this phase, it is not about classical planning but about imagining that the vision had already been reached. Participants will identify important topics which forge a way from the present to the future and formulate 'provocative propositions' that go beyond the status quo and are creative ways of stepping forward.

One way to get there is to let small groups formulate a speech in the future, in which they thank everybody for a successful project and describe how they got there. From this speech they can deduct provocative propositions which are collected together in plenary. Once again, as a facilitator, make sure that the language of the provocative propositions is detailed and concrete.

7. **Phase 4: Destiny what will be**

This last phase of the AI process seems to be classical planning steps. You might combine this with tools like the pyramid of culture from this guide. In this phase participants will sketch the first steps they want to take in the direction of their vision and divide responsibilities. The important point here is that in an AI process this will not be 'duties to be done to solve a problem', but ideally things hat grow out of the resources, talents and motivations of the participants that allow them to grow

Reflection

After a longer break, reflect the different phases of the AI process in plenary and make a reality check. Is what has happened really connected to the motivations and resources of the group? Do the results correspond to the topic that was initially set? Are the divided responsibilities such that they are reachable?

The reality check is very important since an AI process can take on an overwhelming dynamic which has to be grounded to stay sustainable in practice.

Background on Appreciative Inquiry[29]

Half empty – half full

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, focusses on resources of an organization or projct 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 wholescale 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 organiziational planning and change imply very different world views. The deficit-based approach is working in a linear and mechanistical 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 focusses 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 focusses on what is being perceived as supportive ideas and tools for the organiziation 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 mor enthusiasm for taking on new challenges.

29 There are many resources on Appreciative Inquiry online. For a start see: https://appreciativeinquiry.case.edu/ A basic and comprehensive book by the founders of AI is: Cooperrider, David L. / Whitney, Diana / Stavros, Jacqueline M. (2008). Appreciative Inquiry Handbook: The First in a Series of AI Workbooks for Leaders of Change. Chicago

Overview: Deficit versus Resource Approach

	Half empty - Deficits	***Half full - Resources***
Starting point for change	Lack	Functionality
	Deficit	Resource
	Problem	Motivation
	Fixing the past	**Envisioning future**
Course of action	Looking for causes	Reflecting motivation
	Analyzing details	Expressing vision
	Eliminating deficits	Realizing
	Weakening weaknesses	**Strengthening strength**
View of the world	Linear causality	Systemic network
	True vs. False	Helpful vs. not helpful
	Focus on facts	Focus on human beings
	Man as the maker of the world	**Creative openness for growth**

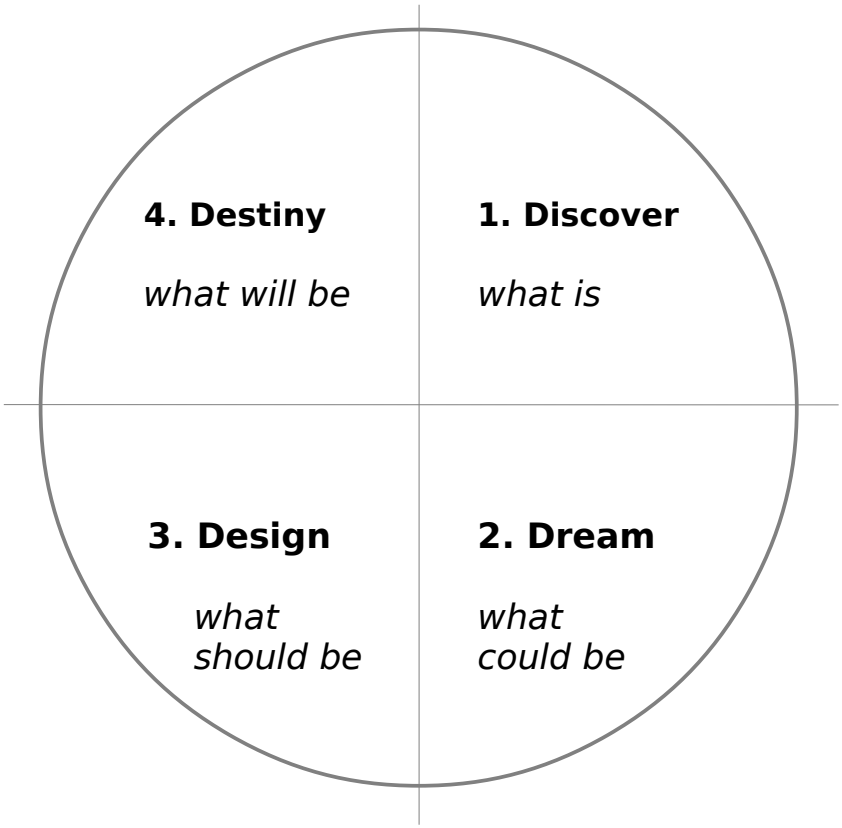
Appreciative Inquiry (AI)

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 focussing 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.

The 4D-Cycle of Appreciative Inquiry

Definition

Topic Choice



It follows a different set of steps:

- **Definition -** Topic Choice is either realized by a small team preparing the whole process or it is done by a short appreciative inquiry including the whole organisation
- **Discover** what gives life to an organization; find out what is happening when the organization is at its best
- **Dream** about what might be, what the world is calling the organization to be
- **Design** ways to create the ideal as articulated by the whole organization
- **Destiny –** develop clear activities for a democratic and all inclusive process to make the organization thrive and changes become reality

Definition Phase – Topic choice

Ask simple questions to choose a topic which is relevant for the further development of an NGO:

- What are the factors that give life to our organization when it is most alive, successful and effective?
- What are the possibilities, expressed and latent, that will create a life-sustaining, effective, vision- based organization?

With a core team develop an interview guide as the frame of the AI-process (see below on the structure of the AI interview).

Discovery Phase: Sharing what is there in terms of motivations, resources, talents

Focus on times of organizational excellence, when people experienced the organization as most alive and effective. In doing so, people deliberately let go of analysis of deficits and carefully inquire into and learn from even the smallest examples of high performance, success and satisfaction. They tell stories about all aspects of an organization:

- Inspired leadership
- Generative relationships and partnerships
- Technologies that make work more smoothly or facilitate better service
- Structures that support innovation and creativity
- Planning that encompasses new ideas and diverse people
- Opportunities to learn

In this phase, people share stories of exceptional behavior and accomplishments, discuss the core live giving factors of their organizations, and deliberate upon the aspects of their organization's history, that they most value and want to bring into the future. Members come to know their organization's history as positive possibility rather than a static, problematized, eulogized, romanticized, or forgotten set of events. Empowering and hopeful ideas almost always emerge from stories that are grounded in an organization at its best. Where appreciation is alive and stakeholders through the system are connected in discovery, hope grows and organizational capacity is enriched.

Dream Phase – envisioning what could be

In the dream phase we challenge the status quo by envisioning a preferred future for the organization. This is the time when the organizations stake holders engage in possibility conversations about the organization's position, its potential, its calling and the unique contribution it can make to the outside world. For many, this is the first time that they have been invited to think great thoughts and create possibilities for their organization. Thus, the **dream phase** is both practical, in that it is grounded in the organization's history; and, generative, in that it seeks to expand the organization's potential. It is this aspect what makes the Appreciative Inquiry different from other visioning or planning methodologies. As images of the future emerge out of grounded examples from its positive past, compelling possibilities emerge precisely because they are based on extraordinary moments from the organization's history.

Design Phase – Dialoguing what should be

The design phase includes the creation of the social architecture of the organization and the generation of provocative propositions that articulate the organization's dreams in ongoing activities. Within this process, all stakeholders create a basic structure and discuss the necessities to follow up and put them into place.

Kinds of questions asked are:

- What kind of leadership structure is needed and what is the preferred behavior of the leaders as they do their work?
- What is the organization's strategy and how does it get formulated and carried out?
- What are all of the structure elements needed?

Once there is an agreement on the myriad of possibilities for structuring the organization and an image of how they will function in relationship to each other and to the organization as a whole, the task of the group is to articulate those decisions in **Provocative Propositions**. These statements make explicit the desired qualities and behaviors that will enable each part of the organization to function in a way that moves it toward the higher vision articulated in the **dream phase**.

Both, the **dream** and the **design phase** involve the collective construction of positive images of the future. In practice, the two often happen in conjunction with the other.

Destiny Phase – Co-constructing a sustainable preferred future

The final phase creates ways to deliver on the new images of the future, both the overall visions of the **dream phase** and the more specific provocative proposition of the design phase. It is a time of continues learning, adjustment and improvisation, much like a jazz group; all in the service of shared ideals. The momentum and potential is extremely high by this stage of inquiry. Because of the shared positive images, everyone is included in co-creating the future.

The key to sustaining the momentum is to build an "appreciative eye" into all organization's systems, procedures and ways of working. For example, one organization transformed their department of **e**valuation studies to valuation studies, dropping the "**e**", and with it the accumulated negative connotation that have attached themselves to the word "evaluation".

Others have transformed focus group methods, surveys, performance appraisal systems, leadership training program, into an appreciative process that inevitably creates higher levels of excitement, enthusiasm for the work and commitment from the people involved.

Principles of Appreciative Inquiry

Appreciate
*1.*valuing; the act of recognizing the best in people or the world around us; affirming past and present strengths, successes, and potentials; to perceive those things that give life (health, vitality, excellence) to living systems
2. to increase in value, e.g. the economy has appreciated in value.

Inquiry
1. the act of exploration and discovery.
2. To ask questions; to be open to seeing new potentials and possibilities.

Constructionist Principle: The way we know is fateful.

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.

Principle of Simultaneity: Change begins at the moment you ask the question.

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.

Poetic Principle: Organizations are an open book.

Social systems and organizations are like open books with manyfold possibilities for interpretation and inspiration. Their story is always being continued by those involved and provides many chances for entering, pursuing sidepaths 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.

Anticipatory Principle: Deep change= change in active images of the future.

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 Principle: The more positive the question, the longer-lasting the change.

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, frustation and blocking by focussing 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.

The Appreciative Interview as a frame

Formulating an Appreciative Interview is an important frame for the phases of the AI process. It should be based on a topic which could be identified by a core group, e.g. team members or stakeholders of an NGO or participants in a civic society project. It has to be a topic that can be openly discussed and worked at by those involved in the AI process (do not choose topics that will generate demands to others!)The topic should then be formulated in a positive, creative way that points into the future.

With the topic, you then formulate an interview sheet (see example below). The structure of the interview is as follows:

- An appreciative introduction naming the fact that the resources are with the group participating in the AI process
- First question on motivation to be here and to deal with the topic
- Second question on highlight experience in the context of the topic
- Third question on criteria and indicators of success
- Fourth question on own talents and inspirations to become active
- Fifth question on symbolizing a vision concerning the topic

The questions are formulated in a non-directive way. They contain words that are based on experience and feelings. They often contain more than one sentence, they are ‘layered’ in order to avoid a technical question-response process; they want to induce story-telling and imagination.

You can combine this interview with a number of other approaches in this guide, e.g. the question of ‘power within’ or the types of knowledge representing different resources. Design an interview in a way that fits the topic and needs of the group you are working with.

Make sure the interview will be in a quiet and trustful atmosphere and give the following tips to your participants:

- Please look for a quiet place and bring your full attention to your interview partner.
- Make sure your interview partner feels comfortable during the whole interview.
- Please be strict about focusing on the positive aspects of the work or the projects described.
- Check with your interview partner whether he or she agrees with the notes taken.

Example of an Appreciative Interview

From a training of NGO representatives on the way to develop projects and a network together

Fostering democracy and human rights

Our ways for successful projects

You are all engaged in fostering democracy and human rights 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 you heard of 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 project. We want to become a network of added value for communities of transition.

Please ask your partner concerning the positive experiences he or she has made

with fostering democracy and human rights. Imagine that you are interviewing someone after a very successful project. 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.

1. Please tell me how you have become engaged in your NGO? What was your intrinsic motivation to get into this kind of work? What keeps up your positive spirit to continue this work (despite difficulties)? What are you enjoying most?

2. Can you remember one or two situations which were a real highlight in your

   context of activism? A moment when you thought: “Yes, that’s how it should always be!” How did you personally contribute to that moment? Who else was important?

3. From your experience: what are key indicators for successful NGO projects in the field of democracy and human rights?

4. Now do not be modest! Tell me what you appreciate most about yourself!

   Which of these talents would you like to contribute to a common project of this group? What would really inspire you to move forward?

5. Now imagine, in two years our group is getting the „NGO Democracy and Human Rights Award for transitional countries“. Much has changed and your ideas and talents have contributed much to that. Which symbol or picture do you have for this vision, how does it look like?

4.7 Activity: Mapping Stakeholders

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[30] 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 NGO on the left side and try to identify what they would regard as success of 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 *(Name a concrete person!)*	His or her (institutional) Function / Role	What is Success for him/her?	What is Failure for him/her?	His/her basic need(s)
1.				
2.				
….				

Fundamental human needs[31] 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

30 For more information on stakeholder management consult https://www.mindtools.com/pages/article/newPPM_08.htm and also http://ctb.ku.edu/en/table-of-contents/participation/encouraging-involvement/identify-stakeholders/main

31 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?

Variation:

Use this workshop group (or your friends, a team, your family...) and let them represent different stakeholders and yourself (no more than 5-7 persons). Position them in the room in such a way which represents the relations amongst them. Give them a sentence on how they would see success in the project from their perspective. After that ask each representative how he or she feels at this position.

Then ask them what they would change and you yourself bring about some changes and ask the persons representing the stakeholders how they feel now.

Reflection

In plenary the participants share their experience with this activity.

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

4.8 Activity: Dealing with resistance

Starting new projects in civil society involves a number of stakeholders. Quite often, opposition concerning a project will arise. The activity shows different strategies for dealing effectively and efficiently with them[32].

Method

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

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

32 For more information on stakeholder management consult https://www.mindtools.com/pages/article/newPPM_08.htm and also http://ctb.ku.edu/en/table-of-contents/participation/encouraging-involvement/identify-stakeholders/main

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

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

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

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

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

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

Reflection

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

4.9 Activity: Coaching by colleagues

Instead of trying to eliminate existing problems, participants in this activity learn how to redefine problems as personal challenges. These are presented and the resources of a group of colleagues are used to comprehensively analyse the personal challenge and develop a number of possible perspectives for the future.

Method

1. Introduce to participants the difference between problems and personal challenges[33] and visualize this on a flipchart.

Very often we define difficult situations in the context of our work as a problem to be solved. Talking about problems implies an external perspective. Something 'out there' has to be solved. The world view connected with this is often deficit based and has the assumption of being able to technically solve the problem in a linear way (compare the approach of Appreciative Inquiry in this practitioner's guide).

The first step is to redefine problems we see in our NGOs, our projects or around us as 'personal challenges'. Personal challenges are

- open question
- contain the word "I..."
- are formulated with a positive potential for the future
- are able to be (partially) tackled by the person having the personal challenge
- deal with values and personal attitude

Example: Someone might formulate this problem: "The problem is that our volunteers are not reliable and do what they want." This sounds not very hopeful and points in the direction of control and sanctions
A re-formulation as a personal challenge might be: "I want to improve my ways of motivating and inspiring our volunteers in what they agreed to do in our NGO." In this way it sounds more creative and pointing towards a new future with new ideas.

33 Schulz von Thun, Friedemann (1999): Praxisberatung in Gruppen, Weinheim und Basel, p. 27ff.

2. Form pairs to collect personal challenges from the participants which will be the starting point for a coaching by colleagues.

Ask each pair to think about personal challenges they want to bring to the group. In each pair the partners help each other to individually formulate personal challenges (they should not formulate one together)

These could be

- A concrete difficult situations in the NGO or a project
- Something about one's own role or decisions to be taken
- General, also theoretical questions of working with an NGO

Variation: to more intensely prepare for the finding of personal challenges, all participants are asked to draw a picture or symbol of a difficulty they face. By looking at the picture together, they develop the formulation of each personal challenge together.

Ask participants to find a pointed 'newspaper headline' or 'film title' for their personal challenge.

3. Ask the participants to individually elaborate their personal challenge in a way that is formulated according to the criteria shown above.

Cluster the challenges on a board and try to find headlines for different groups of challenges. Decide with the group of participants with which challenge you want to start.

It is important to start with a concrete personal challenge of one person and not with general ones. Once you have gone through one concrete case, very often other participants already find new perspectives for their own similar cases.

4. Show to participants the following 7 steps of a coaching by colleagues[34] on a flipchart and leave this visible for the following steps. Explain to participants that this method uses the resources and experiences of colleagues instead of relying on external expertise. It is especially useful in situations of NGOs when there is no professional or institutionalized offer from outside.

Then invite the case giver to sit next to you with a 'coaching group' of about 4-5 participants in a separate circle around and facilitate these 7 steps.

Reflection

Reflect the method with participants and make them share where they could apply the coaching by colleagues.

34 Rabenstein, Reinhold / Reichel, Rene (2001). Kreativ beraten: Methoden und Strategien für kreative Beratungsarbeit, Coaching und Supervision. Aachen

The following seven steps should be explained before facilitating the method. *The explanations in italics should not be visualized but give hints to the facilitator when explaining the method.*

Coaching by colleagues – The 7 Steps

1. Presentation of personal challenge with a specific situation by case giver

   Speaking to the facilitator / trainer, the coaching group is just listening.

2. Associations by the coaching group: "This reminds me of...when I here this, I Think, I feel like..."

   Shows the case giver that he/she is not alone, the problem is expanded to a larger group of people giving a feeling of sharing. There should be no discussion among the coaching group, just sharing similar experiences.

3. Asking clarification questions by the coaching group

   No discussion with the case giver, but making the case more clear.

4. Mirroring by the coaching group a: "I as *'case giver'* in this situation feel, think..."

   Mirroring by the coaching group b: "I as a person also involved in the situation (team member, director, friend, other conflict party…) feel, think..."

   Changing perspective, allowing the case giver to hear his/her own voice and the 'other voices' from those affected by the case.

5. Feedback by case giver: "This is correct, this is new and interesting to me, this is different from my situation..."

   Case giver shares his/her reactions and thus appreciates the contributions of the coaching group, shares how they function as a resource.

6. Collections of creative future ideas and solutions by the coaching group.

   Facilitator writes down each idea without censorship. Everybody can contribute ideas, also the facilitator and those observing the case beyond the coaching group.

7. Feedback on the ideas by case giver: "This is useful, this I tried already, this is not something I will do..."

   Facilitator marks with green those ideas which are useful and in this ways highlights new ways to go about with the personal challenge in the future.