

**DO
IT
CAN!**

ACTIONS ON EMPOWERMENT
A practitioner's guide for supporting social change

Enjoy Success in life!

Things never fail...

they just go different!

My philosophy is

"I don't know,
does not exist

The path I
choose is

my present

Fear and mistrust

are our worst

We are

enemies

IF the world!

IF YOU DON'T RISK
ANYTHING.....

YOU RISK EVEN
MORE!

Something
inside so strong

Be the change

THERE ARE VERY FEW
MONSTERS STANDING BEHIND

you want to see in the world

THE FEARS WE FEEL'.
ANDRÉ GIDE

The time of the lonely
wolf is over

'UNCERTAINTY IS ALWAYS

THINK POSITIVE,
BE POSITIVE.

THE PARTNER OF
THE BRAVES ONES'

'It is easy to
put the blame or
the glory on anyb
shoulders"

Be kind
to yourself

Free the Mind
Free the World"

"Question and challenge
myself to make
small moves and
big changes"

Love  peace

Take your time

LIVE LIKE YOU
WILL DIE TOMORROW
LEARN like you
will live for ever

CAN?DO!

ACTIONS ON EMPOWERMENT

A Practitioner's guide for supporting social change

This publication was developed in the framework of the Erasmus+ Programme “Can? Do! Empowerment” (2014-2017).

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RADAR, Rotterdam, The Netherlands

Umtapo Centre, Durban, South Africa

Verband für interkulturelle Arbeit (VIA) Bayern, Munich, Germany

ZEBRA Interkulturelles Beratungs- und Therapiezentrum, Graz, Austria



vóór gelijke behandeling
tegen discriminatie



The material was put together in a participatory development process with participants from Austria, Germany, The Netherlands, Spain, South Africa and the United Kingdom.

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PREFACE

The main objective of the Can Do Empowerment programme was to empower trainers as CHANGE AGENTS within their own local context to; deal with discrimination and develop / share an educational, conceptual and methodological basis on which to develop an effective EMPOWERMENT FOR SOCIAL CHANGE training approach. One of the outputs of this participatory process is this Can Do Empowerment manual entitled "Actions on Empowerment. A practitioner's guide for supporting social change".

If you want to find out more about the Can Do Empowerment programme, its objectives, the development processes or simply to discover other inspiring contributions then please go to the project website www.candoempowerment.eu

The programme brought together the expertise and extensive experience of six organisations who, as fundamental to their mission, on a daily basis confront discrimination and exclusion in order to promote equality, diversity and inclusion within society.

- **VIA Bayern (Association for Intercultural work)**, based in Munich (Germany) is an umbrella organisation of various associations, groups and initiatives that are active in the areas of intercultural social work, migration and refugee work.
- **Community Works (CW)**, based in Brighton (UK) and covers the Brighton and Hove, Adur and Worthing area gives community groups and voluntary organisations the support they need to make as big a difference as possible to local lives and issues.
- **RADAR**, based in Rotterdam (The Netherlands), promotes equal opportunities so creating a society that is free of social exclusion.
- **Instituto de Asuntos Culturales (IACE) / Institute of Cultural Affairs (ICA)**, based in Madrid (Spain) is a not for profit organisation committed to providing training to optimise processes of participation, involvement and empowerment in all sectors of society and through organisational capacity building.
- **ZEBRA Interkulturelles Beratungs und Therapiezentrum**, based in Graz (Austria) is a non-governmental organisation that provides counselling and psycho-therapy for migrants and refugees as well as training for different target groups.
- **Umtapo Centre**, based in Durban (South Africa), is a non-profit development organisation that engages in education, training, community mobilisation, and networking in order to empower people (particularly youth) to take more control of their own lives in the struggle for sustainable development, peace, and human rights.

In the following introductory section, we explore the many different notions of power. In many other participatory training approaches power is often substituted by participation and the elimination of hierarchies in an attempt to find universal harmony. We take the concept of power very seriously and as such make it explicit here in this Can Do Empowerment manual in its many different facets. We focus on the assets and resources power can provide for driving social change. Moving away from dichotomies like powerless/powerful which divide us and instead focus on the common strengths we share as human beings, using the creativity and productivity which is inherent within power.

In the second part of this manual the approach we developed and applied during the Can Do Empowerment programme is made more explicit. Including what we deem to be important when developing training events focusing on the processes of empowerment and tackling discrimination.

In the third part of this manual, we list some of the many different activities we developed, and have utilised, which we hope you will also find useful when drawing up your own training events and workshops. The development of the content of this manual lies deep within the international events we facilitated, or our “Learning, Teaching and Training Activities (LTTAs)”. In each of these five-day events participants from the partner organisations came together from participating countries including Austria, Germany, The Netherlands, United Kingdom, Spain and South Africa. The focus of these events was to exchange and share theories, methods and exercises in the field of empowerment and tackling discrimination. The activities that are collated in this manual are derived from these international events. They are not just a collection of activities, but have all been tried and tested by the partner organisations before being further refined and developed during the three international events.

We would like to thank the following people who participated in our “Learning, Teaching and Training Activities (LTTAs)”, who gave so generously by sharing their knowledge, experiences and expertise as well as the passion and motivation they showed for bringing about social change.

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WHO IS THIS MANUAL FOR

This Can Do Empowerment manual is intended for anyone who supports the empowerment of people especially when challenging discrimination and exclusion. As well as for those individuals and organisations who want to find new and better ways to work towards an inclusive society. This includes:

- Trainers and adult educators
- Youth workers
- Teachers and teacher trainers
- Students
- Social activists
- Social entrepreneurs
- Community groups
- Active citizens / change agents

1. An introduction to empowerment, power and change-agents.

Around a fifth of Europeans report that they have personally experienced discrimination or harassment in the previous 12 months: 16% have experienced discrimination on the basis of one of the grounds as analysed in the survey and 5% on multiple grounds. The number of Europeans who think discrimination is widespread has generally increased over the past years, especially on the grounds of sexual orientation, gender identity and religion or beliefs¹.

Many groups, such as ethnic and religious minorities, refugees, LGBT and people with disabilities experience different forms of discrimination and exclusion which often results in their being marginalised and disempowered.

These groups of people have to deal with many different types of negative images and stereotypes. Too often they are seen as being the problem and not as an asset or having the solutions to the very problems they face. Many are living in situations where they have no support, either from institutions or the state, to help them deal with the pressures society brings to bear on them. They are often very vulnerable, living in unsafe or deprived neighbourhoods, attending poor quality schools and experiencing different forms of violence and aggressive behaviour. As such, these groups of people often end up behaving according to the negative and prejudiced expectations that mainstream society has of them.

Marginalised people often lose their self-confidence and self-esteem due to these social processes of exclusion. The opportunities which they are denied also deprive them of the pride of accomplishment. This can lead to psychological, social and even mental health problems. The recent economic crisis has worsened the situation that such groups of people find themselves in.

The need to confront these trends is paramount at the same time as finding different ways of supporting people to become empowered so they can overcome the discrimination they are facing in a positive, strength based, solution focused manner.

THE CONCEPT OF EMPOWERMENT

Empowerment is a concept that has several meanings and has been interpreted in various ways which is dependent on a number of different factors.

Although empowerment has many elements in common with such concepts as self-esteem and self-efficacy they do not fully capture what is distinctive about empowerment. Empowerment has a number of qualities which, rather than focusing on the shortcomings people have, focuses on supporting people to realise the potential they have within to succeed. As such the qualities of empowerment can be summarised as:

1. Having decision-making power.
2. Having access to information and resources.
3. Having a range of options from which to make choices (not just yes/no, either/or).
4. Being Assertive.
5. A feeling that as an individual you can make a difference (being hopeful).
6. Learning to think critically; unlearning societal conditioning; seeing things differently; e.g.
 - a) Learning to redefine who we are (speaking in our own voice).
 - b) Learning to redefine what we **Can Do**.
 - c) Learning to redefine our relationships with institutionalised power.

1

European Commission (2016). *Discrimination in the EU in 2015: Special Eurobarometer 437*. Brussel: European Commission.

7. Learning about and expressing anger.
8. Not feeling alone; feeling part of a group (Solidarity, both physical and emotional).
9. Understanding that people have rights.
10. Taking action to bring about positive change in one's life and one's community.
11. Learning skills that the individual defines as important.
12. Changing others' perceptions of one's competency and capacity to act.
13. Coming out of the closet.
14. Seeing growth and change as never ending and self-initiated.
15. Increasing one's positive self-image and overcoming stigma.

Empowerment is a complex, multidimensional concept, as it describes a process rather than an event. Therefore, an individual does not have to display every quality on this list in order to consider themselves "empowered." And there are of course other qualities to empowerment that the readers of this manual will know of and want to add.

BACKGROUND TO EMPOWERMENT

The roots of the concept of empowerment lie in the social movements of the 1960's, for instance the civil rights movement and the feminist movement. For these movements empowerment was seen in the context of oppression and inequality in society. Empowerment was considered as a means to nullify 'power-lessness' and to promote emancipation and self-development. Central to this is the idea that the distribution of means in society is unfair and unequally spread and the belief that individuals have the potential to take more control over their own lives and living conditions².

The writings of the Brazilian pedagogue Paulo Freire³ have been important in the development of the concept of empowerment. Freire wrote about the oppression of the poor, illiterate people in his country. He noticed that people often see their own situation as a 'fate' that cannot be changed and that is the reason why they don't act.

Central in Freire's thinking is the idea of 'critical awareness' and 'reflection and action'. You have to help people to reflect on their own 'objective situation' as well as on what possibilities there are for change. This is seen as the process of developing a critical awareness of one's social reality through reflection and action. Action is deemed fundamental because it is the process by which you can change the reality. Paulo Freire says that we all acquire social myths which have a dominant tendency, and so learning is a critical process which depends upon uncovering real problems and actual needs.

Nowadays the concept of empowerment is a broad concept that is used in many different sectors such as the health sector, social work, community development as well as when supporting different groups of marginalised and vulnerable people. Empowerment is seen as a strategy to strengthen people's potential and self-reliance.

2 Bouman, Jenny (2016). *Naar het hart van empowerment Deel 1*, Trimbos Institute & Movisie.

3 Freire, Paulo (1970). *Pedagogy of the Oppressed*.

DEFINITION OF EMPOWERMENT

There are many different definitions for empowerment and we have based our work on the following definition.

“Empowerment is the ability of people to gain understanding and control over personal, social, economic and political forces in order to take action to improve their own life situation.”
(Zimmerman, 1995, 2000)⁴

LEVELS OF EMPOWERMENT

Empowerment is a multi-level construct that interacts on all levels, from intra psychic to a structural, societal level. Zimmerman distinguishes three levels:

- Individual level: focuses on promoting the belief of individuals in their own potential, self-reliance and direction of their own lives.
- Community level: is related to the broader society and the structural mechanism of exclusion of groups; empowerment on this level focuses on promoting the participation of everyone in society and the promotion of social inclusion and cohesion.
- Organisation level: focuses on ensuring everyone within an organization has a voice and the power to influence the decisions made.

INDIVIDUAL LEVEL OF EMPOWERMENT

The individual level of empowerment involves supporting individuals to become stronger in their own social context, so that they are better able to take control over their own lives. Individual empowerment is also described as a combination of having:

- a sense of personal control;
- an awareness of the factors that impede or encourage the ability to take control;
- and the ability to participate in achieving one’s own goals.

These three components are also referred as the intrapersonal, interactional and behavioural components⁵.

COMMUNITY LEVEL OF EMPOWERMENT

An ‘empowered’ community is, according to Zimmerman (1995), a community that takes the initiative to improve itself, to respond to threats concerning the quality of life and that provides citizens with the opportunity to participate. Communities are groups of people that are connected to each other in one way or another. This may be based on kinship, ethnicity, living in the same neighborhood, or having a common interest. A community usually has a certain culture: people within a defined community have similarities in their way of thinking, acting and language. When supporting communities, it is important to take into account these specific characteristics.

4 Zimmerman, M. A. (1995). *Psychological empowerment: issues and illustrations*. *American Journal of Community Psychology*, 23(5), 581–599.

5 Zimmerman, M. A. (2000). *Empowerment theory: psychological, organizational and community levels of analysis*.

INSTITUTIONAL LEVEL OF EMPOWERMENT

Within the context of our training events we also explored the concept of institutional change as a consequence of supporting empowered active citizens.

In an institutional context, empowerment is about changing unequal institutional relationships. The institutions that affect people's lives can be both formal and informal.

It is important to address the culture, values, and ethics of institutions, since these also determine the formal institutional structures of such organisations themselves. People want institutions that listen

to them and treat them with respect and dignity. The most disadvantaged and marginalised members

of society are generally excluded from participation in state institutions which make the decisions and administer the resources that affect their lives. To bring about change in society there is a need to change the unequal institutional relations that reflect a culture of inequality. Institutional change depends both on top-down measures to improve governance; for example, changes in the laws, procedures, regulations, values, ethics, and incentives that guide the behavior of public officials and the private sector. As well as depending crucially on the presence of well-informed and well-organized 'empowered citizens'. The Voluntary and Community Sector, including intermediate civil society groups, have a crucial role to play in supporting this process of empowerment whilst ensuring that they are truly representing the interests of their constituent group, remaining accountable to them. The social and cultural context is particularly important when considering different approaches to empowerment.

DEFICIT VERSUS ASSET BASED APPROACH TO EMPOWERMENT

Over the past two decades there has increasingly been a strong case made for changing the approach to community development and empowerment which has been led by the work of Professor John McKnight (et al)⁶ based at the Asset Based Community Development Institute, The Centre for Civic Engagement, North-Western University, USA. It is a growing movement who consider local assets as the primary building blocks for sustainable community development. It has a focus on building the skills of local residents, the power of local associations and the supportive functions of local institutions. It draws on the existing community strengths to build stronger, more sustainable communities for the future. It was noted in 2003 at the St. George's House Consultation (Windsor Castle) entitled 'Agents rather than Patients realising the potential for asset based community development' that "decades of well-intentioned institutional efforts to stimulate community development had achieved remarkably little for marginalised communities. Despite the billions spent, social and economic inequalities continued to increase and socially excluded groups remained utterly dependent on public money. Where community development policy primarily focused upon a community's needs, deficiencies and problems with funding allocated in proportion to their severity. As such people have been treated as being helpless and hopeless and, not surprisingly, have learned to become so". It was noted that a needs survey measures the emptiness of communities which has the effect of turning people into clients, customers or patients. The main outcome of such needs surveys tends to be a recommendation for more services from the very organisations carrying out the survey!

Large portions of societal thinking are founded on looking for deficits and problems when wanting to solve problems. Too often people are seen as having these deficits and problems where the glass is always seen to be half empty. To take action, the causes of problems are being located in an analytical manner, solutions are developed to remedy the problems and actions are then planned.

⁶ Cooperrider, David L., Diana Whitney, and Jacqueline M. Stravos (2004). *Appreciative Inquiry Handbook: The First in a Series of AI Workbooks for Leaders of Change*. McGraw-Hill

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 organisation, a project or other system.

As a way of addressing these issues Asset-Based Community Development (ABCD) works from the principle that every person has capacities, abilities and gifts. It recognises that focusing on the assets that individuals and communities have is more likely to inspire positive action for change than if we simply focus on their needs.

This approach challenges the Deficit Model, which starts by constructing a neighbourhood needs map which has been described by people living in these areas as “a prison of other people’s ideas as to who we are and not how we see ourselves.” It focuses on the emptiness of a community and as such creates dependency on external institutions and technical expertise. There are a lot of negatives associated with taking a deficit approach and learned helplessness is recognized as being one of them.

An asset based approach starts by mapping the assets (or resources) that a community has, including talents, skills, experience, funds, networks, reputation, buildings, capital equipment, etc. Such an approach focuses on the fullness of a community, which creates a vision of hope. It helps communities to focus more clearly on their collective strengths, promoting mutual support and decreasing dependency on external consultants / ‘experts’. It strengthens the potential effectiveness of the community to negotiate support and investment from others. It facilitates processes of change that help turn:

Clients / subjects	to	citizens
Patients	to	agents
Dependency	to	independence
Victim	to	instigator
Needy	to	resourceful

APPRECIATIVE INQUIRY

Underpinning the Asset Based approach appreciative inquiry perceives⁷ the glass as not half empty but half full. This ensures that the starting point is not deficit-based, but looks at those things which are already working well, focusing on the resources people, communities, organisations or institutions already have. It begins by inquiring into the personal motivation of those involved in a social system. In this way it initiates a process of self-awareness which does not locate problems with others but explores strengths from within. Action is taken by reflecting and building on what works well creating whole-scale visions for the future.

Appreciative Inquiry takes the view that “the best way to predict the future is to create it”. When we consider the question “Why is change so difficult?” we know we all have experiences, whether at the personal or organisational level of change processes that often feel hard or unsatisfactory. There are lots of reasons for this, and one of the most common is that we don’t feel involved. Far too often change feels as if it is being done to us rather than done with us. “I don’t mind change but I don’t like being changed” sums up how most of us feel.

Today, more and more organisations are trying to address this by using forms of collaborative inquiry as the way to involve as many people as possible in the change process. Appreciative Inquiry is a form of collaborative inquiry in which lots of people can become involved.

⁷ Cooperrider, David L.; Whitney, Diana; Stavros, Jacqueline M. (2004). *Appreciative Inquiry Handbook: The First in a Series of AI Workbooks for Leaders of Change*.

Another reason why change initiatives seem to flounder is that they often bring up so many negative feelings. They ask us to look deeply into the causes of our 'failure' or to discover the reasons why we have so many problems. This is an inherently demoralising approach which rarely seems to lead to lasting improvement. The danger is that we become experts in our problems not in the solutions to such problems we face.

Appreciative Inquiry takes a different approach. Instead of focusing on the negatives in an organisation and trying to change them it looks at what works well and uses that as a foundation for future development. It is essentially life-affirming rather than deficit-based and this has the effect of increasing the amount of energy and enthusiasm in the organisation. The power of the positive is fundamental to Appreciative Inquiry which builds on what is positive in organisational life. It seeks out stories of success and tries to ignore stories of failure. To some, this sounds unrealistic, a rather idealistic approach not rooted in the 'real world' of problems and failures. Yet there is considerable evidence from a number of different fields to show that a focus on positive reinforcement can have real and lasting effects.

The five principles of Appreciative Inquiry underpin this approach and indicate what is distinctive about Appreciative Inquiry and show where its transforming power comes from.

THE CONSTRUCTIONIST PRINCIPLE

How much influence do we have over the future? Some would argue that the future is largely determined by forces beyond our control; others claim that, within certain limits, we create the future together. Social Constructionism argues that the language and metaphors we use don't just describe the world we live in, they actually create this world.

The constructionist principle argues that what people focus on becomes their reality and that the language people use creates their reality. Appreciative Inquiry therefore takes particular care to encourage a positive focus and encourages the use of positive language because that will lead people to construct a positive future together.

THE POSITIVE PRINCIPLE

The power of the positive together with the constructionist principle is the positive principle which is at the heart of Appreciative Inquiry's claim that focusing on the positive can lead to effective organisational change.

The positive principle is expressed in action by always adopting appreciative language when conducting an Appreciative Inquiry; encouraging and supporting the people engaged in the inquiry; helping members of the organisation express the best that they have experienced; and building virtuous circles in place of vicious circles.

THE SIMULTANEITY PRINCIPLE

Classical, linear, approaches to organisational change assume that first you diagnose and then you change. Indeed, the diagnosis stage can take a long time and cost a great deal of money. It is not unknown for 'change initiatives' to get stuck in the diagnosis phase and never get round to actually doing anything about change.

The simultaneity principle suggests that this is not a helpful model. Instead, we see inquiry and change as happening together, just by asking questions, we become engaged in a process of organisational change. And the nature of the questions affects the nature of the change.

So in Appreciative Inquiry there is no separate 'diagnosis' phase; no time is spent looking at root causes or holding inquests into the past. Instead, the change is seen as starting as soon as the steering group gets together to start asking each other appreciative questions.

THE POETIC PRINCIPLE

Classical organisational theory talks in terms of the state of an organisation; change is seen as a move from one state to another (as in the much discussed 'unfreeze-change-re-freeze' model). But the notion that organisations are in a static state is problematic. Surely change is happening all the time, even if the large-scale patterns seem reasonably stable.

Appreciative Inquiry sees organisations more as a story than a state. The continual conversations and negotiations between people lead to them telling stories about the organisation's past, present and future. Stories are powerful and both shape those who tell them and are themselves shaped by the storytellers.

Appreciative Inquiry taps into this power and encourages the sharing of positive stories, believing that this will itself change the way people think and act.

THE ANTICIPATORY PRINCIPLE

The final principle underpinning Appreciative Inquiry is the anticipatory principle. Essentially it argues that images of the future can affect the way we behave in the present. If we have a particularly desirable image of the future we are more likely to behave in ways that will bring it about.

In summary people have more confidence and comfort to journey to the future (the unknown) when they carry forward parts of the past (the known). The parts of the past we carry forward should be the very best of the past.

EMPOWERMENT: STRENGTH VERSUS POWER⁸

Often empowerment is defined as a process that leads us to (re)gain personal **strength** and self-reliance. It is seen as a process to mobilise the potential strength people have but are not yet aware of. In this sense empowerment is a strategy to strengthen people's potential and self-reliance.

In this view an important goal of empowerment is to support people to regain more control of their lives. Instead of focusing on people's weaknesses and shortcomings, empowerment activities focus on building on, and promoting, the strength people have within. Empowerment is a process in which individuals learn how to be more influential on events and situations which are important to them as well as in the decisions that have an impact on their lives. Empowerment also includes actively thwarting attempts to deny opportunities at the same time as encouraging, and developing personal skills.

It is important to understand that by focusing too much on the individual level of (re)gaining personal strength, the importance of **POWER** can be overlooked especially in the context of inequalities and the unequal / unfair distribution of power throughout society. We therefore will also consider in this manual aspects of empowerment that are not only about strengthening the individual but also at other levels of society as well.

8 *Boumans, Jenny (2016). Naar het hart van empowerment deel 2. Trimbos Institute & Movisie.*

Dominant social structures lead to inequality and the different chances or opportunities people have in their lives. As such the cultural and social background of people has a critical impact on the position of people within society. Negative stereotypes that are reproduced by the dominant culture often have a negative impact on the confidence and self-image that individuals, groups and communities develop about themselves.

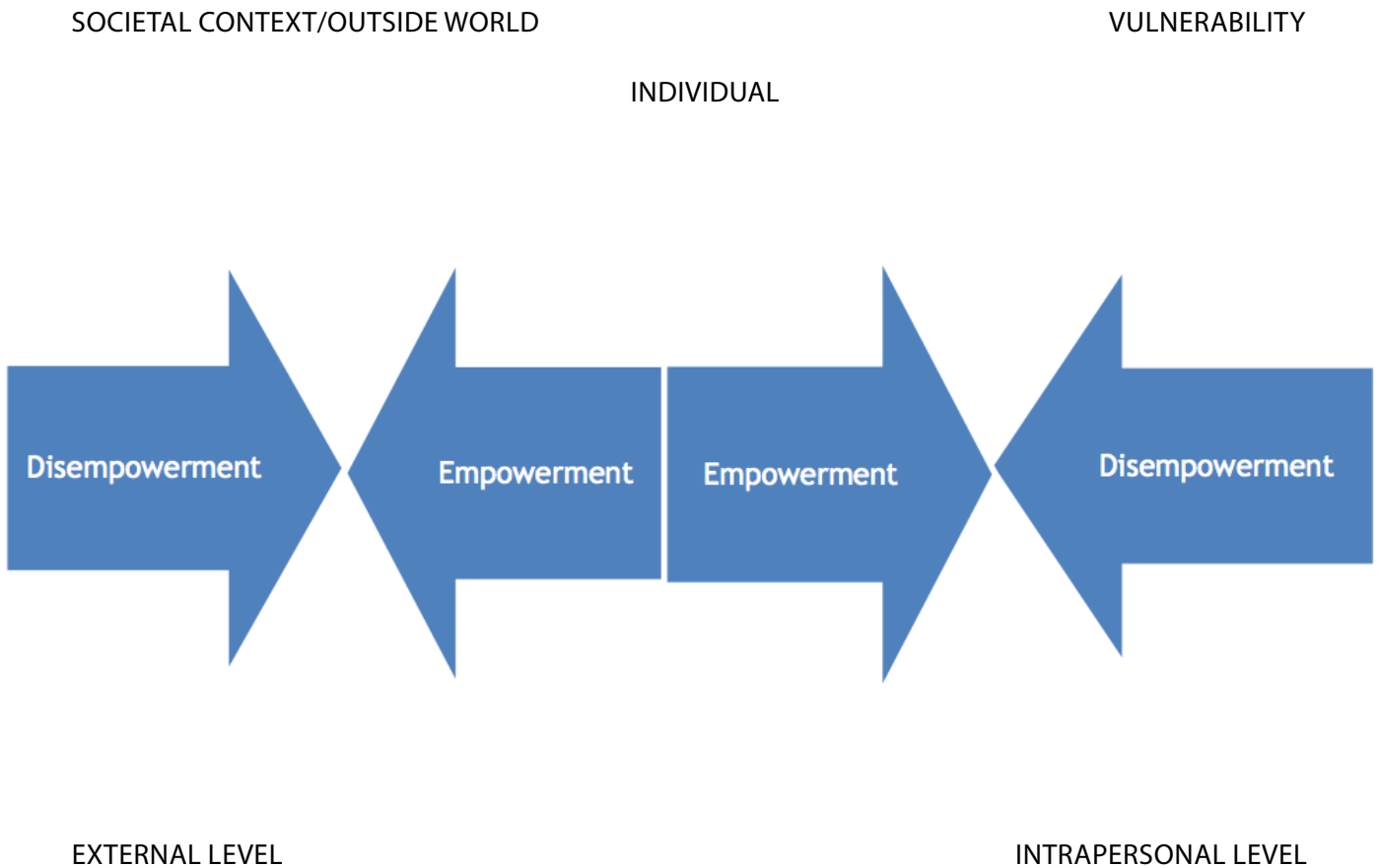
Imbalances in power relations often create disadvantages that then make it very difficult for those who are disempowered to change the situation they find themselves in. The effect of power can be that people internalise their own oppression, inequalities, and discrimination⁹.

It therefore becomes clear that addressing empowerment at an individual level is not sufficient in itself. It is important to take a more holistic approach focusing on addressing the wider social determinants and conditions people live in. Empowerment is also about encouraging and supporting individuals to understand the 'objective' political and societal conditions that result in individuals having less power and access to resources than other members of society. In Freire's vision empowering people should always be about promoting 'critical consciousness' which means that people acquire an increasingly greater understanding of the social cultural conditions that shape their lives and of the extent of their ability to change these conditions. Critical consciousness is essential and basic to all human learning (Freire, 1970) and is also about better understanding which actions can lead to a positive change in the situations people are living in.

⁹ Luttrell, Cecilia; Quiroz, Sitna; Scrutton, Claire; Bird, Kate (2009). *Understanding and operationalising empowerment*. Overseas Development Institute, Working Paper 308. London.

EMPOWERMENT AS A DOUBLE STRUGGLE

Bouman¹⁰ points to the fact that empowerment can be seen as a double struggle. On the one hand people have to deal with difficulties on an intrapersonal level (personal issues, lack of skills, motivation, self-oppression) and on the other hand they have to deal with forces from the outside world (like inequality and discrimination). Both forces can disempower people. Empowerment is about pushing boundaries to make room for yourself and others.



Adjusted scheme. Source: Jenny Bouman 2016

¹⁰ Boumans, Jenny (2016). *Naar het hart van empowerment, deel 1*. Trimbos Institute & Movisie

POWER: NEGATIVE VERSUS POSITIVE FORCE

As implied earlier the concept of empowerment is intrinsically linked to the concept of 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 famous 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 know-ledge that may be gained of him belong to this production."¹¹ So power can be used in a more positive sense, referring to the power to bring about a desired change in one's life or of those you connect with.

Whilst on the one hand power is a resource or ability, it must not be forgotten that power is also an intrinsic component of the prevailing social, political and economic norms and structures that create hierarchies within society, as well as attitudes and behaviours leading to discrimination and marginalisation within society. Discrimination on the basis of gender, ethnicity, disability, sexuality, religion, age, and other identities is often caused by such norms and structures of power. These norms and structures are often "internalized", becoming part of the unconscious social patterns to which people conform - whether "powerful" or "powerless." So in this sense power can be seen as a negative force.

POWER: POSITIONS ¹²

The concept of power can therefore be seen in many different ways depending on your position within society. To this end the following distinctions and definitions of power can be useful. ^{13 14}

- Power "over" is the most commonly recognised form of power. Power over, has many negative associations for people, such as repression, force, coercion, discrimination, corruption, and abuse. Power is often seen as a win-lose kind of relationship. Having power involves taking it from someone else, and then, using it to dominate and prevent others from gaining it. In politics, those who control resources and decision making have power over those without. When people are denied access to important resources like land, healthcare, and jobs power over perpetuates inequality, injustice and poverty.
- Power "with" focuses on finding common ground amongst different interests and building collective strength. Based on mutual support, solidarity, and collaboration, power with can help build bridges across different interests to transform or reduce social conflicts and promote better relationships. It also refers to the synergy which can emerge through partnerships and collaboration with others, or through processes of collective action and alliance building.
- Power "to" refers to the unique potential of every person to shape his or her own life and world they live in. When based on mutual support it opens up the possibilities of joint action, or power with. It refers to the capacity to act, to exercise agency and to realise the potential of rights or voice.
- Power "within" has to do with a person's sense of self-worth and self-knowledge. It includes an ability to recognise individual differences while respecting others. Power within is the capacity to imagine and have hope; it affirms the common human search for dignity and fulfillment. It is also a pre-condition for action.

11 Foucault, Michel (1977). *Discipline and Punish: The Birth of the Prison*, p. 194

12 Gaventa, John (2006). *Finding the spaces for change: a power analysis*.

13 VeneKlasen, Lisa; Miller, Valerie (Eds.) (2002). *A New Weave of Power, People & Politics. The Action Guide for Advocacy and Citizen Participation*.

14 Power Pack, *Understanding Power for Social Change*.

POWER: SPACES AND LEVELS

When thinking of power, it is also important to identify in which spaces and levels power is exercised. The following definitions can help practitioners to better understand how this works in practise.¹⁵

CLOSED SPACES. Though we want to focus on spaces and places as they open up possibilities for participation, we must realise that still many decision-making spaces are closed. That is, decisions are made by a set of actors behind closed doors, without any pretence of broadening the boundaries for inclusion. Within the state, another way of conceiving these spaces is as 'provided' spaces in the sense that elites (be they bureaucrats, experts or elected representatives) make decisions and provide services to 'the people', without the need for broader consultation or involvement. Many civil society efforts focus on opening up such spaces through greater public involvement, transparency or accountability.

INVITED SPACES. As efforts are made to widen participation, to move from closed spaces to more 'open' ones, new spaces are created which may be referred to as 'invited' spaces, i.e. 'those into which people (as users, citizens or beneficiaries) are invited to participate by various kinds of authorities, be they government, supranational agencies or non-governmental organisations. Invited spaces may be regularised, that is they are institutionalised on-going, or more transient, through one-off forms of consultation. Increasingly with the rise of approaches to participatory governance, these spaces are seen at every level, from local government, to national policy and even in global policy forums.

CLAIMED/CREATED SPACES. Finally, there are the spaces which are claimed by less powerful actors from or against the power holders, or created more autonomously by them. They may be seen as 'organic' spaces which emerge out of sets of common concerns or identifications and may come into being as a result of popular mobilisation, such as around identity or issue based concerns, or may consist of spaces in which like-minded people join together in common pursuits. These spaces range from those created by social movements and community associations, to those simply involving natural places where people gather to debate, discuss and resist, outside of the institutionalised policy arenas.

It is critical to note that whoever creates the space are the most likely to have power within it, and those who have power in one, may not have so much in another.

FORMS OF POWER

VISIBLE POWER: OBSERVABLE DECISION MAKING

This level includes the visible and definable aspects of political power; the formal rules, structures, authorities, institutions and procedures of decision making. Strategies that target this level are usually trying to change the 'who, how and what' of policymaking so that the policy process is more democratic and accountable, and serves the needs and rights of people and the survival of the planet.

HIDDEN POWER: SETTING THE POLITICAL AGENDA

Certain powerful people and institutions maintain their influence by controlling who gets to the decision-making table and what gets on the agenda. These dynamics operate on many levels to exclude and devalue the concerns and representation of other less powerful groups. Empowering advocacy strategies that focus on strengthening organisations and movements of the poor can build the collective power of numbers and new leadership to influence the way the political agenda is shaped and increase the visibility and legitimacy of their issues, voice and demands.

¹⁵ See the Powercube. Understanding power for social change. John Gaventa and the Participation, Power and Social Change team, Institute of Development Studies, University of Sussex. www.powercube.net <last access on 2016-10-27>

INVISIBLE POWER: SHAPING MEANING AND WHAT IS ACCEPTABLE

Probably the most insidious of the three dimensions of power, invisible power shapes the psychological and ideological boundaries of participation. Significant problems and issues are not only kept from the decision-making table, but also from the minds and consciousness of the different players involved, even those directly affected by the problem. By influencing how individuals think about their place in the world, this level of power shapes people's beliefs, sense of self and acceptance of the status quo - even their own superiority or inferiority. Change strategies in this area target social and political culture as well as individual consciousness to transform the way people perceive themselves and those around them, and how they envisage future possibilities and alternatives.

Power can be found in different realms:

- Public realm of power (visible, employment, public life)
- Private realm of power (family, relationships, friends, marriage)
- Intimate realm of power (self-esteem, confidence)

POWER AND SOCIAL CHANGE

Power in its basic form is the ability to achieve the change people want in the way they want this to happen. When people want to change the dominant powers that are disempowering them they have to challenge these powers. It is at this point that it becomes a question of recognizing, naming and shifting these social boundaries¹⁶.

When we speak about **social change** we have to think about the changes that take place in human interactions and interrelations. Society is a web of social relationships and hence social change means changing this system of social relationships. These are understood in terms of social processes, social interactions and social organisation. In other words, social change is a change in the social structure.

The term social change is a broad umbrella to encompass a range of outcomes, from increased awareness and understanding on an individual and societal level, to attitudinal change, to increased civic participation, the building of social capital and to policy change that corrects injustice. Whilst it is important to acknowledge that social change must start with the individual however it is also important that there is an impact at a broader, group, community and institutional level.

EMPOWERMENT AND CHANGE AGENTS

As Malcolm Gladwell describes in his book, 'The Tipping Point', the success of any kind of social epidemic is heavily dependent on the involvement of people with a particular and rare set of social gifts.

When people want to bring about change in their own social environment they will need change agents or people who push boundaries. Such individuals, who are really successful in helping to be a catalyst for change, often embody some similar characteristics for instance: Having a clear vision, being patient yet persistent, being willing to ask tough powerful questions, they are knowledgeable and lead by example and have a wide network of relationships that are built on mutual trust and respect. Please refer to our Can Do Empowerment book '**Voices on Empowerment; Personal stories of Social Change Agents on empowerment and combating discrimination**' where participants of the Can Do Empowerment programme elaborate on their understanding of what a change agent is (or should be) from their own personal experiences.

¹⁶ Hunjan, Raji; Pettit, Jethro (2011). *Power: A practical guide for facilitating social change*. Carnegie United Kingdom Trust: Democracy and Civil Society Programme <last access on 2016-10-27>

2. Our approach to empowerment training and tackling discrimination

UBUNTU (THE IMPORTANCE OF HUMAN VALUES)¹⁷

People are never alone, and that is why this Can Do Empowerment manual also focuses on the concept of Ubuntu which is an African philosophy that stresses the value of interconnectedness and interdependence.

Ubuntu means: "I am what I am because of who we all are".

Ubuntu is a complex word from the Nguni language with several definitions - all of them difficult to translate into English. At the heart of each definition though, is the connectedness that exists, or should exist, between people. Ubuntu is best known outside of Africa as a humanist philosophy associated with the actions of such eminent people as Nelson Mandela and Archbishop Desmond Tutu.

Another meaning of Ubuntu is 'correct behaviour', but correct in this sense is defined by a person's relations with other people. Ubuntu refers to behaving well towards others or acting in ways that benefit the whole community. Such acts could be as simple as helping a stranger in need, or much more complex ways of relating with others. A person who behaves in these ways has Ubuntu and can be seen as being a full person.

For some, Ubuntu is something akin to a soul force - an actual metaphysical connection shared between people and which helps us connect to each other. Ubuntu will push one toward selfless acts.

There are related words in many sub-Saharan African cultures and languages, and the word Ubuntu is now widely known and used outside of South Africa.

During the era of decolonization, Ubuntu was increasingly described as an African, humanist philosophy, Ubuntu in this sense is a way of thinking about what it means to be human, and how we, as humans, should behave towards others. Archbishop Desmond Tutu famously described Ubuntu as meaning *"My humanity is caught up, is inextricably bound up, in what is yours"*.

According to Archbishop Desmond Tutu *"A person with Ubuntu is open and available to others, dedicated to others and does not feel threatened by the ability of others. It draws from the knowledge that he or she is part of a larger whole and cringes when others are humiliated or when others are tortured or oppressed."*

This process towards empowerment sees interconnectedness as a basic prerequisite. (Re)building the sense of self-worth, restoring someone's true identity and heritage, reverting to self-reliance and a constructive and effective participation of the majority of people in the society is only possible in the light of interconnectedness.

Many of us want to reach a desired goal however we discover that we cannot do this all by ourselves, so we bring in people and try to engage others to help us achieve our objectives. In the beginning we feel we have done a great job by getting people on our side and making them understand the mission and vision of that union (Organisation) but in the long run, we let go of each other's hands and we begin to pursue our own agenda, forgetting the people who are striving hard to make us go far. Then everybody begins to lose focus and forget the essence for which they started in the first place and they become unhappy, because they have been left behind.

How do we treat people? How do we encourage those we work with and those that work for us? Do we find happiness knowing that we have been able to carry everybody along?

17 Naicker, Arun (2016); Compiled from various articles

THE ROLE OF A FACILITATOR

When considering how to support processes of empowerment it is important that we explore the specific roles we often employ. In the Can Do Empowerment programme we have specifically looked at the role that facilitators, trainers and practitioners have to play in such participatory processes. Reflecting on which role we play is crucial so that we do not simply deliver a portfolio of exercises and activities, but rather develop an attitude which is reflective and consistent with the overall approach of the Can Do Empowerment programme and this manual¹⁸.

We will consider here the specific role of a facilitator.

The definition of Facilitation: *“The act of making something easier.”*

Facilitators act as a **trusted neutral outside voice**, supporting others as they strive to achieve exceptional performance.

A facilitator acts within the values and principles of taking an Asset Based Approach to supporting people, communities and institutions:

Facilitators:

- Recognise that the knowledge is out there (in terms of the wealth of knowledge, skills and resources that any group has).
- Facilitators are non-directive and do not create dependency on external expertise.
- Facilitators bring out the very best in the group focusing on the fullness of individuals, groups and communities.
- Facilitators avoid doing things to people, especially what they can do for themselves.

When we act as facilitators it is critical that we are able to differentiate between process and content as

‘a facilitator’s job is to manage the process and leave the content to the participants’

Indeed the main theory¹⁹ underpinning facilitation concerns the difference between process and content. This theory states that in any interaction between people, there are always two dimensions, the content and the process.

The content of any meeting is **what** is being discussed. It’s the task at hand, the subjects being dealt with, and the problems being solved. The content is expressed in the agenda, it is the verbal portion of the meeting, it is obvious and typically consumes the attention of all the members.

The other element of any interaction is the process. The process is **how** things are run, it refers to the methods, the procedures, the format and the tools used. The process also includes the style of the interaction, the group dynamics and the climate that is established. The process is silent and harder to discern, it is the aspect of most meetings that largely goes unseen and is often ignored, since people are mainly focused on discussing the content.

18 Bens, Ingrid (2012); *Facilitating with Ease. Core Skills for Facilitators, Team Leaders and Members, Managers, Consultants, and Trainers.*

19 *Ibidem* 18

CONTENT

What

The subjects for discussion
The task
The problems being solved
The decisions made
The agenda items
The goals

PROCESS

How

The methods & procedures
How relations are maintained
The tools being used
The rules or norms set
The group dynamics
The environment / climate

When a meeting leader offers their opinion, with the intent of influencing the outcome of discussions, he or she is acting as the *content leader*.

When a meeting leader becomes neutral and non-directive in relation to the content, he or she becomes the *process leader or facilitator*.

Facilitation is a way of providing leadership without taking over. It's the facilitator's role to get others to assume responsibility and take the lead. At the same time facilitators also step into a very clearly defined set of rules and responsibilities. Facilitators start from the belief that people are intelligent and want to do things to the best of their ability. Facilitators believe that groups of people who are empowered and supported can achieve results, which are unattainable to individuals who are working alone.

Some of the things a facilitator can, and should, do include:

- Helping the group define its overall goal as well as its specific objectives.
- Creating an open and trusting atmosphere.
- Using techniques that support the group to assess what their needs are and develop plans to achieve them.
- Establishing processes that help the group to use their time efficiently and make the best possible decisions.
- Encouraging people to be solution focused.
- Making sure participants are the centre of attention.
- Supporting the group to identify weaknesses that can be addressed through responsive training.
- Supporting groups to understand the consequences of taking alternative courses of action.
- Stimulating group thinking through the use of probing questions.
- Ensuring that as facilitators they stay neutral.
- Ensuring sessions end on an optimistic and positive note.

It is also important to consider some of things that a facilitator should not do. These include:

- Telling the members of the group what their needs are.
- Failing to listen carefully to what's being said.
- Remaining oblivious to what the group thinks or needs.
- Getting into personality battles.
- Letting a few people, or particularly the leader, dominate proceedings.
- Avoiding conflicts in the group in order to get things done.
- Defending what certain members of the group are proposing as you believe they are right.
- Feeling that cultural diversity has no place in group dynamics as the focus is about getting things done.

The facilitator's contribution is knowing when to offer effective methods and tools that help to shift ownership and responsibility from the leader to members of the group, community or institution.

TRAINING STAGES

The Can Do Empowerment training activities have been categorised into five stages. These stages have been identified, by the Can Do Empowerment project team, as the phases a trainer or facilitator goes through when helping to empower individuals, groups, communities and institutions. These stages have been developed (and utilised) during the implementation of the Can Do Empowerment programme. They are, however, intended simply as a guide for trainers, facilitators and practitioners to refer to. The activities collated in this manual can be modified and used in many different ways / contexts. It is therefore the responsibility of the trainer, facilitator or practitioner to use their initiative / knowledge of the group they are working with when deciding how best to use any combination of the activities listed in this manual in an appropriate manner.

1. FOUNDATION

This stage focuses on:

- creating a safe space
- setting ground rules for the training
- getting to know each other

2. WHO ARE WE?

During this stage the participants work on topics like:

- identity and background
- who are we as a person, what values do we have, what personal issues are we confronted with?

3. WHO ARE WE IN THE WORLD?

During this stage the focus is on:

- stimulating awareness of our own position in the world
- examining relevant social issues such as; prejudice and discrimination that are holding people back from realising their full potential.
- examining the workings of power.

Also examining what impact institutional structures can have on participants and other members of society.

4. SOCIAL ACTION & SOCIAL CHANGE

The focus here is on:

- becoming change agents within one's own personal situation or within one's own community
- identifying what one needs to do to achieve social change in one's own context.

5. CLOSING

The focus in this stage is on:

- conclusion
- reflection
- evaluation
- rounding up

6. ENERGISERS AND OTHER EXERCISES

The energisers and other exercises can be divided into 3 categories:

- Warm-up and closure exercises, that are mainly to have fun, become more focused and getting people into the 'right mood' for the training.
- Issue based exercises that can be used to introduce new topics, in a light way, before going into these topics more deeply.
- Songs, theatre, other etc.

3. Activities

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ACTIVITIES GROUPED BY STAGES

TRAINING STAGES

1. Foundation

2. Who are we?

3. Who are we in the world?

ACTIVITIES

1. Pass the clap
2. Big Lie
3. Stop and Go
4. Mapping

4. Mapping
5. Asset Mapping
6. Angels and Enemies
7. By my bootstraps
8. Creative writing - List Poem
9. Creative writing - Stream writing
10. Diversity Chart
11. Empowerment Bingo
12. Identity Layers
13. The nature collage
14. Non Violent Communication activity
15. Peer support activity
16. Peer to peer consultancy
17. Power is not just a word
18. The shape of one's world
19. Visualisation and Imagination activities
20. Flying Geese – working together
21. Cross the line
22. Who is your Hero
23. Technology of participation (TOP)

4. Mapping
6. Angels and Enemies
7. By my bootstraps
8. Creative writing – List Poem
9. Creative writing – Stream writing
10. Diversity Chart
11. Empowerment Bingo
15. Peer support activity
16. Peer to peer consultancy
17. Power is not just a word
18. The shape of one's world
20. Flying geese – working together
21. Cross the line
24. Action Learning Sets
25. The Art of Facilitation
26. Four Quadrant method
27. Fresh start on the island
28. Group mind mapping
29. Power check
30. Three Volunteers
31. Value game
32. Action Learning made simple
33. Culture card game

		34.	Story of the rainbow
		35.	Story of the frozen pizza
		36.	Methodology of correcting processes in the community (Procc)
		37.	Human library
4.	Social action and social change	11.	Empowerment Bingo
		15.	Peer support activity
		17.	Power is not just a word
		18.	The shape of one's world
		24.	Action Learning Sets
		25.	The Art of Facilitation
		26.	Four Quadrant method
		27.	Fresh start on the island
		28.	Group mind mapping
		32.	Action Learning made simple
		34.	Story of the rainbow
		35.	Story of the frozen pizza
		38.	From idea to activity
		39.	Key principles of Paulo Freire
		40.	Labelling activity
		41.	Stakeholder mapping
		42.	Sculpture
		43.	Cover story
5.	Closing	43.	Cover story
		44.	Living Chair
		52.	The gift of appreciation
6.	Energisers and others	1.	Pass the clap
		2.	Big lie
		45.	The Big Crossing
		46.	Energy shower
		47.	Floating Chair
		48.	A crumbling Island
		49.	Zip Zap Boing
		50.	Copy circle
		51.	Stretching activity

Handouts related to a specific activity will follow immediately after the description of the exercise. They are marked with the word "handout", in a blue colour, in the right hand corner of the page.

1. **PASS THE CLAP**

<i>Reference:</i>	Developed by Prince, Lorraine; Experience with samba and other percussion groups; UK.
<i>Stage(s):</i>	6
<i>Goal:</i>	Gets people moving, thinking creatively/rhythmically, listening to each other and communicating non-verbally. It helps to equalise the power imbalances in a newly formed group, empowering group members or participants with a 'Can Do' attitude.
<i>Who:</i>	Can be used with a range of groups.
<i>Group size:</i>	Minimum 5 - maximum 40 participants, ideally around 15.
<i>Time frame:</i>	Minimum of 20 minutes inclusive of a (plenary) evaluation of 5-10 minutes
<i>Space:</i>	A clear space large enough for everybody to stand in a circle.
<i>Note:</i>	Participants learn a simple clapping rhythm then experiment with different ways of 'passing' the beats between each other. The activity is a short, fun, adaptable energiser that gets everyone on their feet and laughing. No particular musical experience is necessary for the participants (although this activity can also be used by experienced groups to keep them focussed, listening and trying new challenges). It helps if the facilitator has a sense of rhythm so as to help keep everyone on track!

Steps:

1. Ask everyone to stand up in a circle and explain that you are introducing a rhythm game. Standing up really does help if participants are able to, as stepping helps everyone to keep in time.
2. Ask everyone to step together – first to the right with each foot, and then back to the left with each foot to a count of 1, 2, 3, 4. This will take some focussing at first so that everybody is able to coordinate their feet movements and find a rhythm.
3. When most are fairly comfortable with stepping, ask everyone to clap at the same time as each step of their feet. Again, count 1, 2, 3, 4. Ask them to count with you.
4. Get people to change so that they are just clapping on the 1 and the 3. You can play clapping and missing different beats for a while if the group is challenged by this, or move on if they find it easy.
5. Pick a short rhythm that you are comfortable with. A 'three-two clave', choosing something that you are happy with, e.g. a rhythm that could have a verbal rhyme to go with it to help people remember it. Explain the rhythm, demonstrate it, and then get everyone to clap it back to you.
6. Alternate between you clapping the rhythm and the group clapping the rhythm in response. Then ask everyone to repeat the rhythm together with you, in a continuous loop.
7. Remind everyone to look to check they are stepping in time together and make sure they are clapping in time with their feet. If everyone moves their feet together they are more likely to clap together! If necessary, you can explain how each clap fits with where their feet are stepping.

8. When most of the group is comfortable clapping your chosen rhythm while continuing to step, and it's sounding mostly in time, you can move on to 'passing' the rhythm around the circle in one direction. This means each person claps one consecutive beat of the pattern so that the rhythm moves around the circle. Explain that you will start off, as well as which direction around the circle the rhythm will go, then count yourself in and point at the next person to encourage them.
9. Be prepared for a few 'false starts' where people aren't sure about their solo clap, or miss their moment! You can start again as needed! Make sure everyone has a chance and encourage people to carry on even if one person's clap is a bit out of time. Keep reminding everyone to step together in time – it really helps!
10. That's the basic exercise. If the group are ready for more challenging versions, move on to the variations! If this was enough of a challenge then reflect on what you've achieved together, laugh, smile, and move on to the next part of your day together.

VARIANT

1. When the rhythm has gone a couple of times in one direction, try passing it in the other direction. This gets everyone thinking about the rhythm from a different angle!
2. If everyone is really comfortable with the rhythm, you can use one part of it to change direction! For example, if using the '3/2 clave', suggest that the '2' part is always a double clap for one person when it gets to them, and whoever has that double clap gets to choose (by turning their body) whether the rhythm continues around the circle in the direction it was already going, or whether it goes back the way it came in the opposite direction!
3. If people are enjoying changing direction and not struggling too much, you can add an extra level – the choice of passing it across the circle to the person opposite! So when the double clap (for example) comes to you, you can choose a) to indicate it will continue around the circle by turning your body in that direction, b) to indicate it will go back the way it came around the circle by turning your body in that direction, or c) to indicate it will start off on the opposite side of the circle by stepping forward and making eye contact with the person to 'receive' the clap. An extra level of difficulty to consider is that the person receiving the clap across the circle will need to indicate with body language which direction around the circle the rhythm is going to set off when they pick it up!
4. To make it more interesting or difficult you could try speeding it up, making assorted noises (with or without movements) instead of claps, or use percussion instruments instead of clapping.
5. Finally, to make more of a 'game' out of it, when people have the basic idea and have had a chance to get it wrong a few times, you can go to an 'elimination' phase. This means if people get their bit wrong (e.g. missing a beat, not indicating a direction) they are 'out' until only a few people are left. Whether you want to try this will depend on the dynamics of your group, how comfortable everyone is with each other, and how confident people are with the game.

REFLECTION

Lorraine Prince, UK

*It's OK if a few participants are finding it a bit difficult at each stage. Everyone learns at different speeds!
The larger the group, the easier it will be for the group as a whole to stay in time with each other!*

*If 1/3 – 1/2 of the group are struggling/laughing/seem challenged by a step, stay on that step for a bit longer.
The aim is for the group to feel challenged, but for most to have mainly grasped a step before moving on to the next one. After a few repetitions of a step, if most in the group are happy then move to the next step.*

There's no need to focus in on anybody who isn't getting it quite 'right'; unless your group is a musical group, the aim of the exercise is to take part - not to achieve musical excellence! It's not essential for every person to be perfectly in time – this won't happen straight away in a group of beginners! The aim is for everyone to take part and see what the group as a whole can work towards.

You can adapt the pace to suit the group – there's no need to get through all the steps or variations. There will probably come a point where everyone looks like they're having fun and laughing, and this is probably a good point to stop, before people get bored/fatigued, as you have achieved the aim of your exercise!

2. **BIG LIE**

<i>Reference:</i>	Stoop, Rob (March 2013); RADAR; presented during Grundtvig Learning Partnership "Power & Peace Exchange"; Spain.
<i>Stage(s):</i>	1 / 6
<i>Goal:</i>	People get to know a bit more about each other. Initiate a discussion about prejudice and "images" you have about other people.
<i>Who:</i>	This exercise is also suitable for people who already know each other a bit. They can gain new information and insights into other participants.
<i>Group size:</i>	Any group size
<i>Time frame:</i>	10-20 minutes, plus 15 min evaluation/reflection – depending on the group size
<i>Space:</i>	Space has to be big enough so that people can walk criss-crossing the room to meet each other
<i>Material:</i>	Big post-its or pieces of paper and sticky tape for all participants as well as pens/pencils/markers
<i>Note:</i>	Getting to know each other and challenging stereotypes

Steps:

1. Each participant gets a post-it or piece of paper, tape and a pen.
2. The participants are asked to write down:
 - 2 lies about themselves and
 - 1 truth about themselves
(something other people most likely won't know about them).
3. All participants stick the paper to their chest and walk around. By asking questions, in 1 to 1 meetings, about the content of the claims they try to find out which the true statement is and which the lies are.
4. As soon as they find out, they individually continue to walk around the room until they meet a new person with whom they can have a similar conversation.
5. Depending on the group size.
Small groups: when everybody has had the opportunity to talk to each person, the exercise is finished and everybody sits in their chair for a short reflection with everyone.
Bigger groups: after a certain time, limit or after e.g. 10 exchanges, the exercise is finished
In the reflection the issue of prejudice and "images" about the other person will arise; because sometimes people will be surprised to learn new things about a person that they didn't expect to.

VARIANT TO 4

The true statements are not revealed until the end of the exercise, when everybody sits in the circle.

3. **STOP & GO**

Reference: Opdebeek, Luc; Mathijssen, Ronald; De mens in de hoofdrol, handleiding participatief drama; ISBN 978-90-811138-1-6; Rotterdam, the Netherlands

Stage: 1

Goal: Getting to know each other, making contact

Who: All ages

Group size: Minimum 10 – maximum 60 participants

Time frame: 15 minutes

Requirements: Open space

Steps:

1. The facilitator asks the group to walk around in the room, making sure they encourage the participants to crisscross the room, not just walking in a circle. Using the whole space that the room offers.
2. As the participants walk around the room the facilitator should explain that when they say 'stop' everyone has to turn to the nearest person, shake hands and introduce themselves to each other. Preferably one on one but if necessary they can make a group of three.

The group starts walking again, criss crossing the room.

3. The facilitator says 'stop' again and this time asks another question which should be answered by the nearest person. Examples of these questions are:
 - Where have you been on holiday last summer?
 - Who is your favorite actor/actress?
 - When was the last time you have laughed out loud? And why?
 - When was the last time you have cried? And why?
 - Where do you feel most happy? And why?

Give the participants one or two minutes to answer each other. The facilitator will then give the command to start walking again. Of course you can adjust the questions as appropriate.

4. Repeat three or four rounds depending on the time available.

4. **MAPPING**

Reference: Unknown

Stage(s): 1 / 2 / 3

Goal: During this exercise participants will move around the room answering different questions that the facilitator asks. The aim of this activity is to show how, in society, some parts of the world are marginalised and stigmatised just because of where they are. This activity invites participants to explore their own experiences of living around the world. At the same time as getting to know each other it helps to challenge assumptions, stereotypes and discrimination.

Who: Various groups of different ages and backgrounds (the exercise is ideal for diverse groups of people)

Groupsize: Minimum 6 - maximum 20

Time frame: 30 to 45 minutes

Space: A spacious room where participants can move around freely.

Steps:

1. The facilitator gets participants to spread out in the room. The facilitator needs to set a point in the room that indicates the country where the group is at that moment. With the collaboration of the group, the facilitator will design and localise the rest of countries of the world in the room.
2. The facilitator starts the activity by asking questions to the participants, getting them to move freely around the room according to how they wish to answer the questions being asked.
3. Questions can be like:
 - Where were you born?
 - Where do you live now?
 - Where were your parents born?
 - Where were your children born?
 - Where was the last place you travelled to?
 - Where is the place that you have felt most safe?
 - Where is the place that you have felt least safe?
 - etc.
4. After each question the facilitator asks participants to give a short explanation about their experiences and why they are standing where they are. Different questions will generate different levels of discussion depending on who the participants are and what their interests are. This may be especially true for those questions related to safety. For instance participants may point out that although southern countries are often stigmatised in the media it may not be how people feel from their own personal experiences.

5. ASSET MAPPING

Reference: Community Champions; The Scarman Trust

Stage(s): 2

Goal: An asset based approach starts by mapping the resources that a community has, including talents, skills, experience, money, networks, reputation, buildings, capital equipment, etc. It focuses on the fullness of a community, which can then create a vision of hope. It also helps individuals / communities to focus more clearly on their strengths, promoting mutual support and decreasing dependency on external consultants / 'experts'. When connected to other exercises it is part of a change process that helps to transform participants from:

- Clients /service users to citizens
- Patients to agents
- Dependency to independence
- Victim to instigator
- Needy to resourceful

Who: Any group of people who are brought together with a focus on empowerment and becoming effective change agents. This may be for many different reasons and in many different venues / settings.

Group size: Minimum: 8 - maximum 30 participants. However larger groups can engage in this process using different methodologies and means of capturing the information generated.

Time frame: 1 hour (Minimum)

Preparation: Prepare a handout for each participant with the heading 'Head, Hands and Heart. What we bring to the group.'

HEAD (ideas, knowledge, understanding);

HANDS (skills and ability to do things);

HEART (feelings, attitudes and behaviour).

Steps:

1. Introduce the exercise according to the aims and objectives as appropriate for the group you are working with. This will include why you want to focus on the group's assets and broadly what these categories of assets are. Use the analogy of the glass half full and the consequences of either focusing on the fullness or emptiness of people communities.
2. Get participants to 'interview' each other in pairs for 10 minutes, identifying what assets / resources they bring to the group. They should write them down on their handouts under the given headings of Head (ideas, knowledge, and understanding) Hands (Skills and ability to do things) and Heart (feelings, attitudes, behaviour and attitudes).
3. Get participants to introduce each other to the group giving their name and any other information as is appropriate, followed by the 'assets' they have identified and written down on the handouts.
4. Facilitate an open discussion with the group getting participants to think about the importance of focusing on the fullness of people and what they Can Do rather than perpetuating stories of learned helplessness. It can be useful to use the analogy of a downward spiral of helplessness moving to an upward spiral of hope.

What do we bring to the group?



HEAD - ideas, knowledge, understanding



HANDS - skills, ability to do things



HEART - feelings, attitudes and behaviour

6. ANGELS & ENEMIES

Reference: Opdebeeck, Luc; Bevers, Karen; Een scène schoppen, theorie en praktijk van het participatief drama, ISBN 987-90-811138-09, RADAR; Rotterdam, the Netherlands
Stage(s): 2 / 3

Goal: Helps to empower participants gain an insight into how people:

- reflect,
- set goals,
- acquire self-knowledge
- deal with situations of great stress.

Who: Age from 12 years and older

Group size: Minimum: 10 - maximum: 50 participants

Time frame: 15 to 30 minutes (inclusive of evaluation of the activity by the group)

Space: Room needs to be wide enough for all participants to be able to criss-cross, walk and run

Steps:

1. The trainer explains to the group that all participants will walk through the room in a criss-cross pattern.
2. Everybody will choose another participant who they will, without letting this person know, keep at the greatest possible distance while walking around the room. This person we call the enemy.
3. The trainer pauses the game and asks the participants to choose a second participant to whom they will, without letting this person know, stay as close to as possible. This person is called the angel.
4. The game restarts and the participants walk criss-cross through the room, staying away from their enemies and close to their angels (without letting any of those know who they are).
5. The trainer pauses the game and explains that he/she will add a ladder of 10 levels of stress, Level 1 is hardly any stress and level 10 is the ultimate stress. When the trainer calls out a number between 1 to 10 the participants try to imagine how this would feel and how this would affect their behaviour and mood while performing the exercise as explained above.
6. The game restarts and the trainer will call out randomly different numbers (stress levels 1 to 10)
7. After the trainer ends the game they will ask the participants to reflect on their experiences in the game. Were the participants able to focus on both the enemy and angel at all stress levels? This will differ from one participant to another. The trainer asks if the participants can imagine that in reality people also have their enemies and angels and that their behaviour in stress situations can differ from person to person. Participants are asked to imagine what could happen if an angel, without knowing, cuts off contact (e.g. because a client is transferred to a colleague). What are the personal experiences of the participants with this concept? How would they react to say a 'warm transfer' to the colleague instead of just a written one?

7. BY MY BOOTSTRAPS

Reference: Salto Youth Resource Centre

Stage(s): 2 / 3

Goal: This activity is about:

- Making an analysis of social privileges, various disadvantages and obstacle due to Discrimination, and the cumulative effect on equal opportunities
- Showing, visually / physically, that not everyone is able to start on an equal footing
- Confronting participants with privileges and disadvantages

Categories:

• Gender	• Complexion (Skin colour)
• Age	• Ethnic background
• Education	• Religion
• Socio-economic background	• Sexual preference

Who: 16 years and up

Time Frame: 1 ½ hours to 2 hours - evaluation and reflection included

Space: Training room with enough space to move at least 4 meters back and forth from the middle of the room. Participants stand in a row next to each other in the middle of the room where there is enough space to step forwards and backwards as required.

Requirements: List of questions (see handout)

Steps:

1. Participants stand in a row next to each other in the middle of the room, hand in hand.
2. The trainer asks a question and those to whom it is applicable step forward, or if not, backwards.
 - A step forwards: if the question is considered by the participant to be an advantage in society (e.g. If you are a man, take a forward step).
 - A step backwards: if the question is considered by the participant to be a disadvantage in society.
3. Trainer asks for silence, concentration and no judgment from one to another. Then questioning begins.
4. After completing the exercise the trainer facilitates a reflective discussion with the participants about what it feels like to look around and see where they are standing in the room as to the others:
 - How come some are in the front, middle or back, maybe even explicitly separated from their colleagues or friends?
 - How does it feel towards other participants and where they are standing?
 - What does it mean in terms of societies attitudes towards difference?

Questions

- 1) If your ancestors came to [Country/Continent] or by force, take one step back.
- 2) If there were more than 50 books in your house growing up, take one step forward.
- 3) If you ever felt unsafe because of your sexual orientation, take one step back.
- 4) If you believe that you were denied employment because of your race, gender, or ethnicity, take one step back.
- 5) If you believe that you were paid less because of your race, gender, or ethnicity, take one step back.
- 6) If you were ever stopped or questioned by the police because of your race, take one step back.
- 7) If you have ever felt uncomfortable about a joke directed at your gender, take one step back.
- 8) If you can show affection for your romantic partner in public without fear of ridicule or violence, please take one step forward.
- 9) If you were embarrassed about your clothes or house while growing up, take one step back.
- 10) If your parents or guardians attended college, take one step forward.
- 11) If you were raised in an area with crime and drug activity, take one step back.
- 12) If you have tried to change your speech or mannerisms to gain credibility, take one step back.
- 13) If you are able to move through the world without fear of sexual assault, take one step forward.
- 14) If you can legally marry the person you love, take one step forward.
- 15) If you were sexually active with several people and it would improve your social reputation in other people's eyes, take one step forward.
- 16) If you are reasonably sure that you will not be denied access to jobs or political resources because of your gender, take one step forward.
- 17) If you are able to drive carelessly without someone attributing it to your gender, take one step forward.
- 18) If you are relatively sure you can enter a store without being followed, take one step forward.
- 19) If you are reasonably sure you would be hired based on your ability and qualifications, take one step forward.
- 20) If your family automatically expected you to attend college, take one step forward.
- 21) If you have ever traveled outside your country of birth, take one step forward.
- 22) If your parents worked nights and weekends to support your family, take one step backward.

- 23) If you can buy new clothes or go out to dinner when you want to, take one step forward.
- 24) If you get time off for your religious holidays, take one step forward.
- 25) If you have a foreign accent, take one step backward.
- 26) If you can walk alone at any time of day or night, without thinking about safety, take one step forward.
- 27) If you went to galleries, museums, and plays with your family, take one step forward.
- 28) If you attended private school or summer camp, take one step forward.
- 29) If you were raised in a single-parent household, take one step backward.
- 30) If you studied the culture of your ancestors in elementary school, take one step forward.
- 31) If members of your gender are portrayed on TV in degrading roles, take one step backward.
- 32) If you have been a victim of sexual harassment, take one step backward.
- 33) If you have been a victim of violence because of your race, gender, class, or sexual orientation, take one step back.
- 34) If you ever went on a family vacation, take one step forward.
- 35) If you have ever had a maid, gardener, or cleaner, take one step forward.
- 36) If you can walk past a construction site without being looked up and down or catcalled at, take one step forward.

8. CREATIVE WRITING - LIST POEM

<i>Reference:</i>	Developed by Richards, Akila; UK
<i>Stage(s):</i>	2 /3
<i>Goal:</i>	To creatively explore self. It supports participants to discover the Can Do power they have 'within themselves' to be creative, allowing them to realise the potential they have through this self-empowerment process.
<i>Who:</i>	Anyone
<i>Group size:</i>	Minimum 5 - maximum 15 participants
<i>Time frame:</i>	1 ½ hours inclusive (plenary) evaluation
<i>Space:</i>	A well lit room or in nice weather outside
<i>Note:</i>	Creative Writing activity for List Poem - Listening and Talking, Writing, Statement-Cards, Feedback/Reflection.

The first part in the pair work (in preparation for the list poem activity) is to experience being listened to with full attention without judgment and interruption. Furthermore, the person talking has the opportunity to express fully what they like and dislike, also without judgment. It is a part of introducing yourself to another person as well as to yourself and prepares participants for the List Poem.

The second part is writing the List Poem, which further explores being more focused on the positive aspect of what the writer discovers in a new and surprising ways. By starting and repeating the same three words of the sentence the writer journeys deeper into him/herself. The fact that they are given very little time to write or complete the sentence in a list form, is to avoid thinking too much, to allow an organic process. There is often surprise, even shock at the end of the activity when reading the content of the List Poem.

The third part is to encourage the writer to choose the most surprising sentence and write it onto a card and to have it read out loud so experiencing it in a new way. The writer has the choice to remain anonymous or to declare himself or herself to the statement, which creates personal space.

The fourth part is the feedback (reflection/evaluation) of the group, to share their insights into what they find is bonding and at the same as hearing statements previously unknown to the group. It allows tolerance, compassion and room for difference, both personally and collectively.

The overall message is to listen with attention and without judgment to another person, as well as to oneself, and translate this into the group and community promoting acceptance (rather than tolerance). Please allow extra time for the exercise for people/groups whose second language is that of the country or group in which the exercise takes place.

Steps:

1. The trainer explains all the steps of the creative writing exercise, before focusing on the first step. Please allow time for questions and clarification from the group before starting the exercise.

The facilitator starts by saying: "This is the first part of the Creative Writing Exercise for the List Poem. Please find a partner you have not interacted with before or you do not know. Find a comfortable spot in the room or outside for 10 minutes (can be extended if more time is needed to 15 minutes). I will set the time and signal the start of the exercise and alert you when to switch at half-time. One person will talk about their likes and dislikes for 5 minutes. The other person listens with full attention without interruption until the switch. Do not enter into a conversation. I will then signal the end of the listening exercise."

2. The group comes back together for the List Poem. The trainer hands out paper and pens and explains: "I will say out loud 'Surprisingly I love ...' and repeat it fairly quickly. Your part is to complete each sentence as quickly as possible and create a list poem. I will time you by reading out the first three words repeatedly. The less you think about what you write the better, to allow whatever wants to emerge to come out. This exercise is for 10 min (to be extended as needed) at the end please finish your sentence and then put your pen down."
3. The trainer hands out colour cards with felt pens and explains: "Please choose one statement, your favourite or most daring statement, and write it on the card. Once you have done so please give your statement-card to me. I will shuffle the cards and hand it back to the group. Please read out the statements in the round and whoever wishes to declare their statement to the group can do so with a nod or raising their hand or choose to remain silent for personal space and time for reflection."
4. At the end of the exercise allow 15 minutes for reflection by the group, asking questions such as; what surprised you? how did it feel? what did you dislike about it? what made you feel unsettled? Encourage a discussion about discovering new/hidden parts of ourselves giving space to see ourselves in a new light. The cards are then collected back by the trainer and left in a discreet place for the writers to take them back for personal use.

VARIANT

1. The timing for the exercise for the pair work and writing can be extended to accommodate people whose 2nd language is not of the country or of the group.
2. To start a different sentences depending on the purpose of the exercise/group e.g. "Amazingly I believe...", "Remarkably I create" ... "Astonishingly I value ..." etc.
3. The cards can be displayed on a wall at the end of the exercise for people to read at their leisure.

REFLECTION

Akila Richards, UK.

In the pair work make sure that it does not become a conversation. It is important that only one person talks and the other listen. Of course they will react to some of the things the talker will say, but they should remain silent.

Carefully observe when the group writes to allow just enough time. Too much and the writers start to think, too little and they get frustrated. I vary the timing to allow a little extra as some people write slower and then I push it a bit for the faster writers. Each writer will find their pace and let go of having to finish or write the sentence perfectly.

It is important that the writers start each sentence with the same three words (some take short cuts and leave them out) to reinforce the point of the exercise. The feedback/reflection can be part of a deeper exploration in what we display/hide, don't yet know about ourselves, allowing to be different, in allowing change etc.

9. CREATIVE WRITING - STREAM WRITING

Reference: Developed by Richards, Akila; UK

Stage(s): 2 / 3

Goal: To creatively overcome barriers to writing. It supports participants to discover the Can Do power they have 'within themselves' to be creative, allowing them to realise the potential they have through this self-empowerment process.

Who: Anyone

Group size: Minimum 5 - maximum 15 participants

Time frame: 1 ½ hours inclusive of plenary evaluation

Space: A well lit room or in nice weather outside or both

Note: This Creative Writing activity for stream writing is a way to overcome blocks and barriers to writing. It frees up mental space for new pieces of writing and gives inspiration. Often stream writing is used as regular journal writing. In its purest form stream writing takes place in a quiet undisturbed spot from 5 min – 30 min. Once the pen has been set on the page the writing continues without interruption to the end. It does not matter if the writing makes sense, what the words are, or if they are repeated. The purpose of the exercise is to clear space for intentional writing.

Stream writing can also be done in combination with other exercises – such as the list poem. For the purpose of a group exercise I will describe it with the list poem.

The first part is writing the List Poem, with a theme relevant to the event or desired focus of exploration. By starting and repeating each sentence with the same three words the writer journeys deeper into him/herself. The fact that the writers are given little time to complete the sentence in a list form, is to avoid thinking too much. It allows for an organic process. There is often surprise, even shock when reading the content of the List Poem at the end of the activity.

The second part is to take it one step further to write continuously without stopping with a timer. The writer chooses their favorite sentence from the List Poem and uses it as the starting sentence for stream writing anything from 5 mins – 30 mins. The writers put the pens down at the end.

The third part is to give the writers time to read what they have written to make sense of the content.

The fourth part is to feedback (reflection/evaluation) in the group to share insights as to what the stream writing has revealed and how it felt.

The overall message is to use stream writing as a clearing process to get to the nuggets of writing beneath. Stream writing is often used in the writing of novels, stories or poems. At other times it serves as a useful tool to start writing and overcome a writer's block or over thinking on what to write on the white blank page.

Steps:

1. The trainer explains all the steps of the creative writing exercise, before focusing on the first step. Please allow time for questions and clarification from the group before starting the exercise. It has to be clear so that the uninterrupted writing can take place. "The list poem is the first part of the Creative Writing activity."
2. The trainer hands out paper and pens and explains: "I will read out loud for example - 'Surprisingly I love ... Amazingly I believe ..., Remarkably I create ... Astonishingly I value ... etc.' and repeat it fairly quickly. Your part is to complete each sentence as quickly as possible and create a list poem. I will time you by reading out the first three words repeatedly. The less you think about what you write the better, to allow whatever wants to emerge. This exercise is for 10 min (to be extended as needed) and when I say STOP please finish the put the pen down."
3. The trainer explains: "Please choose your favourite/most daring line and use it to start your Stream Writing. Once I say START please begin writing without stopping. I will time you for 20 minutes (or longer as necessary) and when I say STOP please put the pen down. You do not have to finish the sentence."
4. The trainer explains: "Please take time to read your writing and see if there is anything that surprises you, generates your interest or could be useful for further writing."
5. The trainer asks: "Would you like to share some of your insights of this exercise of stream writing? What surprised you? what caught your interest? what might be useful for further writing, if at all? There is no pressure to share the content, but perhaps how it felt to do the activity and whether this could be something of a regular practice in future?" This usually starts an interesting discussion that should be given 20 - 30 minutes, depending on the group.

VARIANT

1. The timing for the activity for pair work and writing can be extended or shortened to accommodate people whose 2nd language is not of the country or of the group, or to accommodate particularly fast writers.
2. Stream writing can be further drilled down to excavate more writing material. Once the piece of stream writing has been done, the writers choose a few lines, a paragraph and use it to start the next piece of writing this time with intention to a particular theme.
3. The intentional writing pieces could then be discussed among the group which usually brings out amazing results.

REFLECTION

Akila Richards, UK.

For the stream writing activity, observe the group in case they get tired or are really getting into a groove. I have on occasion extended the timing without the writers noticing when they were intensely focused and in 'a groove'. I would then tell them at the end of the activity that I have extended the timing and they are often surprised how quickly it has passed and how much they have been able to write.

10. DIVERSITY CHART

Reference: EPTO; 'Manual for peer trainers, Diversity & Antidiscrimination'; Brussels, Belgium

Stage: 2 / 3

Goal: To make diversity visual:

- The participants understand how diverse the group is.
- The participants can see where possible blind spots in the group will be

Who: From 8 years upwards (in every field, for every function)

Group size: Minimum: 10 - maximum 30 to 40 participants

Time frame: 20 - 60 minutes (including the evaluation) depending on the size of the group, more time may also be needed for filling in the graphic for a bigger group.

Space: Enough space for a roll of wall paper of about 5 to 7 meters to be placed on a table so it can be filled in. Afterwards there should preferably be room to hang it on a wall.

Requirements: Roll of wall paper, markers in different colours (preferably one colour for each participant).

Steps:

1. The trainer prepares the roll of wall paper with an equal distance between each written question. The questions that the trainer uses will differ depending on the participants / target group. Always try to look for questions that will clearly show diversity in the group (especially where the group will not expect it). Make sure there are enough questions (between 15 and 25 questions). The first question should always be the age of participants, unless the entire group is of the same age.
2. The trainer asks the participants to individually score themselves by creating a line with a marker from one answer to the next answer until all questions have been answered. If a participant doesn't want to answer a question, then they are allowed to draw an intermittent line.
3. As soon as everybody has scored him or herself on the diversity meter (the roll of wall paper), the evaluation follows. The first question is what do the participants think about the result? Did they expect such diversity within the group? Do they think the diversity is good enough for the process they are engaged in?
4. At the evaluation the trainer will ask questions if there are any identified blind spots (answers nobody has given). Is this alarming? What could be the risk? How does a participant translate this to his or her personal situation (at work)? Are the participants aware enough of these blind spots?

EXAMPLE QUESTIONS

1. How old are you? (standard opening)
2. Are you born in the country you live in at the moment?
3. Do you live in a village or a city?
4. Do you have brothers or sisters?
5. Are you in a relationship?
6. Are you married?
7. Are you a native of this country or an immigrant?
8. Do you have kids?
9. Do you have a paid job?
10. What is your gender identity?
11. Have you lived abroad?
12. What's your sexual preference?
13. Do you practice sports?
14. Do you have a disability or suffering a chronicle disease?
15. What is your salery scale from €100,- to €4000,-)
16. Are you going out at the weekend?
17. Do you like music?
18. Are you religious?
19. Are you introspective or extrovert?
20. Are you regularly being discriminated against?

11. EMPOWERMENT BINGO

Reference: Unknown

Stage(s): 2 / 3 / 4

Goal: A tool that can be used for:

- getting to know each other better
- learning more about what participants think about a topic like empowerment.
- An accessible way to talk with each other about the meaning of empowerment.

Who: Anyone

Group size: Minimum: 5 – maximum 30 participants

Time frame: 30 minutes

Requirements: Bingo carousel, bingo balls and a quiet room.

Preparation: Questions on the topic of empowerment.
Chocolates or cookies. Number for each chocolate or cookie.

Steps:

1. Stock the balls with numbers into the bingo carousel. Make sure that for each participant there is one bingo ball.
2. Give each participant a chocolate (or something similar); the chocolates are numbered.
3. Formulate as many questions as there are participants; the questions should be on the topic of empowerment.
4. Use the 'bingo carousel' to select a number and ask the participants who have this number a question about empowerment. After answering the question, the participant can eat his/her chocolate. There are no right or wrong answers.
5. If you have enough time, you can have a short discussion in reaction to the answer.

QUESTIONS

1. How do you create your own safety?
2. How do you deal with hierarchy, power?
3. How do you feel about getting a compliment and what does it do to you?
4. What kind of socialisation message did you get from home?
5. Who was your biggest role model?
6. How do you show what you are doing, and to whom (colleagues, supervisor)? Visibility.
7. Do you take yourself seriously? How?
8. What do you do if you feel like you're not being heard?
9. When did you stand up for yourself?
10. If you want to know something, where do you get that from or from whom?
11. How do you cope with your own vulnerability?
12. What has helped you to develop your own vision?
13. What has helped you to develop your own independence?
14. What do you do to see situations / issues in a clearer perspective?
15. What gives you energy?
16. What costs and gives you energy? How do you create your own balance?
17. Do you dare to have your own opinion?
18. How do you deal with disappointments?
19. What is your goal?
20. Can you develop your talents in a meaningful way?
21. How do you relax?
22. How did you build your own assertiveness?
23. Are you assertive (enough)? Please give an example.
24. Do you dare confront your colleagues if they do not follow through on their appointments?
25. Do you think that you take matters in your own hands enough?
26. Do you think you clear enough time for yourself?
27. What are the biggest differences between men and women? Please state 3.
28. How do you make use of your talents?

RESULTS OF THE GROUP REFLECTION

Afterwards the group has a better knowledge about the views and opinions related to the meaning of empowerment, having had a discussion at some depth on this subject.

12. IDENTITY LAYERS

- Reference:* Adaption of an activity from ZARA; ZEBRA; Graz, Vienna
- Stage:* 2
- Goal:* To enhance the reflection on one's own identity, to understand that all of us in our personalities belong to different groups of people and that every person is extremely complex. Not to reduce people to one dimension: e.g. nationality, gender, sexual orientation, religion, etc.
- Who:* Trainers or participants in seminars on the topics of Diversity/Culture/Migration
- Group size:* Minimum 8 – maximum 15 participants
- Time frame:* 45 minutes
- Space:* A seminar room
- Requirements:* Worksheet for the participants, category list for the trainer
- Preparation:* Printing the worksheets
- Steps:*
1. The trainer briefly explains what this activity is about, dealing with one's belonging to a certain group of people.
 2. Participants receive a sheet with a circle drawn on it with 5 parts (cake slices). The participants should write five groups they feel connected to, one for each slice of cake. The notes only serve as a reflection and should be spontaneous and related to the current situation. They could already be different tomorrow.
 3. The trainer distributes the worksheet. The participants have got 10 minutes.
 4. After the 10 minutes are over, the participants are asked to underline the group, which currently means most to them.
 5. "Stand up": The trainer explains to the participants that single categories are going to be read out and if the category mentioned relates to one of their five groups, they should stand up.
 6. The trainer reads the categories from his/her list consecutively. For each category it is asked, whether this is the most important one for anybody. (i.e. the one he/she has underlined before). If this is the case, the person concerned remains standing for a little longer as the others who similarly stood up to that category are asked to sit down.
 7. Before the next category is read out, all participants have to be seated. The participants are asked to monitor who is standing at what time. During the execution of the activity the participants are asked to remain silent; and should not speak or explain why they stood up. The reading aloud of the categories and the "freezing in a standing position" of the participants should be conducted slowly.

VARIANT

1. The participants are asked to go together in pairs after filling in the worksheets.
2. In pairs they exchange their views on when it has been exceptionally positive/ exceptionally negative to be part of these groups.

Note for the trainer:

Categories which will be read out by the trainer to include:

- Religion
- Nationality
- Language
- Skin colour
- Gender
- Sexual orientation
- Age
- School/University (former connections in this respect)
- Profession
- Societal status (middle class...)
- Political views
- Family
- Friends
- Neighborhood/place of residence
- Hobby/ leisure time
- Sports
- Voluntary work
- Music and other arts
- Eating habits (e.g. vegetarian)

Complete the list with categories which the participants wrote down and which haven't been mentioned.

REFLECTION

Questions to be asked by the trainer at the end of the activity:

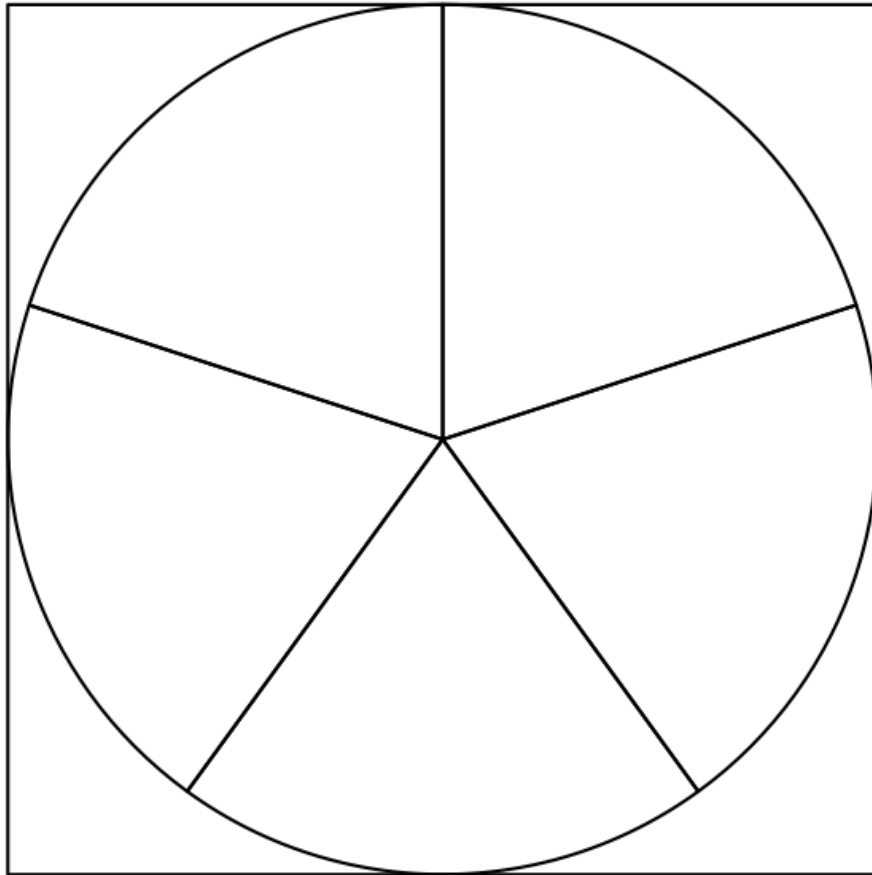
How did you feel when standing up alone or almost alone? What kind of feeling was it to be part of a bigger/ smaller group? Did you feel irritated /insecure at a certain point? Do you have any idea why you felt this way?

Did somebody get to know something new about himself or herself?

Was anything remarkably difficult concerning this exercise?

Worksheet

Please write in the cake slices the name of a group of people with which you currently identify yourself.



13. THE NATURE COLLAGE

Reference:	Developed by Helga Moser
Stage:	2
Goal:	To gain experience of how to creatively express oneself regarding personal well-being and empowerment.
Who:	Any; participants who are open for creative methods
Group size:	Minimum 5 - maximum 25 participants
Time frame:	45 - 70 minutes. The time frame depends a lot on the pace of the participants
Space:	A room where participants can work and display their collage / art work; if possible access to a green area outside of the training room, (garden, park, wood, etc...)

Steps:

1. Introduction/ explanation of the activity:

The topic of this session is "what makes me feel good".

Participants shall think about what is enriching them, what is good for them, what gives them strength, power, courage, etc. And then they express it in a creative way by using natural and symbolic materials to create a collage.

Participants can leave the room, go outside and look for material they would like to use (e.g. leaves, flowers, stones, or other materials they come across, that inspire them). They can also use material which is available in the training room, personal belongings, etc. as part of the collage.

Explain to the participants, what time they have to individually work on their collage. Also that at the end, the individual collages will be arranged together in a "living museum" to be visited by the other participants. If participants leave the room, you will need to agree on an acoustic signal to announce when the "living museum" will start.

Options for the display of the exhibits:

The participants can put their exhibit up in the training room, e.g. along the wall, on the floor or on tables. Or if they prefer, they can put their collage up outside as well. (10 minutes)

2. Individual work

Participants work individually on their art work/collage. Make sure you create a relaxed atmosphere, don't stress or hurry the participants. Some might get ideas quickly; others might need more time for this creative process.

Option: During the creative working session you might want to play music softly in the training room.

20 – 40 minutes; depending on the needs of the participants

3. Living museum

At the end of the exercise, the participants come together in the plenary.

They will then have the opportunity to "visit" the living museum and have a look at the exhibits of the other participants.

There are different options of how to do this:

- The group moves from one piece of art to the next and the artists explain about their collage.
- The participants go through the exhibition individually and let the collages sink in with out any explanations.

15 – 20 minutes; depending on the needs of the participants

REFLECTION
Helga Moser

Make sure that you create a relaxed atmosphere, don't stress or hurry the participants. Some might get ideas quickly; others might need more time for the creative process. So it is important to observe the group / the individual participants and respond according to their needs.

After the creative session, some of the participants said, that they were very surprised (in a positive way) to discover and explore their creative and artistic abilities.

14. NON VIOLENT COMMUNICATION ACTIVITY

<i>Reference:</i>	NVC is a communication process developed by Rosenberg, Marshall; Introduction to Non-violent communication (NVC)
<i>Stage:</i>	2
<i>Goal:</i>	Reflection on a situation, conflict, etc. that you were involved in so as to gain new insights, and ideally solutions, through the NVC 4 component process.
<i>Who:</i>	Any group of people brought together around common concerns and issues who want to support each other. A certain level of trust is necessary to share personal things.
<i>Group size:</i>	Minimum: 3 participants (for working in the small group) and maximum: no limit
<i>Time frame:</i>	2 ½ hours (for short introduction to NVC, individual time, small groups, and plenary)
<i>Space:</i>	One big room for the plenary, spaces for working in small groups

Steps:

1. Central to NVC is the four-part communication process, the **4 components of NVC** are:
 - **Observation:** free of judgments, labels, diagnoses, opinions, etc. (*What do I observe?*)
 - **Feelings:** emotions and physical sensations; free of thoughts (*How do I feel?*)
 - **Needs:** universal human needs; free of strategies (*which need(s) would I like to be fulfilled?*)
 - **Request:** clear, concrete and present requests; free of demands (*which request(s) do I have for myself and / or for others?*)

Around 20 minutes
2. **Individuals are to work** on a situation, an issue, a conflict that the participants have experienced. To reflect on the situation using the 4 components of NVC (see worksheet).

Around 10 minutes
3. **Group work**
In a group of three the participants take on three different roles:
 - Presenter of his/her situation
 - External Observer (identifying needs) and
 - Facilitator (steering the presenter through this emotionally charged situation).

The presenter shares her/his situation and deepens her/his understanding with the help of the other group members.

Each group member has 30 minutes to share and reflect on the situation, issue, conflict that they choose to present.

Method of the sharing:

5 pieces of paper with the headings “observation”, “feelings”, “needs”, “request” and “judgement” are spread out on the floor (note: additional to the 4 components, “judgment” is included; since during the sharing about a situation, judgment is often voiced).

When the presenter shares her/his story; if she/he is talking about an observation, she/he steps on the paper “observation”, if the presenter is voicing a need during her/his account, she/he steps on the paper “needs”. So movement is involved and it becomes apparent when the presenter talks about one particular component or another.

The task of the facilitator is to help to negotiate the presenter through the various stages of observations, feelings, needs, judgement and requests.

The role of the external observer is to help the presenter to clearly identify needs, or hidden needs, that the presenter had not even identified her/himself.

It is very important that the facilitator and the observer restrain from giving their own personal advice, but simply support the presenter in finding her/his own answers.

Once the presenter finished, roles are changed and another person shares her/his story.

90 minutes

4. Plenary session

Exchange about the experiences in the small groups (on the methods, their learning, open questions, etc.)

Sharing by participants what they personally learnt must be on a voluntary basis (not obligatory; since personal issues might have been discussed in the small groups).

Around 20 min

REFLECTION FROM A PARTICIPANT

(<https://candoempowerment.wordpress.com/category/blogger-of-the-day-el-espinar/>):

Personally I found it difficult to engage in identifying an issue to present as such issues are so emotional charged and it can be so difficult to revisit these issues if the support may not be there when you need it. Whilst the facilitator helped to negotiate the presenter through the various stages of observations, feelings, needs, judgement and requests the role of the external observer became so critical. It was interesting how being in a position to stand back from the issue allowed the external observer to so clearly identify many hidden needs that the presenter had not even identified themselves. On reflecting back to the presenter it allowed for a depth of understanding that possibly wasn't there before. This is also true when observing other complex situations in life and is a lesson that can have an impact way beyond the initial scope of the exercise.

observation(s)

what do I observe?

feeling(s)

how do I feel?

need(s)

which need(s) would I like to be fulfilled?

request(s)

which request(s) do I have for myself and/or for others?

15. PEER SUPPORT ACTIVITY

Reference: Unknown

Stage(s): 2 / 3 / 4

Goal: Uncovering participants hidden skills and talents. It can be used alongside an introductory exercise such as the name game: where people will sit in a circle and introduce themselves using the name game or other games / exercises.
Self-empowerment, confidence building and building mutuality

Who: Peer support can be used in team building, of people with similar experiences of life, e.g. mental health, Lesbian Gay Bisexual and Transgender groups as well as ethnic minority groups; Drug and alcohol misuse; Young people; Women and men.

Groupsize: Minimum 6 - maximum 16 participants

Time frame: 2 hours inclusive of plenary evaluation

Notes: A peer support facilitator needs to be:

- Self-aware/connected to their authentic self
- Open-minded. Accepting of oneself and others.
- Respectful
- Patient
- Flexible and adaptable
- Resourceful
- Empathic

Role for the lead facilitator

- Share parts of his/her story with the people he/she is supporting, especially the parts he/she feels will help each person move forward. This will allow others to start gaining confidence and take responsibility of their lives.
- Negotiate limits and comfort levels (boundaries) with people we are supporting in a way that is mutually respectful.
- Exercise good judgement in situations where the "best thing to do" is not always clear, consulting with your supervisor if we are in doubt about our work.
- Follow up with people and take responsibility when we make mistakes.
- Hold the hope for others as others once did for you.
- Each individual is assumed to have the best knowledge about her or himself.
- People who receive peer support guide the service.
- People are given the freedom and responsibility to communicate what works best for them.
- Each person is treated with respect and dignity, whether they receive or provide services.

Caution for facilitators

- If a person we're supporting is treating us like an expert, it is our duty to let them know that's not the case.
- It is our job to encourage them to search for themselves for what they know better than anyone else.
- We're not problem solvers for the people we support, but we can be partners in problem solving.

- We can recognise that many people do not realise how much power they have within themselves and we can encourage them to find that power.
- We do not advocate for people unless they are in a place where they cannot advocate for themselves; we help them learn how to self-advocate.

Notes for facilitator:

1. The facilitator must have shared experience with group.
2. The facilitator is not the expert, but every individual in the group is his/her own expert.
3. The facilitator to lead on reflection and debriefing after every session.

Steps:

1. Participants are encouraged to share their skills and talent as part of the activity.
2. The activity does not have to be serious, but must be guided by the person who is leading it.
3. Art or music can be used as part of the regular activity for the group, at the end people will talk about the feelings that comes from doing the art or music.
4. It can be adapted with anything for example playing football together.

REFLECTION

Peer support is based on mutuality; this means we don't view ourselves as better than the people we assist, or as experts on what is best for them. Peer support is about partnering with people to assist them in discovering the expertise they already have inside of themselves.

QUOTE

"It is possible to mobilise our thoughts to change the way our brain works, to shape nerve cells with experience and events that are emotionally fulfilling and not emotionally threatening, and to take full advantage of newly discovered power of thought-induced brain functions" (Dr. Benson 2006).

How it works

- Engage in a conversation with people when they are experiencing intense or uncomfortable feelings, asking them to share what would help them feel safer and more comfortable.
- Challenge your assumptions/stay aware that there is more to a person than what we can see from the outside. Stay open to invitations to know more.
- Help the person move in the direction of what she or he wants, supporting self-determination.
- Walk beside people as they face challenges, explore new territory and chart their own recovery journey.

REFLECTION

by Odi Oquosa

I hope that this principle will help anyone with similar experiences to use these ideas / principles to facilitate a peer support group. Don't forget that the facilitator needs to be supervised and supported to enable the person do the work. I will also recommend that training must be provided to the peer supporter on group facilitation.

16. PEER TO PEER CONSULTANCY

Reference: Unknown

Stage(s): 2 / 3

Goal: To provide a structure, or framework, in which peers and colleagues can collectively find solutions to the common issues and problems that they are facing. It is based on the values and principles of taking an Asset Based approach to supporting people to become more empowered.

Who: Any group of colleagues, peers or activists, who want to collectively explore solutions to the common concerns and issues that they are facing. The purpose is to learn from each other's knowledge, skills and experiences, exploring ways in which they can be have differently to resolve an issue (as presented).

Group size: The optimum group size is around 6 with a maximum of 10.

Time frame: 1 hour

Preparation: Suitable room or location where participants can discuss confidentially without being disturbed; Appropriate number of chairs; Flip chart and marker pens; Copies of handout on 'Structure of Process'.

Steps:

1. Get people to sit on chairs in a circle. One member of the group volunteers to be the facilitator/time keeper for the entire activity. Introductions: Groups introduces themselves in an appropriate way.
2. Facilitator goes through 'Structure' handout including all timings. The facilitator helps identify the member of the group who agrees to be the 'Client' as this is the person who will present their issue to the group for resolution.
3. The 'client' is given 5 minutes to outline what the issue is that they are facing. The Facilitator then summarises with the group what they have heard, without giving any interpretation or evaluation.
4. The other group members ('Peer Consultants') in the group are given 15 minutes to ask questions that help to deepen their understanding of what the issue is. This is also an opportunity to prompt the 'Client' to deepen their understanding and begin to see potential solutions themselves.
5. The 'Client' is then asked to turn their chair around so that their back is now facing the group (how ever they should still be able to hear everything that the group is saying). The 'Peer Consultants' are then given 20 minutes in which they can discuss amongst themselves the issue that has been presented to them. This is an opportunity for them to further develop their explanation of what is going on and explore ways in which the client may behave differently and begin to resolve the issue as presented.
6. The 'Client' is asked to re-join the circle and given 10 minutes to summarise how they are now thinking/feeling about the issue they presented and how the discussion has influenced their position. The 'Client' is also encouraged to say something about how they might behave differently now as a way of resolving this issue.
7. The facilitator takes up to 10 minutes to help review the process with the active involvement of all participants. It is important that the facilitator at this stage avoids going back into the content of the 'Peer Consultation'.

PEER TO PEER CONSULTANCY

Time (60 mins)	Activity
5	The Client sets out the problem without interruption. When they have finished the facilitator summarises without evaluation.
15	The Consultants ask questions that deepen the description of what is going on and prompts the Client to deepen their understanding and see possible solutions.
20	The Client turns their chair around so their back is now to the group and just listens (making notes on thoughts feelings on how consultants respond). The Consultants develop their explanation of what is going on and ideas about behaving differently.
10	The Client re-joins, facing the group, and is asked to summarise how they are thinking and feeling now about their issue. The facilitator encourages / prompts the client to say something about how they might now behave differently or resolve the issue.
10	The group shifts into review mode led by the facilitator. It is important at this stage not to go back into the content of the consultation.

17. POWER IS NOT JUST A WORD

<i>Reference:</i>	Developed by TikHo Ong (2012); RADAR
<i>Stage(s):</i>	2 / 3 / 4
<i>Goal:</i>	To discuss different meanings about the concept of power. To analyse what different power relations can exist.
<i>Who:</i>	Adults
<i>Group size:</i>	Minimum 10 – maximum 30 participants
<i>Time frame:</i>	45 minutes
<i>Requirements:</i>	Short descriptions of power Cut the worksheet up into definitions and words

Steps:

1. Explain to the group that power is a complex concept and that it can come in different forms and can be seen in different ways.
2. Form small groups and give each group the different words and short definitions.
3. The groups have to find out what words belongs to what definitions.
4. After they have done this, they can enter into a discussion once they have agreed with the definitions.
5. They also discuss with each other what examples they know for these different forms of power.

Power to	This type of power is concerned with people's ability to achieve their goals. From a professional view this can mean that you will be helping people to recognise and tackle obstacles to develop their potential. This type of power can also be called 'outcome power' which means that someone has the power to bring about something; for instance finishing an education or building a house.
Power over	This type of power is dealing with unequal power relations that exist between people and social groups in society. This type of power is associated with domination and oppression. Having such power means that you are capable of forcing someone to do things he or she does not want to do. It says something about the relationships between people. It is important to understand how to differentiate between the individual and structural level. It is possible that at a structural level one social group (for example men) is dominating another group (women) but that on an individual level the power balance is different (e.g. a female boss and a male subordinate).
Power with	This is the basis of partnerships and taking a collective approach. By working together and encouraging each other to work together more can be achieved than by working in isolation or at odds with one another.
Power within	This type of power is closely associated with the notion of resources and that includes personal or inner resources. Power within therefore refers to the strength and resilience we can draw upon and help others to draw upon. It is therefore closely associated with notions of spirituality (finding meaning, direction and connection in our lives) and authenticity (avoiding self-deception).

18. SHAPE OF ONE'S WORLD

Introduction to Ubuntu: My World, My reality, as a Human Being

Reference: Umtapo Ubuntu Manual, Hope, A & Timmel, S. (1996). Training for Transformation: A Handbook for Community Workers. Books 1 - 4. Zimbabwe: Mambo Press

Stage(s): 2 / 3 / 4

Goal: To engage in self-introspection, examining the forces that impact on one's life and focusing on the positive forces that make the way forward possible. Peace within the self: stereotyping, prejudice and discrimination: their effect on eroding the self-confidence of the victim. Self-introspection in order to avoid stereotyping, prejudice and discrimination. Internalising peace: Relations between personal peace and peaceful actions and initiatives.

Who: All groups

Group size: Minimum 15 – maximum 25 participants

Time frame: 5 hours including a plenary evaluation.

Space: Large room set in a circle for participants to move freely.

Requierments: Flipchart, pens, crayons, scissors, old magazines / newspaper.

Handouts: Myself - The Mask - Do Not Undermine Your Worth

Preparation: Request that participants come with old newspapers and magazines
Set up room in a circle - Lay out materials

Steps:

1. The Shape of Our Reality
The facilitator gives the following instructions for the individual exercise.

On a piece of paper try and answer the following questions:

- Who am I? Self-description
 - Use a word or symbol to describe yourself?
 - What am I passionate about? What do I value most?
 - What am I good at? What contribution do I make in my family and community?
 - How do I know this?
 - What are the different traits/facets that make up who you are?
 - What makes you angry?
 - How does that impact on you and those around you?
 - Where do you see yourself in the future?
 - What do you need to do to achieve your goals?
2. Draw a circle in the middle of a flipchart page leaving enough space on either side for further illustrations. In the middle of the circle draw your symbol and complete the picture by either illustrating with the use of pictures or drawings to depict your story and your reality relating to the question.
 3. Consider forces outside of yourself that have impacted on your life and draw arrows from the outside of the circle into the circle and label them.

4. Consider forces leaving yourself (how you impact on others) or forces you would wish to discard and draw arrows that leave the circle to the outside and label them.
5. Label the arrows that have been drawn with a positive (+) or negative (-). Spend some time in self-reflection looking at your world and consider the concept of Ubuntu (I am because you are, our shared humanity) and your connection with it. What would you change, enhance, cultivate, learn more about? - 2 hours
6. Put up your flipchart on the wall and share your picture with the rest of the group (this is a voluntary step: no one is forced to share his/her reality). In consolidating the session, it is pointed out that the main purpose of this exercise is for young people to know who they are, what their needs are and what are the forces that impact on them in their daily lives. It is also noted that as a leader one must be sensitive about other people's feelings and understand that people come with different experiences and backgrounds. - 2 hours

Peace within the family, community, work and the world: causes of peacelessness within the family; domestic violence and its causes; steps in restoring peace within the family: the central place of personal peace leads to a peaceful world

7. Brief plenary input on why one needs to start with oneself before trying to impact upon others. Those who work for peace and the promotion of Ubuntu need to work from a sense of integrity within oneself. "Look within yourself first and transform yourself in order to change others... You cannot promote peace and Ubuntu if you are peaceless or have no Ubuntu within yourself."

"You cannot take a person on a journey you haven't travelled yourself."

As you do not have a map for the journey.

Reference is made to Synergistic People. People who can make things happen through optimism and positivity. Synergy is explained by the mathematically improbable but psychologically possible equation: $2 + 2 = 5$ i.e. the result is bigger than the sum of the individual parts. - 10 minutes

8. Use the poem entitled 'If I had only Changed Myself First', get participants to take turns reading a paragraph out loud and then analyse what it means together in the group.
9. Use 'The Mask', then have a discussion on both readings, as well as the session on self-reflection. 'Do not undermine your worth' should be read with participants and after that a brief conclusion made. - 30 minutes

In Westminster Abbey, the following words are found inscribed on the tomb of an 11th century Anglican Bishop

MYSELF

*"When I was young and free and my imagination
had no limits,
I dreamed of changing the world.
As I grew older and wiser,
I discovered the world would not change,
so I shortened my sights somewhat
and decided to change only my country.
But it too seemed immovable.
As I grew into my twilight years, in one last
desperate attempt,*

*I settled for changing only my family, those closest to me,
but alas, they would have none of it
And now, as I lie on my deathbed, I suddenly realize:*

If I had only changed myself first,

*Then, by example, I might have changed my family.
From their inspiration and encouragement,
I would then have been able to better my country and who knows,
I may have even changed the world."*

THE MASK

Don't be fooled by me
 Don't be fooled by the face I wear.
 For I wear a mask — I wear a thousand masks,
 masks that I am afraid to take off —
 And some of them are me.
 Pretending is an art that is second nature with me —
 But don't be fooled, for heaven's sake don't be fooled:
 I give you the impression that I am secure, that all is merry
 And unruffled with me, within as well as without,
 that confidence is my name and coolness is my game,
 that the water's calm and I am in command and that I need no one.
 But don't be fooled — please!

My surface may seem "smooth", but my surface is my mask,
 my ever-changing and ever concealing mask.

Beneath lies no smugness, no complacency.
 Beneath lies the real, main confusion, in fear, in alone-ness.
 But I hide this, I don't want anyone to know it.
 I panic at the thought of my weakness and fear of being exposed.
 That's why I frantically create a mask to hide behind,
 a nonchalant, sophisticated facade to help me pretend.
 To shield me from the glance that knows.
 Such a game has been my salvation
 My only salvation — And I know it.

That is, the game is rewarded by acceptance, it is followed by love.
 It is the only thing that can liberate me from myself, from my own self-built prison
 walls, from the barriers that I am painstakingly erecting all the time.

It's the only thing that can help me,
 To convince me that I am really worth something.
 But I don't tell you this ... I don't dare.
 I'm afraid to.
 I am afraid that you will think less of me,
 that you will laugh at me and your laugh would kill me.
 I'm afraid that deep down I am nothing, that I'm just no good.
 So I play my game, my desperate pretending game
 with a facade of assurance without —
 and a trembling child within.

And so begins the parade of masks,
 the glittering but empty parade of masks

REFLECTION ON THE POEM THE MASK

Why do people wear masks? Is it useful? Can it be harmful and why?

Avoidance Mask. *You know but want to avoid all the pain and protect your authentic self as well.*

Functional Mask *is one everyone needs. That's the one you wear at work when you need to look like you're in charge even though you're not.*

People Pleaser Mask. *This mask means one wants to avoid conflict, by being socially acceptable, you don't want to rock the boat.*

Mask of Anger. *Often to keep people away from hurting the person.*

Happy Mask. *A way of protecting the self and always showing that nothing gets you down.*

Dropping the Mask and Reclaiming Your Identity is really the most important part of this activity. The facilitator should peruse strategies that can help participants find ways to be comfortable with their authentic self.

A Creed To Live by Nancye Sims**DO NOT UNDERMINE YOUR WORTH**

Do not undermine your worth by
Comparing yourself with others.
It is because we are different
That each of us is special.

Do not set your goals by what
Other people deem important.
Only you know what is best for you.

Do not take for granted the things closest to your heart.
Cling to them as you would your life,
For without them, life is meaningless.

Do not let your life slip through your fingers
By living in the past nor in the future.
By living your life one day at a time,
You live all the days of your life.

Do not give up when you still have something to give.
Nothing is really over
Until the moment you stop trying.
It is a fragile thread that binds us to each other.

Do not be afraid to encounter risks.
It is by taking chances that we learn how to be brave.

Do not shut love out of your life by saying it is impossible to find.
The quickest way to receive love is to give love;
The fastest way to lose love is to hold it too tightly;
The best way to keep love is to give it wings.

Do not dismiss your dreams.
To be without dreams is to be without hope;
To be without hope is to be without purpose.

Do not run through life so fast that you forget
Not only where you have been,
But also where you are going.
Life is not a race,
But a journey to be savored
Each step of the way.

19. VISUALISATION AND IMAGINATION ACTIVITIES

Through relaxation and imagination procedures, people can learn how to have active control over specific body processes. The activity causes a reduction in the general excitement levels and a decrease of body tension. This leads to a lessening of stress and pain. People will feel better, sleep better and can better concentrate.

Through regular exercises the body's cognitive functions will get better, bodily disorder will improve or be prevented. Pain will be relieved. In general, these exercises will help you to relax, to find quiet and safety. People learn to consciously let positive, good feelings emerge.

The following exercises are used in trauma therapy. Trauma therapy is divided into three steps:

1. Stabilisation,
2. Trauma confrontation and
3. Integration of the trauma experience into the daily life.

The activities below are used in the first step stabilisation. They can be implemented without a therapist. When you ask yourself how the work with internal images functions, then simply imagine you were biting a lemon. Watch the reaction this imagination would trigger in your body. Perhaps you would distort your face and tightly close your eyes, perhaps you have the feeling that you really have a sour taste in your mouth and your mouth pulls itself together, perhaps you shake a bit.

Your body reacts to this imagination as if you really had bitten into a lemon.

THE INNER SAFE SPACE

<i>Reference:</i>	Lutz Ulrich Besserer, Supervisor for Traumatherapy; translated by Hanno Langenfelder
<i>Stage:</i>	2
<i>Who:</i>	Those who are able to understand the text
<i>Groupsize:</i>	1 - 30 participants
<i>Time frame:</i>	20 min
<i>Space:</i>	Quite space without disturbance
<i>Note:</i>	The exercise is for trainers/ counsellors who work with people who have to live with difficult or traumatising stories and pictures. Generally, such trainers and counsellors seek to support these people in an empathetic and engaged way.

Direction:

The trainer invites the group to take a comfortable position. The trainer starts talking to the participants:

I want to invite you now to the activity of the inner safe place. Please look in your imagination for a safe place, a place in your imagination at close quarters or far away somewhere in this world, a place where you can feel absolutely safe and at ease. Please let thoughts, imaginations, or pictures come of such a place, where you feel safe and secure. Please realise that you are able to create this place in your imagina-

tion and please give this place a boundary of your choice. These boundaries make sure that only you can enter this place or that you can decide which creature is allowed to be at this place, as it is your place. Thus it is a special place, which only you can enter or leave any time and with the friendliest, most helpful beings (generally not human beings), if you call or ask them.

Please take your time and have a rummage for such a place. Perhaps you see pictures, perhaps you feel something, perhaps you think about such a place... With your imagination you are able to create your choice of such a place like a landscaper, architect, builder...

Please allow to emerge whatever emerges and accept it.

If in your search for an inner safe place uncomfortable pictures or thoughts do emerge, which may happen from time to time, do not take any notice of them if possible and keep on creating. Be sure, there is this safe place for you, and you only need to search patiently for a while and concentrate on it. Please take into account that for the search and the creation of this inner safe place all kinds of possible devices are on hand (vehicles, tools, materials, even magical tools like a magic wand?)

Please give me a sign if you have the feeling you have found this inner safe place now. Please examine if you really feel truly safe and sound.

Please ensure that you are ensconced in this really convenient and safe. It is important that you feel entirely at ease, safe and sound. Please create your inner safe place in any way that is possible.

If you have reached your inner safe place and created it to your entire well-being and safety, please feel carefully how it is for your body to be at that safe place:

- What do you see?
- What do you hear?
- What do you smell?
- What do you feel?
- How does your skin feel?
- How are your muscles?
- How is your breathing?
- How is your belly?

Please observe this very carefully to be able to feel how good it feels to be in that safe place.

Please think about a little sign which could help you to find your safe place at any time. This could be a small visible or invisible movement of muscles. Or it could be a gesture, which I can observe or only you alone know of. If you do this gesture you can go to your inner safe place in the future at any time, if you want. Please do this gesture now so that your body remembers quickly how good you feel in your safe place. (1 min). Please feel it again... and then come back with your perception to this room.

Note: For some people it is not easy to visualise a safe place. For some of those it is easier to get in a visualisation process in a face to face conversation. In this case the exercises can be used as a guide.

PARTICIPANT'S PARK

Reference: Lutz Ulrich Besserer, Supervisor for Trauma therapy; translated by Hanno Langenfelder

Stage: 2

Who: Those who are able to understand the text.

Group size: 1 – 30 participants

Time frame: 20 min

Space: Quite space without disturbance

Note: The exercise is for trainers/ counsellors who work with people who have to live with difficult or traumatising stories and pictures. Generally, these trainers and counsellors seek to support these people in an empathetic and engaged way.

Direction:

Please get into a comfortable position. Feel the good contact you have with the ground, how safe and sound you are carried, where you sit or lie. If you want, you can inhale and exhale deeply a few times and if you want you can close your eyes. You also could leave your eyes open, then I recommend that you focus on a point on the ground, ceiling or wall to be able to concentrate better.

If you want you can, for a moment, let your thoughts pass by, like the wind over a corn field or the straight surface over a lake. They are your thoughts, they do not get lost, and you can deal with them later. You can concentrate again on your breath, which inflows and exflows constantly, just by itself, without you having to do something about it. Maybe you get more and more in contact with your inner creative sources, the more you direct your attention inward. If you want, you can let one part of your body be tense / tight. That will remind you that you are awake and you have control of everything.

Now I want to invite you to visualise in your fantasy an area about the size of a park. It could be a landscape which you know or you can just invent a new park. You can build this park however you like in a way you can feel at ease with it. Take a moment to form such an area and to discover it. Maybe you already have some first thoughts about it. Please concentrate now on its arrangement such as the boundaries of this park. How should this be? How can you clearly delimit this park? maybe in a decorative way, but clearly. Should there be a hedge, a wall or a decorative fence? How should this park be limited to the outside?

Of course this park should have an entrance, where one can enter the park and maybe on the other side of the area, the park has an exit. Everyone, who enters the park, must be able to exit it. Take time to design your park, with all its limitations, the entrance, the exit etc.

It you have a clear imagination of the size of the park, of the entrance, exit and its limitations, then take your time and design the interior of the park in a way that people will feel invited to go into it, to stay and to feel comfortable in your park. How do you want to design the interior park? Besides the plants and nature you may want, it could be that you also create resting places and places where people can refresh themselves or get something to eat and drink? Please design your park in a way that people can stay inside for a long time and in a way they can feel good.

Now if you look with your imagination at the park, how you formed and designed it, then please think if your best friend would feel at ease there or if you would like to change, adjust or complete something.

Give me a sign with your hand when you have the impression that your park is set up at its best. Please be clear that you can always change or complete something later, if you want. Please give the park a name; you can call it my participant park, whatever comes to your mind. You should be able to recall your park as an image before we do the next step.

I now ask you to think about one or two persons/ clients/ participants of your daily life, who are especially challenging for you. They may weigh you down; stress you out, pose difficulties, perhaps this is because they have to live with great sufferings or because they appear towards you in a nasty or unpleasant way. If one or two of these people come into your mind please imagine that you welcome them now and address them with their names. Please tell them that you have prepared something nice for them, that you will accompany them to a park which you would like to show them and in which they can feel comfortable.

If you want, imagine that you really accompany them to the entrance you designed. Can you recall this entrance? Is there a kind of gate which you can see from the outside? And is there an exit, maybe a door on the other side of the park, which can be easily opened from the inside?

You should now tell this person that you want to say good bye to them at the entrance to the park, that you will open the door, they should go inside the park, where they will find everything they need to feel at ease. All they will need to do is go to the other side of the park, where they will find the exit door, when they want to leave, for example if they want to go home. However this door is so far away from your home / office / training place that they will only find the way back to you at the time of your next scheduled meeting / training / therapy hour, when you will welcome them in a friendly way.

If, in your imagination, the participants or even you are surprised about that instruction, then please explain to them that that is necessary and you will be available for them at next scheduled meeting with fresh energy and meanwhile you need distance and time to recover and get new energy.

Presumably they will respect this and be happy that you treat yourself carefully so as to be able to be available and awake for your next meeting with them. Did you already open the entrance door or whatever you put there? Than say good bye to this person and leave them in this nice park, in which they can feel at ease, safe and secure and where they can leave at the other side any time they want. The entrance door at which you stand cannot be opened from the inside. Once you have said good bye you can lock the door from the outside with the certainty that this person will be feeling comfortable inside, that they are not locked in, but that the way back to you will take as long a time as to your next meeting.

If you want, you can look at yourself, how you go away slowly from the park, how you look back at it with a little distance and now come back with your awareness to our group, to the here and now.

Before you open your eyes again, please reach and stretch a bit, inhale and exhale deeply a few times and only then open your eyes and arrive back fully into the here and now.

20. FLYING GEESE - WORKING TOGETHER

- Reference:** It was developed in the 1930's, but gained wider popularity in the 1960s after its author, Kaname Akamatsu, published his ideas in the Journal of Developing Economies.
- Stage:** 3
- Goal:** This exercise can be a useful story to share with a team towards the beginning or the end of a training or development workshop depending on your aim. It can prompt a discussion about how groups find ways to work together and support each other. It can highlight the benefits of working together, if this is a tricky issue for the group, or it can be an opportunity for the group to celebrate the opportunities of working together.
- Who:** Any group or team working together
- Groupsize:** Minimum 8 – maximum 20 participants
- Time frame:** Minimum 30 minutes up to 1 ½ hours as appropriate
- Space:** Any safe space where the group feel comfortable to discuss these issues
- Steps:**
1. The facilitator asks: *"Have you ever witnessed geese migrating south or north?"* (depending on your location in the world)
There is potential using this as a sharing for people to find out more about each other. Where were they? When was it? How did it feel to witness the geese migrating in a V formation?
 2. Facilitator asks: *"Have you wondered why geese fly in a V formation?"*
This is an opportunity for participants to exchange theories before the facilitator shares information about what is understood about why geese fly in a V formation.
 - By flying in a v formation the whole flock increases flight efficiency by 71%, compared to one goose flying alone.
 - When the goose in front flaps its wings it creates an updraft which helps the bird behind.
 - When the geese are flying in V formation they quack (honk!) to encourage the one in the lead.
 - If a goose gets separated from the formation it feels the resistance of the air and goes back to join the formation.
 - When the lead goose gets tired of flying at the front it will go to the back of the formation and another goose will take the lead.
 - When a goose gets sick, injured or tired and needs to leave the V formation 2 other geese will leave the formation with it and stay with the goose until either it can fly again or until it dies
 - They then return to those in their V formation or make another V formation
 - Through working together, we can get to our destination quicker and more easily.
 - By staying in tune with those who are going in the same direction, the effort will be less.

3. Facilitator asks: *“What are your reflections / lessons for people coming together?”*
This is an opportunity for the facilitator to prompt discussion about any lessons we can learn from migrating geese about people working together? The facilitator could prompt with such questions as:

- how are tasks shared and how do you take turns to do the hard jobs?
- how do you gather together the skills, experience, knowledge and resources in your team or group?
- how do you support a team / group members to get motivated and find the willingness and strength to resolve complex issues?
- how do you stay together in times of great challenges?
- is it the case that sometimes people need to be supported to leave?

Further discussion about what this means for the group of participants who are working together?

- Is someone taking on too much?
- Is someone not taking on enough?
- Who has the knowledge, skills, and resources? How could they be shared?
- How can group members keep going in the face of adversity?
- Does someone need to be supported to leave?

21. CROSS THE LINE

Reference: Marsha Fralick (2014); College & Career success; 'Culture Walk'; adapted by Rob Stoop; RADAR.

Stage: 2 / 3

Goal: Learn to understand the differences and similarities between groups of people. Experience that people can have very difficult issues and problems. Learn how you can support others with their problems in an empowering way.

Who: Age 12 and up

Groupsize: Minimum 15 - maximum 100 participants

Time frame: 1 ½ hours including the reflection.

Requirements: An empty room with a line in the middle; the group - maximum of 100 people - stands at one side of the room against the wall.

Hand out: List of questions

Steps:

1. Introduction: The facilitator asks the group to look around: *"Look at everyone. Consider the relationship you have with them and what you know of each other. We think we know each other. But is that true?"*
2. Start activity with a short exercise entitled 'who are you?'
Form groups of five. Everybody is asked to close their eyes and think of everything that they can think of. Then every participant has to answer the question: *"If you would really know me then you would know that..."* It is important that everybody listens when somebody answers this question. Only those whose turn it is can talk. The other participants should only listen.
3. Now continue with the activity 'Cross the line'.
 - The group forms a line at one side of the room. The trainer reads a list of short questions. Every time a question is read, the participants can choose to step over the line if he or she agrees with the statement. During the exercise nobody speaks.
 - In this exercise a feeling of safety is very important. When someone wants to show solidarity he or she can make the sign for 'I love you' (in sign language).
 - After each question, the participants are asked to go back to their starting position.
 - The trainer asks all the questions in this manner.
 - Debriefing happens in small groups: After the exercise the participants go back to their own group and give each other a hug. Then they discuss what happened during the exercise. And they have to answer the question: *"What surprised me most was..."*

Questions

- **Have you ever been judged on your appearance?**
Who determines what beauty is?
- **Have you ever had problems with alcohol or drugs?**
Outsiders often don't really understand how far-reaching this is.
- **Did you ever have to hide from violence or shootings in or around your home?**
It's just not safe in the area where you should be able to feel safest.
- **Have you ever been witness to extreme violence?**
It's more than just a scare when you discover that you don't know whether your own life is safe.
- **Have you ever felt scared or alone at school or at work?**
Put your arm around the one next to you – in both groups. You see, this is the feeling you should be able to have every day at school or work.
- **Are you too thin or short according to your environment?**
These remarks can become painful at certain times.
- **Are you too fat or tall according to your environment?**
Maybe these jokes are not that funny?
Where did we learn to treat people that way?
- **Have you ever felt abandoned or rejected because people had no time for you?**
Who do you think of? What had you hoped for? and in hindsight was that hope realistic?
with this person or these people.
- **Do you personally know anybody that got hurt or is killed by drunk driving?**
So it's true then: drunk driving does damage more than you may think.
- **Do you have a family member or friend that has died?**
Do you still remember their smile? Don't forget the beautiful things they gave you.
- **Has one of your parents died?**
Put your arm around someone. It's hard to understand this when you haven't experienced it.
- **Women in the room: have you ever been discredited, whistled at, abused or treated differently by a man?**
Do men support you?
- **Have you ever been bullied by someone?**
- **Has anyone been cross because of something you said or did?**
- **Have you ever been told by an adult that you were stupid and not good enough?**
That was a lie!

CROSS THE LINE EXTRA LEVEL OF ANALYSIS

You can add different questions based on the knowledge you have of your participants. In addition to the questions that the facilitators ask the participants, it is possible to add an extra level of analysis by combining the questions with problems of society. By asking for example about the influence of the media on your self-image you can take the participants to another level of analysis. What takes away people's opportunity to be included?

22. WHO IS YOUR HERO

Reference: Developed by Shirley Cicilson; Rotterdam, the Netherlands

Stage: 2

Goal: The exercise is about 'daring to be brave'. The focus of the exercise is that not everyone needs to be a hero by doing large and striking exploits, but also by doing small things. This exercise contributes to supporting the personal development and self-empowerment of people.

Who: Anyone from age 15 and up

Group size: Maximum 20 participants

Time frame: 3 hours

Space: Enough tables to sit on and write.

Material: Pen and paper; List of competences (handout)

Steps:

1. Our heroes often say something about who we are or who we want to be. The facilitator asks participants:
 - Who is your hero?
 - In your opinion why is this person a hero? and
 - who is the anti-hero in you and how does this hinder you?The participants will think about these question for a short time (2 minutes) and write their first thoughts down quickly and spontaneously.
2. The facilitator gives participants a list of characteristics and asks them to pick at least three from the list that they themselves have as well as three that their hero has:
 - which are the characteristics of this person that ensure they are a hero to you?
 - which characteristics of your hero would you like to have?
 - which characteristics of your hero do you have?
 - what are you going to do to develop these other characteristics?
3. Reflection: Facilitator to lead a group discussion. Encouraging people to follow their heart! How can participants use these characteristics for their own happiness? This exercise allows participants to:
 - Connect to the hero inside
 - Look at values as well as fun
 - Work from the heart
 - Work from one's own (male/female) power
 - find what makes you happy

LIST OF COMPETENCES

Communicative Competences:	Influential Competences:	Management:
Listening	Flexible	Motivating
Oral presentation	Guiding groups	Planning and Organisational development
Communicative skills	Guiding individuals	Taking Initiative
Persuasive power	Managing Organisation	Self-consciousness
Writing	Task management	Ability to change
Customisable	Cooperative Leadership	Delegate
Cooperation	Personal development	Time management
Social Abilities	Performance	Prioritizing
Motivating	Cooperation	Process controlling
Networking	Interpersonal Sensibility	Leadership abilities
Problem solving competences:	Motivational competences:	Personal competences:
Problem analysing	Ambitious	Take a risk
Creativity	Energetic	Devoted
Ability to change	Taking initiative	Discipline
Awareness of surroundings	Customisable	Ambitious
Judgemental	Service-orientated	Integrity
Organisation	Management identification	Collegial
Vision for future	Independence	Ability to learn
Engaged	Motivation to achieve	Energetic
Dealing with details	Motivating	Reflection
Stress resistance	Cooperating	Accelerate

23. TECHNOLOGY OF PARTICIPATION (TOP)

- Reference:** Institute of Cultural Affairs, ToP Methods.
- Stage:** 2
- Goal:** Consensus workshop with Technology of Participation (ToP) methodology. This exercise can be used to achieve group consensus (for instance relating to empowerment). The idea in this specific case was to answer together a question that was generated by the group: "How can we use empowerment in our private and professional life"?
- Group size:** Minimum 3 – maximum 20 participants
- Time frame:** 1 hour
- Space:** A comfortable and spacious room where people can sit in a circle and move into small groups when necessary.
- Material:** A sticky wall or a surface where it is possible to move pieces of paper around. Paper and colour markers
- Preparation:** Check that you have all the necessary equipment: sticky wall, paper, colour markers. Know what the question is that the group needs to discuss. Prepare some cards with instructions like:
Write big - Use only 3 to 7 words - Have symbols to start clustering. For example:
! *
- Steps:**
1. **The context:** This sets the stage for what is to follow. The facilitator states and then clarifies the focus question. The facilitator needs to ensure that the group's attention is concentrated on the question. The facilitator outlines the process and the timeline for the workshop. They also need to explain the product (output) as well as the outcome.
 2. **Brainstorming the ideas:** The facilitator is responsible for encouraging participants to contribute their ideas and helps to gather all the relevant information and ideas, displaying it in an appropriate way in front of the group. Each group member thinks of ideas that will answer the question, then, in small groups they are asked to write the ideas on sheets of paper to share with the whole group.
 3. **Clustering the ideas:** The facilitator needs to develop clusters of ideas (with the help of, and in agreement with, all of the participants) by putting all the similar ideas and items of data together into related clusters.
 4. **Naming:** The facilitator agrees with the participants to give each cluster of ideas a name. Larger clusters as well as sub-clusters are identified and given names. The result is a comprehensive picture of the ordered relationship of all the ideas generated in the workshop.
 5. **Resolving:** The facilitator needs to ensure the group are committed to the decisions that they have made and that they agree to put these ideas into action. The facilitator reads out loud the named clusters and then holds a discussion which reflects on the outcomes of the workshop. Finally, the group decides on the next steps, who will do what and how including documenting the workshop results.

24. ACTION LEARNING SETS

Reference: Novas Scarman; Can Do Networks

Stage(s): 3 / 4

Goal: Action learning starts from the premise that we are all skilled and knowledgeable individuals (with assets) and as adults we often learn most effectively by building on our past and current experiences about real issues or problems.

- Supporting each other as peers to share experiences and collectively find solutions to problems.
- This activity can also be adapted as a way of developing strong sustainable networks of organisations with an emphasis on sharing best practice and learning.

Who: Any group of people brought together around common concerns and issues who want to support each other's learning.

Group size: Minimum: 6 (12 is optimum) – maximum: 15 participants.

Time frame: 1st Introductory session: 2 hours
Subsequent sessions: 2 hours (Minimum) once a month for 6 months

Space: Suitable room or location which has sufficient space for the group to participate without being disturbed.

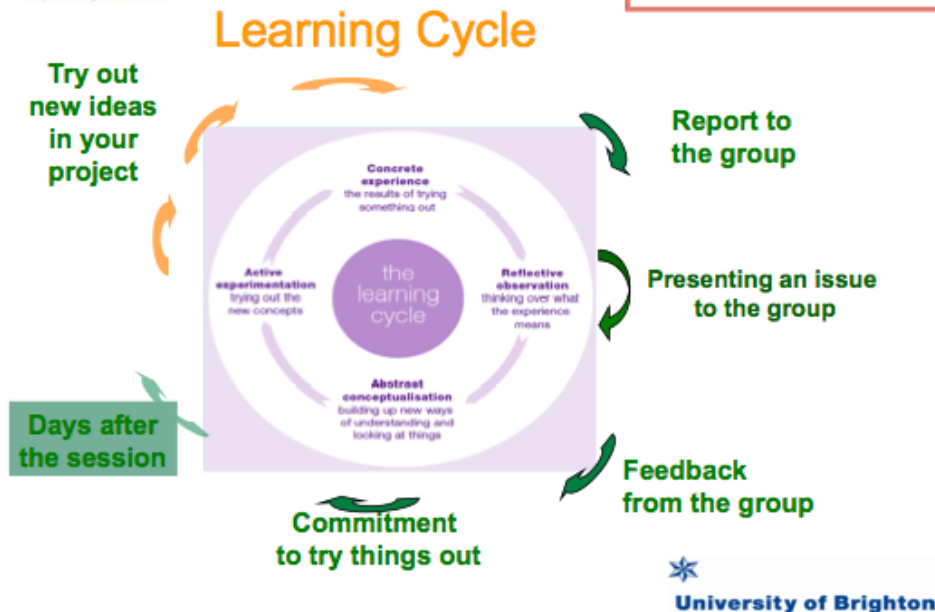
Preparation: Print copies of handout: with core values, learning cycle and develop ground rules. Flip Chart, marker pens, independent facilitator and scribe

Steps:

1. Get participants to sit around on chairs in a circle.
Introductions of participants, as well as the role of facilitator and scribe.
Introduce participants to the process and logistics as outlined in steps below.
2. Facilitator to identify a person who wants to present their problem for resolution.
The facilitator allows this person a maximum of 10 minutes to present their problem to the group.
The facilitator then gives 5 minutes for the other participants to clarify the problem with the presenter.
The scribe should capture the agreed problem at the top of the flip chart.
The facilitator then asks the presenter to sit and listen as other group members of the Action Learning Set reflect on their own experiences and offer ideas and solutions which are based on the collective knowledge of the set. (20 minutes)
The scribe should capture each of the solutions offered in bullet point format on the flip chart as the group discussions take place.
3. The facilitator then asks the presenter of the problem to decide which action points they feel are most useful to them and highlight at least 3 that they commit themselves to try out before the next meeting.

The flip chart paper, capturing all solutions, is then presented to that person to take away as their action plan for the month ahead.

4. The facilitator then repeats this process with another person presenting an issue / problem (a 2 - hour session will therefore allow three people to present their issues in this way).
5. The facilitator agrees the time and place that suits participants for next the meeting. This meeting should start with a review of progress made. Presenters will be asked to report back on what they experienced when they put their agreed action points into practice and hence the cycle continues.



Equality:

All people in an action learning set have an equal entitlement to the time and attention of the group regardless of rank or position. Action learning is a questioning approach which is democratic and non-hierarchical. In traditional education the teachers control the syllabus, methods of teaching / learning and assessment. In action learning it is driven by the members and responsive to past and current experiences.

Responsibility:

The link between responsibility, action and outcomes is exposed in the action learning process. In action learning, participants have more responsibility for their own learning, the steps they will take to reach intended outcomes and deciding what constitutes evidence of success.

Initiative:

Action learning provides participants with the opportunity to identify problems, reflect on experiences, identify opportunities / solutions and decide on what action to take. In that sense it helps people to develop initiative and take control of their own learning and its outcomes.

Ground Rules (RECIPE)

- **R**esponsibility for yourself
- **E**xperience led – real situations
- **C**onfidentiality
- **I** Language
- **P**rocess reviewed
- **E**qual opportunity to contribute

The Key Skills

- Active listening
- Appropriate questioning
- Constructive Challenging
- Active reflection
- Effective feedback
- Good facilitation

25. THE ART OF FACILITATION

Reference: People Can; Staff training

Stage(s): 3 / 4

Goal: To clarify the function and role of a facilitator and differentiate between an approach that focuses on managing the process compared to other roles that focus on managing the content of any activity. This exercise is really for trainers/ facilitators themselves in terms of refining their approach to supporting empowerment and empowering processes.

Who: Any group of trainers, facilitators, mentors, coaches, project co-ordinators and managers who are involved in supporting people in an empowering way. It is based on the values and principles of taking an Asset Based approach to supporting people.

Group size: Minimum 10 - maximum 30 participants.

Timeframe: 1 hour

Space: Suitable room or location which has sufficient space for the group to participate without being disturbed.

Preparation: Flip chart and marker pens;
Copy of handout on 'The Art of Facilitation'
Draw up a list of statements, this can be from the introductory section in this manual entitled 'some things a facilitator can do / shouldn't do (also refer to the book 'Facilitating with Ease'); the facilitator can also draw up their own sample question sheet from their own personal experiences and knowledge.
The presenter will need to be familiar with the principles as outlined in the hand-out 'The Art of Facilitation' as well as fully understanding the role of a facilitator.

Steps:

1. Facilitator opens up a group discussion with the question "What is your understanding of facilitation and what do you think the role of a facilitator is." Capture bullet points on flip chart. (15 minutes)
2. The facilitator should present to the group the key principles from the handout entitled 'The Art of Facilitation' (15 minutes)
This should include:
 - Definition of Facilitation and a general overview.
 - Concept of managing Content and Process and what is meant by this, using examples in the handout.
3. The Best and worst of facilitator practice (15 minutes)
The facilitator needs to get people to stand whilst they introduce this activity called 'The Best and Worst of Facilitator Practice'.
 - Explain that you will read out a number of statements (from prepared list) and that participants should arrange themselves across the room according to a score of 1-10.
 - If they REALLY agree with the statement and would give a score of 10 then they should go to the right hand corner of the room.
 - If they REALLY disagree with the statement and would give a score of 1 then they should go to the left hand corner of the room.

- All people scoring between 2 – 9 should line up in between the two extremes accordingly.
- The facilitator explains that they will ask participants why they are standing where they have positioned themselves in the room. There is no 'Right' or 'Wrong' answer as it depends on the circumstances and the facilitator needs to explain that this is indeed part of 'the Art of Facilitation'.
- Begin the exercise by reading out first statement.
- Facilitate a discussion by asking participants why they gave a particular score.
- Read out 2nd statement followed by discussion.
- Continue for as long as you have or until you feel purpose has been achieved.

4. Plenary (15 min)

- Get participants to come back together as a group.
- Facilitate a group discussion reflecting on the exercise and what they have learnt.
- Focusing on their roles, ask "how might you change the way you work"? Now that you have a better understanding of the role of a facilitator and what it means to manage the process as compared to managing the content of meetings, activities, etc.

DEFINITION OF FACILITATION

The act of making something easier:

Facilitators act as a trusted neutral outside voice, supporting others as they strive to achieve exceptional performance.

The role of a facilitator is in line with the principles of taking an Asset Based (or Strength based) Approach to supporting people, communities and institutions:

Facilitators:

- Recognise that the knowledge is out there (the wealth of knowledge, skills and resources that any group has)
- Facilitators are non-directive so do not create dependency on external expertise
- Facilitators bring out the very best in the group focusing on the fullness of individuals / groups / communities.
- Facilitators avoid doing things to people especially what they can do for themselves.

Use personal example of good and bad facilitation

DIFFERENTIATING BETWEEN PROCESS AND CONTENT

A facilitator's job is to manage the process and leave the content to the participants.

The main theory underpinning facilitation concerns the difference between process and content. This theory states that in any interaction between people, there are always two dimensions, the content and the process.

The content of any meeting is **what** is being discussed. It's the task at hand, the subjects being dealt with, and the problems being solved. The content is expressed in the agenda. The content is the verbal portion of the meeting. It is obvious and typically consumes the attention of the members.

The other element of any interaction is the process. The process is **how** things are run. It refers to the methods, the procedures, the format and the tools used. The process also includes the style of the interaction, the group dynamics and the climate that is established. The process is silent and harder to discern. It is the aspect of most meetings that's largely unseen and often ignored, since people are mainly focused on discussing the content.

*CONTENT***What**

The subjects for discussion
The task
The problems being solved
The decisions made
The agenda items
The goals

*PROCESS***How**

The methods & procedures
How relations are maintained
The tools being used
The rules or norms set
The group dynamics
The environment / climate

When a meeting leader offers their opinion with the intent of influencing the outcome of discussions, he or she is acting as the *content leader*.

When a meeting leader becomes neutral and non-directive in relation to the content, he or she becomes the *process leader or facilitator*.

26. FOUR QUADRANT METHOD

Reference: Anti-Defamation League A WORLD OF DIFFERENCE® Institute Diakonisches Werk der evangelischen Kirche in Württemberg e.V. (editor) (2014): Woher komme ich? Reflexive und methodische Anregungen für eine rassismuskritische Bildungsarbeit. 3 / 4

Stage(s):

Goal: To get an insight as to how people, in different situations, have the roles of perpetrator, victim, witness or helper within themselves.
To reflect and share, through group discussions, how through the insights gained from this activity, the personal perspectives of the participants might have changed and what they might have done differently.

Who: Age: from 15 years upwards

Group size: Minimum: 2 Maximum: unlimited

Time frame: 45 minutes (including the evaluation of the exercise)

Steps:

1. The trainer makes sure that every participant has a pen and a worksheet (see handout below)
2. The trainer hands out the worksheets and pens and asks the participants to fill in the 4 roles on the worksheet (perpetrator, victim, witness/bystander, helper/confronter) and from their personal experiences when they found themselves in these various roles.
3. Thereafter participants work as a smaller (sub) group. A subgroup can have a maximum of six participants where participants exchange their experiences as they have described in various situations and roles. The other participants can then ask questions as to how this person felt in these situations. NOTICE: This is not to judge each other but to ask informative questions!
4. The trainer closes the exercise off by a short report from each of the groups on how they perceived the activity

This exercise is often used in combination with the exercise of the Image Theatre in which every (sub) group will elaborate one situation so it can be played to the other participants. In case one would like to combine these two exercises it is advisable to let every (sub) group choose one (conflict) situation from all the ones they have exchanged in the group together, in which all the roles are clearly represented.

Worksheet

Think about prejudice and discrimination and give examples, from your own life, in which you were in the following situations. Could you describe the experience and in which way did you deal with it.

<p>Victim</p> <p>An experience, in which you were a victim of discrimination.</p>	<p>Perpetrator</p> <p>An experience, in which you discriminated against somebody.</p>
<p>Witness/ Bystander</p> <p>An experience, in which you were a witness of discrimination or an act of violence and you didn't intervene.</p>	<p>Helper/ Confronter</p> <p>An experience, in which you were a witness of discrimination or an act of violence and you intervened.</p>

27. FRESH START ON THE ISLAND

<i>Reference:</i>	Hope, Ann; Timmel, Sally (1999); Training for Transformation Handbook for Community Workers Book IV
<i>Stage(s):</i>	3 / 4
<i>Goal:</i>	The exercise examines the issues that are holding people back in realising their full potential: <ul style="list-style-type: none">• Raising critical awareness by examining complex issues.• Identifying discrimination by taking participants through a process of understanding their position / awareness of minorities and people who are discriminated against in relationship to the situation they live in.

<i>Who:</i>	All age groups
<i>Group size:</i>	Minimum 15 - maximum 30 participants
<i>Time frame:</i>	2 hours inclusive of plenary evaluation
<i>Space:</i>	Room big enough for group work – Circle
<i>Requirements:</i>	Fresh Start Template
<i>Preparation:</i>	3 hours

Steps:

1. Prior to the session the facilitator needs to have enough copies of the applicant template for each group as well as individual Fresh Start templates for each participant.

The applicant template must be written up and pinned to the flip chart board so that it is large enough for all participants to see. The categories on the template can be changes in the community, country or environment specifically focused on the areas of discrimination to be highlighted in terms of race, class, ethnicity, tribalism and all other forms of discrimination.
2. The trainer explains that this is not a test it's a journey to create a new world free from the various struggles and ills of the world. Participants have an opportunity to send a group of people to a recently discovered island where they will live an isolated existence for the next 50 years in order to create a new society. Ask participants to create an image by closing their eyes and imagining a perfect world free from any discrimination or strife. Explain that they are to choose only twelve people from the list of 20 to accompany them to the island to start this new society.
3. The facilitator needs to get participants to arrange themselves into groups of 5-6
4. The facilitator asks participants to do the activity on their own for the first five minutes where they are to select the 12 people they want to take with them to this island from the list of 20. Ask participants to think about the reasons why they would choose these particular twelve people.
5. The facilitator then asks participants within each group to share their choices and then reach a consensus on the 12 people the group would take to the island. They should be able to give some reasons for their choices
6. The facilitator then asks the participants to come back in plenary, as groups, and to share their choices which the facilitator then records on flip chart.

7. The facilitators then draws comparisons on the majority choice as well as the minority choice.
8. Based on the choices that are made the facilitator can highlight issues of prejudice, stereotypes, exclusion discrimination and injustice. In conclusion the facilitator asks the participants if they have ever been excluded? if they know of people who have been excluded? or if they have excluded others? And how this might feel?

VARIANT

1. The facilitator can build on this session by provoking a discussion asking the question “why do you think people might use stereotypes?
2. Get participants to make a list of everyday stereotypes.
3. Facilitate a discussion as to the dangers of stereotypes.
4. What Enforcing Social control might mean.
5. Discuss stereotypes and myths.

Option: Facilitator can give a definition of stereotypes.

REFLECTION

What learning has taken place in this exercise?

Stereotypes marginalise people through discrimination, prejudice, power and control. The dangers of harmful classification and labelling to sustain power over them. The effect it has on eroding the self-confidence of the victim.

Definition: Stereotyping occurs when we judge someone on the basis of minimal information and make assumptions about their whole person and being.

It has been decided to send a group of people to a recently discovered island where they will live an isolated existence for the next 50 years in order to create a new society.

Choose twelve people from the following list of 20 to accompany you to the island to start this new society:

- Do the exercise on your own for the first five minutes. Think about the reasons why you would choose the twelve.
- In groups, reach consensus of the 12 people that your group will take to the island.
- The facilitator will ask you to give some reasons for your choices
- At the end participants will be asked to reflect on particular stereotypes that shaped the choices they made.

Please note the template can be adapted for different training contexts.

APPLICANTS	YOUR CHOICE	GROUPS CHOICE
1. Non native- speaking middle manager		
2. Shop assistant aged 19		
3. Foreign doctor		
4. Old woman with walking stick		
5. Maize farmer		
6. Trade Union shop steward		
7. Immigrant shop keeper		
8. Army sergeant, aged 50		
9. Peace campaigner		
10. Barman		
11. Ex-beauty Queen		
12. Pregnant school teacher		
13. Unemployed black teenager		
14. Exile returnee		
15. Carpenter from another district		
16. Gay nurse		

APPLICANTS	GROUP 1	GROUP 2	GROUP 3	GROUP 4
1. Non native- speaking middle manager				
2. Shop assistant aged 19				
3. Foreign doctor				
4. Old woman with walking stick				
5. Maize farmer				
6. Trade Union shop steward				
7. Immigrant shop keeper				
8. Army sergeant, aged 50				
9. Peace campaigner				
10. Barman				
11. Ex-beauty Queen				
12. Pregnant school teacher				
13. Unemployed black teenager				
14. Exile returnee				
15. Carpenter from another district				
16. Gay nurse				
17. Methodist minister				
18. Disabled bank clerk				
19. Farm labourer				
20. Jazz musician				

28. GROUP MIND MAPPING

Reference: Community Development – The Scarman Trust

Stage(s): 3 / 4

Goal: This is a brainstorming activity which is very useful during the divergent phase of any group decision making process. Based on the principles of Appreciative Inquiry it can be used to:

- gather data from a big group of people, quickly.
- help people to see the complexity of the issues they are considering.
- hear both the similarities and differences of ideas in a non- judgmental way.
- create the big picture before focusing on a narrower range of topics.

Who: Any diverse group of people who are at a divergent phase of their decision making process or where there is a lack of community cohesion, tension or conflict.

Group size: The minimum group size is 8 and the maximum number is 30. However, if the group is bigger you can facilitate two groups developing two mind maps and then amalgamating them at the end.

Time frame: 2 Hours (Minimum)

Requirements: You will need a large wall where you can stick together at least 9 sheets of flip chart paper or alternatively set up a 'sticky wall'. This will need to be in a position where all the participants can gather round and see it easily. You will need to have an independent facilitator and scribe, if you have a big group of participants you can use two scribes, one each side of the facilitator. The role of the scribe is just that, to write, whilst the role of the facilitator is to help clarify what issues participants want to be captured as well as how they should be clustered on the map. The facilitator will need 2 different colour marker pens and sticky dots.

It is essential to make sure that you are asking the right question which is to be written at the center of the mind map itself. This question should be framed in terms of the principles of Appreciative Inquiry (for more information see earlier section in this manual) starting with the words; **What has worked well...** If a second question is to be asked it should then start with **what can we do more of or better...**

Steps:

1. Introduce the exercise and make sure that the ground rules are known and understood. In addition to the usual ground rules it is important to specifically agree the following:

Whoever names the issue says where it goes.

One of the fears people have when participating in this sort of Large Group Intervention is that "my voice will not be heard". Therefore, the facilitator must give time for whoever raises an issue to clarify their thoughts and make sure that their idea is recorded on the map where they feel it best fits and in their own words. As such facilitators must be ready to stop others from butting in or talking over those who are trying to make a point otherwise the group will disengage and become frustrated very quickly. If you have lots of people wanting to speak then give people numbers 1,2,3,4,5... reassure people that there is time for everyone to be heard.

All ideas are valid.

As this is a 'brainstorming' session designed to encourage a free flow of ideas; there are no right, wrong or inappropriate ideas. The facilitator is just gathering issues / ideas to create a map which reflects the diverse views of the group.

Opposing trends are OK

It is important to be clear that everyone does not have to agree with what is being said; opposing views are OK and need to be captured.

Concrete ideas are helpful

If someone is not being very clear, ask for a concrete or specific example to help clarify the statement.

Brainstorm not discussion

It is important that participants focus on the map, not on having side discussions, therefore as a facilitator you will need to regularly remind people as to the purpose of the task.

2. The facilitator needs to encourage participants to start giving their ideas so that the scribe can capture these ideas, in the participants own words, on the mind map.

As the mind map develops it is useful at times to reflect on the main trends / clusters.

3. When you feel that the group has succeeded in creating the bigger picture which should now be visible as a mind map then it is possible to begin focusing on a narrower range of topics. If you want to use the mind map as a basis for prioritising issues, then give everyone a certain number of votes (3 – 6) and allow them to place their votes (ticks / sticky dotes etc.) on the map. Count up the votes and you have instantly prioritised a list of ideas from the map which then allows you to move onto a more focused discussion or indeed set the agenda for future activities.
4. Photograph your mind maps as a way of recording the activity.

29. POWER CHECK

Reference: Unknown

Stage: 3

Goal: The topic of power is reflected upon in terms of the group processes during the workshop. Participants recognise the importance of power in their daily life and taking responsibility.

Who: Age 16 and up

Groupsize: up to 20 participants

Time frame: 30 minutes

Preparation: Slips of paper and pens

Steps:

1. Participants are asked to individually take notes on what they would expect 'just power sharing' to look like, before sharing their learning together as a group. They should write down any concrete criteria and indicators as to how they would be able to recognise that this is happening.
2. Small groups then present and cluster their findings so that they get to identify what the five most important criteria are. They do not have to be in agreement it is rather like a portfolio of criteria. The five criteria of each group will be visualised in plenary.
3. Participants get a slip of paper to write down a grade from one to ten (one = very little power balance; 10 = perfect power balance) which represents their evaluation of the power relations within the workshop group. Then everybody puts down their paper on the floor.

VARIATION

As a possible expansion of the activity where groups can be formed, with each group comprising of participants who have given a different, lower or higher, gradings of the power relations within the group. They are then given an opportunity to explain in more depth their grading and get a better understanding of different perspectives.

REFLECTION

A round of statements is initiated where everyone has a chance to explain their grade and contribute ideas for making improvements to the democracy of the group within 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.

30. THE THREE VOLUNTEERS (BETZAVTA EXERCISE)

Betzavta is a Hebrew word that means “together”. The title of this method of learning democracy, which was developed by the Adam Institute in Israel, underpins the programme as well as the philosophical background of this activity. The Betzavta method includes a series of workshops, each workshop containing an interactive task or activity, followed by a reflection session afterwards. The goal of the interactive task is for people to delve into their natural patterns and behaviours, while the reflection session afterwards provides an opportunity to reflect on that behaviour.

Originally developed for political education work in Israel, Betzavta was internationally adapted in 1996, initially in German at the “Centrum für angewandte Politikforschung” (Centre for Applied Political Research) at the University of Munich, then subsequently through the Adam Institute cooperating with international partners in Northern Ireland, Switzerland and South-East Europe. Today Betzavta is an internationally renowned democracy education programme used in school and non-school educational institutions.

GOAL

“The recognition of the equal rights of others to freedom is recognition of the equal rights of all peoples to freedom of expression. This applies equally to situations in which the freedom of others promotes one’s own personal freedom, as well as situations which limit one’s own personal freedom.” – Uki Maroshek-Klarman

Uki Maroshek-Klarman, who developed the Betzavta methodology, states the goal of Betzavta in the above quote – *the recognition of every individual’s equal right to freedom*. The Betzavta method makes this concrete, by looking at natural patterns of behaviour and how much each person’s freedom affects that of others. To what extent do these freedoms infringe on each other, and how much is each person aware of how much freedom they ‘take up’ in a group? Becoming aware of your own behaviour leads to a better understanding of one’s own needs, as well as the needs of others. This awareness is the goal of Betzavta activities. At the end of a Betzavta seminar, participants are not morally superior, or necessarily ‘more democratic’. But they are more aware of when they are being undemocratic, or when they take more or less freedom. This awareness is a skill to be harnessed through practice, which leads to better communication and effective decision making.

DILEMMAS AND CONFLICTS

The Betzavta method aims to bring to light dilemmas and conflicts, both in society and in oneself. Often in a conflict, each side believes that they are ‘right’. A dilemma allows you to experience both sides, moving beyond the need to be right or to prove the other wrong. Bringing out the dilemma gives people a deeper understanding of themselves. Participants come to realise different things that may have been obvious to others but hidden from their own view (for example: “I want equality, but I don’t really practice equality”). Once this is acknowledged, it no longer stands in the way, and the decision making can move forward. From here, Betzavta offers four steps of democratic decision-making including:

1. Examination of the conflict: clarification of needs.
2. Change the situation.
3. Compromise (same limitations on all participants).
4. Other democratic (or undemocratic) decision making (example: majority vote).

Often when we feel that a conflict *may* occur, we jump to 4, making a decision, in order to avoid this conflict. In Betzavta this process is slowed down and examined, allowing participants to become aware of their own and others’ needs and acknowledge them first, thereby making the process more effective and the result more acceptable.

CONNECTING POLITICAL AND PERSONAL

There are many Human Rights or anti-Discrimination trainings out there that focus on the system, working top-down; what are Human Rights? What is discrimination? Where do these occur in society? What is the function of a democracy, and how can it be improved?

There are also personal development or leadership trainings, which start from the self and work outwards; what is my relationship to myself? what is my relationship to others? and how can these things be improved?

Betzavta's uniqueness is that it combines the personal and the political, acknowledging that there is an individual in every group process and allowing for a 'bottom up' approach to learning. The themes are rooted in democracy education, but the individual is challenged to come to terms with their own dilemmas. This combination of the personal and the political is what is needed to impact on society, an awareness of oneself in order to work together in a group and make positive changes in society.

ROLE OF TRAINERS

The role of the trainer(s) in a Betzavta seminar is unique, in comparison with other trainings. The trainers are there to facilitate and guide the discussion, and to challenge participants on their role in the group process. However, the group is given the freedom to regulate itself, thereby challenging people's notions of authority and responsibility. For example, there is the common dilemma of "we want to do what we want, however we want to be told what to do", or "I want a leader, but I don't want to be led". This puts the responsibility in the hands of each participant and lets them figure out how to manage their own group. This leads to a very experiential learning process, where every person is made to come to terms with how responsible they are, what their 'role' is in a group, and how it affects the others.

GROUP DYNAMICS

Every Betzavta seminar is different, as it is driven by the dynamics created by each of the participants. Every group has different needs. Therefore, the conversations in every seminar are unique and driven by a process that is relevant towards the given group. The framework of a Betzavta seminar is thoroughly prepared by the trainers, but timings and themes change according to each group. Therefore, Betzavta trainers must stay very present and always listen to the needs of the group – whether these needs are apparent or hidden. This makes each Betzavta seminar especially relevant and allows participants to practice being present and aware.

<i>Reference:</i>	Mellemeducation / Betzavtamethods
<i>Stage:</i>	3
<i>Goal:</i>	Learning Democracy
<i>Who:</i>	Anyone
<i>Groupsize:</i>	Minimum 10 – maximum 20 participants
<i>Time frame:</i>	1 ½ to 2 hours
<i>Space:</i>	Circle of chairs
<i>Notes:</i>	The volunteers should be able to reflect upon their own experiences of discrimination in a safe and sound way. Sometimes it is good to choose people who have little understanding or experience of discrimination as the volunteers.

Directions:

Three participants volunteer to leave the room. They receive no further information. One facilitator accompanies them and asks them to choose who goes back into the room first, second and third. The second and third volunteers will re-enter the room together.

The remaining group in the room is asked to sit in a circle of chairs. A flipchart is provided with two points:

In this exercises you are:

- in the reality of the here and now. You do not to play a role and you express your own opinions and feelings.
- The participants are then asked to speak about smoking and to replace the word 'Cigarette' by the word 'book' and the word 'smoke' by the word 'read'.

Everyone gets a blue sticker which they should stick somewhere on themselves (clothes, hands, etc.).

After the conversation has started for about 5 min, the first volunteer enters the room. The facilitator gives them some time to get adjusted to the situation and then gets the second and third volunteer to enter the room together.

The conversation is allowed to continue and the facilitator should observe what happens. Very often it is not possible for the volunteers to find out what the group is talking about or to engage with the conversation. Also very often the volunteers are not able to find a way to join in the circle and are forced to stand outside. Also it is common for the volunteers to not help each other, even though they were together outside the room before coming in.

Questions after the exercise

1. To the volunteers:
 - How do you feel?
 - What did you see and notice?
 - Did you try to go into the circle?
 - Did anybody make a sign to know / have contact with you (from the group or the other two volunteers)?
 - Did you want to be part of the circle?
 - Did you see the blue points? Did they have any meaning for you?
 - What do you think were the group rules?
2. To the whole group: What do you think? Why did you behave like you did?

REFLECTION

The exercise is about exclusion and inclusion. It shows how exclusion works and why. And, like all Betzavta exercises, it reveals how far sometimes a person's ideals are (e.g. I am an inclusive person) from their daily behavior (e.g. "I enjoyed not including the volunteers, just because it was so much fun talking about cigarettes and smoking!").

Like most Betzavta exercises, this exercise can lead to very deep personal insights. But it can also provoke strong resistance. It should be noted that this resistance can sometimes be expressed as a devaluation of the trainer. This effect should therefore be given due consideration when planning this exercise.

31. VALUE GAME

Reference: Gerrit van Roekel; Buro Balans.

Stage: 3

Goal: Participants get an insight into how norms and values can differ between people as well as which are a priority to different people. This can then have consequences in terms of how we treat each other.

Group size: Minimum 3 participants - maximum: as many as the trainer feels comfortable with

Time: 30 to 45 minutes

Space: Big enough so all participants can sit around tables in subgroups, with 3-6 people per table

Requirements: Enough tables for subgroups with 3-6 participants per table.
Enough work-sheets of norms and values (1 set per participant)

Steps:

1. The trainer makes sure that for every participant there is a work-sheet of 13 universal norms and values (see below).
2. When the participants are at their tables the trainer asks them to individually identify the top 5 out of the 13 norms and values, as given to them by their parents/carers in their education at home.
3. When all the participants at the table have put down their personal top 5, they will discuss within their group what are the similarities and differences between their top 5 and where they think these differences come from.
4. After 10 minutes (or earlier if all the participants are ready) the trainer asks all the participants to identify their individual top 5 of norms and values they encounter as a professional.
5. When all participants at the table have put down their top 5 they will follow the same procedure as in 3.
6. After 10 minutes (or earlier if all the participants are ready) the trainer asks all the participants to identify their individual top 5 of norms and values they have for themselves personally as individuals.
7. When everybody at the table is ready the participants will discuss the similarities and differences between the answers they gave to each of the questions. They will also look at how much their individual outcomes differ between 6 & 2 and why there are possibly such differences? Then they will also look at any possible differences between the outcome in step 6 & step 4. Is there a difference between the personal / individual and the professional?
8. In the evaluation with the entire group the trainer will ask the participants how they experienced the exercise. What were the differences and how they can translate these to different behaviours? The idea behind the exercise is that when everybody knows they work from the same set of norms and values but possibly prioritise them differently, this knowledge can lead to more understanding of each other's positions.

RESPECT TO PARENTS/ ELDERLY
GOOD SCHOOL EDUCATION
TO SPEAK YOUR OWN LANGUAGE PROPERLY
HELPFULLNESS
GOOD MANNERS
TO SPEAK WELL THE LANGUAGE OF THE COUNTRY WHERE YOU ARE RESIDING
LOYAL TO YOUR OWN FAMILY
RELIGION
OBEDIENCE
HOSPITALITY
HONESTY
SELF CONFIDENCE
INDEPENDENCE

32. ACTION LEARNING MADE SIMPLE

Reference: The Scarman Trust

Stage(s): 3 / 4

Goal: To explore issues and find practical and easy ways to implement solutions. The activity supports reciprocity and mutual learning which in itself is empowering as it promotes a feeling of self-worth & self-esteem.

Who: Community groups, work teams within organisations, institutions, student groups etc.

Group size: Minimum 3 (ideally 8 participants) maximum 15 people. Each group will need to have a facilitator who will be the scribe, ensure timekeeping and get everyone to contribute.

Time frame: 1 ½ to 3 hours (the bigger the group the more time it will take)

Space: Community space: any space that can be used for a meeting, you also need a flip chart to capture the issue and action points as raised by the participants

Steps:

1. Ensure one issue per group is discussed. Depending on the group size, you can divide the group into two or three with a minimum of 3 and maximum of 8 people per group.
2. Agree who will share an issue. The issue needs to be a current situation (e.g. losing a job, refugee crises, or a situation that will happen soon; redundancy, recruitment, starting new project)
3. Find out more about the issue by using probing questions such as why, who, what, where, when? Highlight points mentioned on the flipchart.
4. Once the issue is explored (about 10-15 minutes) the other group members can, through asking open questions, guide the 'issue sharer' to exploring possible solutions (e.g. 'if money was no object what would you like to see', 'where do you see yourself in a year's time', 'what else could help you with finding XYZ'). The group could also suggest solutions. The solutions (or action points) need to be captured by the facilitator and agreed by the 'issue sharer'. Depending on the issue, you should come up with at least 5 solutions. The 'issue sharer' should decide on at least one solution (action point) to be implemented. If another session is organised, then it would be good for the 'issue sharer' to start informing the other group members about the outcomes of implementing the action point(s)

33. CULTURAL CARD GAME

Reference: Rob Stoop (2010); RADAR

Stage(s): 3

Goal: To give inside in the difficulties for people to become part of a society

- Participants gain an understanding of the role that unwritten rules play in their everyday routines
- Participants experience how difficult it can be for newcomers to become part of the reigning culture because of all the unwritten rules and power imbalances that they don't know about.
- Participants experience how it feels when an established culture slowly gets changed by newcomers

Who: From the age of 15 and upwards

Group size: Minimum 12 (3 tables) - maximum 40 (10 tables) participants

Time frame: 45 minutes (including evaluation)

Requirements: The hall has to be big enough to have everybody seated at tables of 4. There have to be enough tables and chairs for all participants. For every table there has to be a deck of cards. For all tables there has to be a set of rules (make sure no 2 tables besides each other will have the same set of rules!!!)

Steps:

1. The trainer makes sure that at every table (of 4 card players, or if that isn't possible tables of 3 or 5 are also allowed) there is a different set of rules (see below)
2. Every table has different rules for the game (but all the rules are much the same as each other)
3. The trainer gets participants to spread out over the various tables (preferably 4 per table, if not 3 or 5 is possible as well)
4. The trainer explains that as soon as the rules are handed out at each table nobody, but the trainer, is allowed to speak anymore. This rule has to be maintained at all times throughout the game or the exercise won't work. People can only play the game when they communicate non verbally.
5. The trainer places a set of rules at every table for the group at that table to study (again stressing that it has to be done without words!)
6. The trainer gives the signal for all tables to start the first game. During this game the set of rules will still be available on the table. The participants can consult the rules but they are not allowed to talk verbally about them. When the first game is finished participants wait until the trainer signals that the 2nd round can commence.
7. After round one the trainer will collect the set of rules from every table. When they are all removed the trainer signals that the 2nd round can commence.
8. After finishing the 2nd round each table will wait for the next instructions. Still no verbal communication is allowed.

9. After the 2nd round the trainer asks each table to select one person to move clockwise to the next table (all without any verbal communication)
10. The trainer signals that round 3 can begin (without any verbal communication).
11. After round 3 the trainer asks that each table select a person (other than the one who just joined the table) to move anti clockwise to the next table. (Again without talking)
12. The trainer will signal that round 4 can begin.
13. After this round the trainer will ask the participants who didn't switch tables what their experiences were. Secondly the trainer will ask the participants who did move what their experiences were. The participants will find out that the set of rules was different at each table. How did this affect them? How did it affect the communication in the group?
14. The trainer explains the similarity between the game and the reality of 'newcomers' arriving in an area and what effect this has on an existing group or community where all kinds of unwritten (majority) rules on how to deal with each other already exist.

Version 1

General:

- the game begins after the dealer has dealt the cards.
- the dealer starts the game by playing the first card.
- The direction of play is clock wise. **(go right)**
- all cards are the value that is written on the card, then comes the jack, then the queen, then the king with the most valuable being the ace. (increasing in value 2=2, 3=3, and so on, jack, queen, king, ace)
- the person who plays the highest card wins the trick.
- the person who won the last trick opens with the first card again.
- everybody is obliged to play the same suit (not just red or black, but hearts, diamonds, spades clubs) as the first card that has been played. If one does not have a card of this suit one can throw a card of another suit.

Goal: During the game the aim is not to win any tricks containing cards of hearts.

Result: The person with the most cards of hearts is the loser, the person with the least cards of hearts is the winner.

Version 2

General:

- the game begins after the dealer has dealt the cards.
- the dealer starts the game by playing the first card.
- The direction of play is clock wise. (go right)
- all cards are the value that is written on the card, then comes the jack, then the queen, then the king with the most valuable being the ace. (increasing in value 2, 3, 4, 5, 6, 7, 8, 9, 10, jack, queen, king, ace)
- the person who plays the highest card wins the trick.
- the person who won the last trick opens with the first card again.
- everybody is obliged to play the same suit (not just red or black, but hearts, diamonds, spades clubs) as the first card that has been played. If one does not have a card of this suit one can throw a card of another suit.

Goal: During the game the aim is not to win any tricks containing jacks or kings.

Result: The person with the most jacks and kings is the loser, the person with the least jacks and kings is the winner.

Version 3

General:

- the game begins after the dealer has dealt the cards.
- the dealer starts the game by playing the first card.
- The direction of play is anti clock wise. (go left)
- all cards are the value that is written on the card, then comes the jack, then the queen, then the king with the most valuable being the ace. (increasing in value 2, 3, 4, 5, 6, 7, 8, 9, 10, jack, queen, king, ace)
- the person who plays the highest card wins the trick.
- the person who won the last trick opens with the first card again.
- everybody is obliged to play the same suit (not just red or black, but hearts, diamonds, spades clubs) as the first card that has been played. If one does not have a card of this suit one can throw a card of another suit.

Goal:

During the game the aim is not to win any tricks at all.

Result:

The person with the most tricks is the loser, the person with the least tricks is the winner.

Version 4

General:

- the game begins after the dealer has dealt the cards.
- the dealer starts the game by playing the first card.
- The direction of play is clock wise. (go right)
- the value is reversed. The most valuable is the 2, least valuable is the ace. (increasing in value ace, king, queen, jack, 10, 9, 8, 7, 6, 5, 4, 3, 2)
- the person who plays the card with the highest value wins the trick.
- the person who won the last trick opens with the first card again.
- everybody is obliged to play the same suit (not just red or black, but hearts, diamonds, spades clubs) as the first card that has been played. If one does not have a card of this suit one can throw a card of another suit.

Goal:

During the game the aim is not to win any face cards at all

Result:

The person with the most face cards is the loser, the person with the least face cards is the winner.

Version 5

General:

- the game begins after the dealer has dealt the cards.
- the dealer starts the game by playing the first card.
- The direction of play is clock wise. (go right)
- all cards are the value that is written on the card. But decreasingly lower in value than any card are the ace, then the king, then the queen, and the jack. (increasing in value jack, queen, king, ace, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10)
- the person who plays the card with the highest value wins the trick.
- the person who won the last trick opens with the first card again.
- everybody is obliged to play the same suit (not just red or black, but hearts, diamonds, spades clubs) as the first card that has been played. If one does not have a card of this suit one can throw a card of another suit.

Goal: During the game the aim is to win as many tricks as possible.

Result: The person with the least tricks is the loser, the person with the most tricks is the winner.

Version 6

General:

- the game begins after the dealer has dealt the cards.
- the dealer starts the game by playing the first card.
- The direction of play is anti clock wise. (go left)
- all cards are the value that is written on the card, then comes the jack, then the queen, then the king with the most valuable being the ace. (increasing in value 2, 3, 4, 5, 6, 7, 8, 9, 10, jack, queen, king, ace)
- the person who plays the highest card wins the trick.
- the person who won the last trick opens with the first card again.
- everybody is obliged to play the same suit (not just red or black, but hearts, diamonds, spades clubs) as the first card that has been played. If one does not have a card of this suit one can throw a card of another suit.

Goal: During the game the aim is not to win any tricks containing queens.

Result: The person with the most queens is the loser, the person with the least queens is the winner.

34. **STORY OF THE RAINBOW**

Reference:	Training for Transformation, Handbook for Community Workers Book IV by Ann Hope and Sally Timmel – 1999
Stage(s):	3 / 4
Goal:	Exposing discrimination and taking participants through a process of words and action and reflection, using the rainbow to examine issues of division among nations, communities, tribes and citizens. To explore mutual respect for difference, to build unity and recognise the wealth of beauty, knowledge and contribution among all beings.
Who:	Youth and Adults
Groupsize:	Minimum 10 - maximum 30 participants
Time frame:	1 hour
Space:	Participants sit in a U shape
Requirements:	Make copies of the story for all the participants. Have the colours of the rainbow available in paper hats, scarves, jackets, flowers or any other innovative prop such as a drum or other improvisations.
Preparation:	Identifying participants in advance, give them the story and the part that they will enact, hand out props, explain the purpose and the need for giving voice to the colours of the rainbow.

Steps:

1. The drummer starts with a loud beat after which the narrator comes on and speaks as the drum beat dies down.
2. The drum beat accompanies each speaker (colour) as the participants deliver their lines, coming onto the stage in a semi circle reading their part with expression to gain the attention of the audience as the rest of the participants remain in the semi circle
3. At the end they quarrel claiming they are the most important, beautiful...
4. During the quarrel they create a flash of lightning with the lights and the drum...
5. The rain should speak very dramatically:
 - The facilitator asks the audience:
 - What struck you particularly about this story?
 - In what way is this related to the world we live in today?

The facilitator opens up this discussion

THE STORY OF THE RAINBOW

Based on an Indian legend and written by Anne Hope 1978

LEADER: Once upon a time, all the colours in the world started to quarrel; each claimed it was the best, the most important, the most useful, the favourite.

GREEN SAID: Clearly I am the most important. I am the sign of life and of hope. I was chosen for grass, trees, and leaves - without me all the animals would die. Look out over the countryside and you will see that I am in the majority.

BLUE INTERRUPTED: You only think about the earth, but consider the sky and the sea. It is water that is the basis of life and this is drawn up by the clouds from the blue sea. The sky gives space and peace and serenity. Without my peace you would all be nothing but busybodies.

YELLOW CHUCKLED: You are all so serious. I bring laughter, gaiety and warmth into the world. The sun is yellow, the moon is yellow, and the stars are yellow. Every time you look at a sunflower the whole world starts to smile. Without me there would be no fun.

ORANGE STARTED NEXT TO BLOW ITS TRUMPET: I am the colour of health and strength. I may be scarce, but I am precious for I serve the inner needs of human life. I carry all the most important vitamins. Think of carrots and pumpkins, oranges, mangoes and pawpaws. I don't hang around all the time, but when I fill the sky at sunrise or sunset, my beauty is so striking that no one gives another thought to any of you.

RED COULD STAND IT NO LONGER IT SHOUTED OUT: I'm the ruler of you all, blood, life's blood. I am the colour of danger and of bravery. I am willing to fight for a cause. I bring fire and blood. Without me the earth would be as empty as the moon. I am the colour of passion and of love; the red rose, poinsettia and poppy.

PURPLE ROSE UP TO ITS FULL HEIGHT AND SPOKE WITH GREAT POMP: I am the colour of royalty and power. Kings, chiefs and bishops have always chosen me for I am a sign of authority and wisdom. People do not question me - they listen and obey.

INDIGO SPOKE MUCH MORE QUIETLY THAN ALL THE OTHERS, BUT JUST AS DETERMINEDLY: Think of me. I am the colour of silence. You hardly notice me, but without me, you all become superficial. I represent thought and reflection, twilight and deep waters. You need me for balance and contrast, for prayer and inner peace.

LEADER: And so the colours went on boasting, each convinced that it was the best. Their quarrelling became louder and louder. Suddenly there was a startling flash of brilliant white lightning, thunder rolled and boomed. Rain started to pour down relentlessly. The colours all crouched down in fear, drawing close to one another for comfort.

THEN THE RAIN SPOKE: You foolish colours, fighting among yourselves, each trying to dominate the rest. Do you not know that God made you all? Each for a special purpose, unique and different. God loves you. God wants you. Join hands with one another and come with me.

God will stretch you across the sky in a great bow of colour, as a reminder that he loves you, that you can live together in peace, - a promise that he is with you, - a sign of hope for tomorrow. And so whenever God has used a good rain to wash the world, he puts the rainbow in the sky, and when we see it, let us remember to appreciate one another.

UBUNTU

“Africans have this thing called *UBUNTU*:
it is about the essence of being human,
it is part of the gift that Africa will give the world.

It embraces hospitality, caring
about others, being willing to go the extra mile
for the sake of others.

We believe a person is a person through another person,

that my humanity is caught up,
bound up and inextricable in yours.

When I dehumanise you, I inexorably
dehumanise myself.

The solitary human being is a contradiction in

terms and, therefore, you seek to work

for the common good because your humanity
comes into its own community, in belonging”

Archbishop Desmond Tutu

35. **STORY OF THE FROZEN PIZZA**

Reference: Moses Antoinette; Frozen Pizza and Other Slices of Life; Cambridge University Press

Stage(s): 3 /4

Goal: To reflect about our assumptions, points of view, feelings and respect for others.

Who: From 14 to 90 years old

Groupsize: 10 to 25 people

Space: A big room with chairs

Preparation: Copies of the story (see appendix 2), one per participant; a hand-out with questions.

Note: We judge other people's life, behaviour, etc. through our own patterns. We tend to put a filter of our own preconceptions and stereotypes then judge other people by them. That takes us away from new learnings, meeting interesting people, opening our minds and growing in different ways. So in order to create a better world, we have to seek for the clues that each situation gives us to see if people are happy with that way of living... and to be respectful of difference.

Steps:

1. The trainer gathers the whole group in the same room and gives the instructions.
Instructions: "I'm going to give you a story which I want you to read in groups of 3-4. After the reading I'm going to give you some questions about the story. I would like you to reflect and answer them, first in groups, and then we will share our opinions and comments all together. Is it clear?"
2. Divide the group into smaller groups of 4-5 (depending on the amount of people you have). Provide the story and give them time to read it.
3. Once they have read the story, provide the questions and give them time to discuss (15-20')
Frozen Pizza - Questions:
 - What happens in the story?
 - How do you think the key players feel?
 - Do you think this happens in real life?
 - In which situations?
 - How did you feel now straight after reading the story?
4. After 15 to 20 minutes return to being one big group again in order to listen to the reflections each group had after their discussions while in smaller groups.

REFLECTION

Laura Rosales: It's a useful exercise to talk about assumptions and stereotypes.

It's important to encourage the dialogue and extract the participant's experiences in order know how they felt, and help raise awareness by putting themselves in someone else's shoes.

36 A. METHODOLOGY OF CORRECTING PROCESSES IN THE COMMUNITY (PROCC)

<i>Reference:</i>	Cucco, Dr. Mirtha; Centro Marie Langer
<i>Stage:</i>	3
<i>Goal:</i>	Supporting participants to discover the Can Do power they have 'within themselves', allowing them to realise the potential they have through this self-empowerment changing process.
<i>Who:</i>	Anyone
<i>Group size:</i>	Minimum 5 – maximum 40 participants
<i>Space:</i>	A big room with chairs in circle (if it is possible).
<i>Introduction:</i>	

This activity is the introduction of this complex methodology that can be adapted to any topic or need in the community. It is also an interesting tool to think about social change and the social system we live in.

ProCC Methodology works with daily life problems. Like discomforts or unrest that fills our daily life. We are talking about complaints that we normally make when having coffee with friends or in informal settings and we normally think, "that is the way it is, and there is nothing we can do or change about it".

ProCC has a name for this: "Normalidad Supuesta Salud", which could be translated as alleged normality considered healthy. The discomfort appears to be dissociated from any cause: that is we do not know why we feel so bad, only that we do, but apparently there is no reason why. As there is no reason why, we cannot change, or at least, it is way more difficult than if we could say: "ok, B happens because I do A, so if I stop doing A, maybe B stops happening."

ProCC aims to create spaces in which we can reflect and think about such discomfort, and about the causes of it, so we can, all together, find alternative ways of conducting our daily life. To explain this perspective **in ProCC** we use the "metaphor of the theatre".

The facilitator asks the group to imagine that they are a theatre director. The director wants to organise a play for the public, but not any play, one in which the public has a good time, in which people can learn something as well as having a good time, maybe something with a social content. To do that the director needs: a script, actors, actresses, a stage, clothing, make up, etc... And in order to get all of that the director needs money, and to get money they need a sponsor. This sponsor will invest in the play to get benefits for themselves such as to make more money. In order to do that, the sponsor may hire a group of consultants so they can learn which things they need to do in order to make more money out of this play. So they decide to hire famous actors, add sex scenes, spice it up and so on...!! So in the end we have a play which will make money, but it has nothing to do with the beautiful play that the director was originally planning.

The trainer needs to facilitate a discussion around this interesting metaphor of a theatre. In the beginning they had an idea for a play, which had a purpose (to make people learn something, have a good time...) and in the end, there was a completely different play, which had the same name, but with a different purpose: to make more profit.

The facilitator explains that in life, we are actors and actresses. And we have a script, which might be "how to be a good man", "how to be a good woman", "a good parent", "a good professional", and so on, but it comes with small print like we find in a contract. According to which we reproduce a system that has its own priority, making a profit, over satisfying the needs of the people. The social system we are talking about is capitalism.

So what the facilitator aims to do, by creating discussion groups and a space to reflect on this metaphor, is that it is okay to stand back from the script, to question it, tear it up, to write a new one if that is what you want to do, but at least, to know that the script does not aim to satisfy our needs, but the needs of capitalism!

36 B. INSTITUTIONAL CHANGE Thinking about our Social System

Reference: Cucco, Dr. Mirtha; Centro Marie Langer

Stage: 4

Goal: Thinking about the Social System that we live in and reflecting on the power we have to change what we believe is not possible to move.

Who: Age 15 to 90 years

Groupsize: Minimum 5 – maximum 30 participants

Space: A big room with chairs in circle

Note: It may seem a really complex definition to create a living sculpture, but we have to trust the group and be willing to see what happens in this activity. It creates really interesting group reflection about social change.

Steps:

1. *Introduction*

This workshop is about thinking about the Social System that we live in.

The facilitator starts with a given definition for the economical and social system and the participants then create a living sculpture together.

The facilitator first reads the definition, and asks the participants to write it down!

Dynamic and relational system of human beings articulated by a complex plot of material and intangible factors that creates a complete whole. The result of interrelated socio-historical, political and cultural determinations

2. *Creating a Living Sculpture of the Social System*

The facilitator needs to get six volunteers to help create this living sculpture from the definition given. The facilitator explains that the volunteers will represent:

- the relational and the dynamic system (3 volunteers).
- the historical and social factors (1 volunteer).
- the political factors (1 volunteer).
- the cultural factors (1 volunteer).

The facilitator will also need to provide 3 chairs (placed at 90 degrees to each other) to represent the material factors.

Development: Rules of the activity:

- Volunteers are to interact with each other but without talking.

- The rest of the group act as observers and take notes about how the system looks like from the outside.

After a while, the facilitator freezes the scene and starts to ask the volunteers who have been making the sculpture questions:

- How do you feel?
- How did you feel whilst making the sculpture?
- How does it feel being inside the sculpture? Does it feel comfortable?
- How does it feel to be a part of this sculpture? Can you explain?
- How does the part you are representing relate to the sculpture as a whole?

3. *Group reflection*

The facilitator asks the participants who are not part of the sculpture for their comments, observations and ideas.

Reflection (after group discussion):

- Sometimes we take for granted that material conditions cannot be modified or changed nor adapted.
- We begin to realize that there are many things that we, as individuals, can change in order to improve our daily life (for instance what would have happened if someone had moved some of the chairs (if they didn't)? Do you think that the whole system could have been changed and re-structured in such a way?
- We live in a system where our capacity to be a change agent is often expropriated, seized or taken away.
- Why do you think that things happen the way they do?

CONCLUSION

To be empowered it is important to make people aware of their social prominence and the capacity they have to change things and that to achieve a social transformation needs knowledge and autonomy.

Institutional change can only be reached by awareness raising and transformation on the individual level so effecting change within the systems (institutional change). This can only be achieved from the bottom up (to change the top).

37. HUMAN LIBRARY

<i>Reference:</i>	Human Library Organisation
<i>Stage:</i>	3
<i>Goal:</i>	Creating a dialogue to challenge discrimination and prejudices. By using such an approach, we can get to know each other through our stories and experiences, no matter where we come from, how old we are or what we do for a living.
<i>Who:</i>	Anyone
<i>Group size:</i>	Minimum 10 to maximum 30 participants
<i>Space:</i>	Big room with chairs. (It is also possible to make it outside)
<i>Notes:</i>	The idea of a Human Library was born in Denmark in 2000, where in order to promote dialogue and tolerance; people turned themselves into books and shared their stories. The Human Library is a space for dialogue and conversation between people from different cultures, generations, religions, occupations, etc. It aims to eliminate prejudice and stereotypes by learning from each other in a more direct, face-to-face way.

Introduction:

The Human Library provides an opportunity for participants to listen to stories that one might have never heard before, to discover other realities and to think about their own life experiences. Participants can experience intercultural dialogue by moving from theory to practice.

Creating the Human Library: Human books, librarians and readers

The idea is to create a Human Library that is similar to a traditional library. However, there are no textbooks as real people are the books. The facilitator generates a catalogue of "human books" named after the experiences that the participants want to tell. The facilitators are the "Librarians" who will explain the Human Library to the other participants who are the 'potential readers'. They show them the catalogue of "people on loan" who they can consult and talk with. Conversations usually last about 10 to 20 minutes and can be one to one or in a small group.

Who participates and what are the roles for everyone:

- Organising team: carries out all the organising roles, such as preparing the space, making up the catalogue and guiding the librarians in what they have to do. At the same time, the organising team provides participants with a small training on how the Human Library works.
- Librarians encourage people to read human books and to care for their safety in the space provided.
- Human Books are people who are willing to tell their stories. Depending on their life experiences they might choose to be one or more books.
- Readers are people interested in reading human books.

Readers can search the catalogues provided by the librarians to find the human book they want to 'read'. This activity needs creativity from the organising team! It is possible to create your own Human Library in many different formats.

38. FROM IDEA TO ACTIVITY

Reference:	Unknown
Stage:	4
Goal:	To formulise an idea that a group or individual might have into something tangible and ready to implement in an empowering way
Who:	Community groups or individuals who would like to set a group up
Groupsize:	Minimum 3 - maximum 15 participants
Time frame:	1 to 2 hours (inclusive of plenary evaluation)
Space:	Community space, any space that can be used for a meeting
Requierments:	A flip chart
Note:	To develop structured thinking to move from an idea to the beginning of a development plan which can then help when setting up a (constituted) group

Steps:

1. Find out what the idea is? Explore the idea, the reason behind the idea (origin) and the goal.
2. Find out what the aim is for wanting to develop this idea.
3. Form the development plan: Put in aims and objectives and timescales to actions that need to be taken.
4. Agree who does what. Clarify roles (like chair, secretary etc)

REFLECTION


Nora - This exercise can be done in a very flexible way and is really led by the participants. My experience is that using probing questions and giving more time to exploring the idea can be helpful especially for those who struggle with explaining their idea clearly.

39. KEY PRICIPLES OF PAULO FREIRE

<i>Reference:</i>	Pedagogy of the oppressed (1968); African Peace, Human Rights and Anti-Racism Education: A resource manual for educators and trainers 1999; Hope, Ann; Timmel, Sally (1999); Training for Transformation Handbook for Community Workers Book IV; South Africa
<i>Stage:</i>	4
<i>Goal:</i>	To integrate the approach of Paulo Freire and how to put his methods into practice as a facilitator of empowerment programmes and anti-discrimination work.
<i>Who:</i>	Youth and Adults trainers/facilitators
<i>Group size:</i>	Minimum 15 - maximum 30 participants
<i>Time frame:</i>	2 hours
<i>Space:</i>	U-shape seating
<i>Requirements:</i>	6 Quotes from Paulo Freire, key principles of Paulo Freire, list of books
<i>Preparation:</i>	Facilitator should read up about Paulo Freire, analyses Freire's key principles and should be familiar with the books / work of Freire

Steps:

1. Facilitator randomly places quotes around room.
2. Participants stand next to a quote that resonates with them and discusses it with others who may have chosen the quote. 6 groups are formed in the room.
3. Participants get their chairs and sit in these groups to share their thoughts on the quote.
4. The facilitator asks participants if they know who Paulo Freire is and anything about his work?
5. The facilitator records responses on a flip chart.
6. The facilitator presents a brief introduction to Paulo Freire in plenary, facilitating a brief discussion and input on Paulo Freire and his work, with emphasis on **Conscientisation** (critical awareness - raising) a term that is coined by Freire.
7. Freire articulated that the facilitator has a special role to play in stimulating people to: Think critically in order to identify problems in order to find new solutions.
8. The facilitator challenges the group to look at the causes and consequences of facts as they are.
9. The facilitator hands out 1 key principle to each of the 6 groups for them to interpret
10. Each group presents their findings and then the facilitator presents the principle on flipchart or Via Power Point presentation.



Book List of Freire:

- Pedagogy of the oppressed – 1968
- Education for Critical Consciousness 1973
- Politics of Education 1985
- Pedagogy of Freedom 1987
- Pedagogy of the heart 1997

Freire looks at social analysis and helps groups to identify the root causes of their problems using a code e.g. picture, drama, film clip etc. to help people talk about their issues. He then slowly moves them on to share their concerns, analyse the situation, set goals, make decisions and plan action. He then uses simple questions to explore further.

Quotes from Freire:

From Pedagogy of the Oppressed

"The oppressed, instead of striving for liberation, tend themselves to become oppressors."

"Liberation is thus childbirth, and a painful one."

"The oppressed want at any cost to resemble the oppressors."

"Attempting to liberate the oppressed, without their reflective participation in the act of liberation, is to treat them as objects that must be saved from a burning building."

"Implicit in the banking concept is the assumption of a dichotomy between human beings and the world: a person is merely in the world, not with the world or with others; the individual is spectator, not re-creator."

"Problem-posing education affirms men and women as beings in the process of becoming."

"To speak a true word is to transform the world."

"Welfare programs, as instruments of manipulation, ultimately serve the end of conquest. They act as an anesthetic, distracting the oppressed from the true causes of their problems and from the concrete solutions of these problems."

"Leaders who do not act dialogically, but insist on imposing their decisions, do not organize the people, they manipulate them. They do not liberate, nor are they liberated: they oppress."

From The Politics of Education

"Washing one's hands of the conflict between the powerful and the powerless means to side with the powerful, not to be neutral."

Key Principles

Paulo Freire provides us with both a philosophy of education and development, and a very practical method of:

- Getting groups actively involved.
- Breaking through apathy.
- Developing critical awareness of the causes of problems.

Freire is certainly one of the seminal thinkers of our time. The activity is based on his insights into:

- The different levels of consciousness.
- The direct link between emotion and motivation to act.
- The importance of having the participants choose the content of their education rather than having 'experts' develop curricula for them.
- The fact that all real liberation and development must rise from the grassroots up. Transformation is not something that one person can do for somebody else.

All these insights have helped turn education and development programs upside down in the last thirty plus years.

KEY PRINCIPLES OF FREIRE

A. No education is ever neutral

Education is either designed to maintain the existing situation, imposing on the people the values and culture of the dominant class (i.e. domesticating people) or education is designed to liberate people, helping them to become critical, creative, free, active and responsible members of society.

B. Relevance - issues of importance NOW to participants

People will act on the issues on which they have strong feelings. All education and development projects should start by identifying the issues which the local people speak about with excitement, hope, fear, anxiety or anger.

C. Problem-posing

From the beginning all participants are recognised as thinking, creative people with the capacity for action. The whole of education and development is seen as a common search for solutions to problems.

This can be contrasted with the old 'banking approach' to education based on transmission of information from teacher to pupil.

Banking approach

- Teacher seen as possessing all essential information.
- Pupils seen as empty vessels needing to be filled with knowledge. Teacher talks, pupils absorb passively.

Problem posing approach

- Facilitator provides a frame-work for thinking, creative, active participants to consider a common problem and to find solutions.
- Facilitator raises questions: why, how, who?
- Participants are active, describing, analysing, suggesting, deciding, and planning.

D. Dialogue

To discover valid solutions everyone needs to be both a learner and a teacher. Education must be a mutual learning process.

The role of the facilitator is to set up a situation in which genuine dialogue can take place. A real learning community where each shares their experience, listening to, and learning from the others.

E. Reflection and action (praxis)

A facilitator must provide a space in which participants can stop, reflect critically upon what they are doing, identify any new information or skills that they need, get this information and training, and then plan action.

Often the first plan of action will solve some aspects of the problem, but not deal deeply enough with the root causes of the problem. By setting a regular cycle of reflection and action in which a group is constantly celebrating their successes, and analysing critically the causes of mistakes and failures, they can become more and more capable of effectively transforming their daily life.

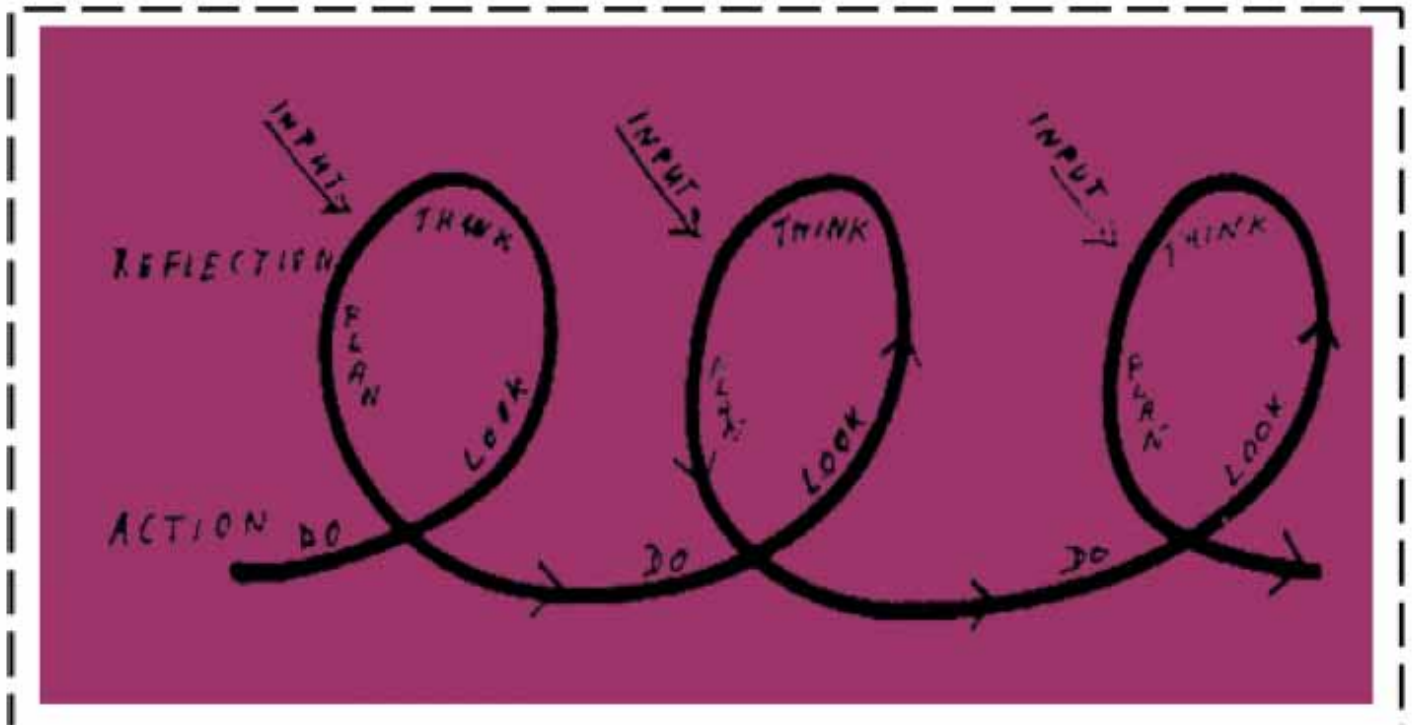
F. Radical transformation

The radical transformation of life in local communities and the whole of society. This type of education aims to involve whole communities actively in transforming the quality of each person's life:

- The environment.
- The community.
- The whole society.

It is a dynamic process in which education and development are totally interwoven.

Action Reflection



40. THE LABELING EXERCISE

Reference: Umtapo Centre

Stage: 4

Goal: Exploring stereotypes

Who: This activity is appropriate for any participants exploring issues of stigma or inter-group relations. Including those on introductory courses such as psychology, social psychology, abnormal psychology, educational psychology, and psychology of gender.

Group size: Minimum 8 - maximum 30 participants

Time frame: 1 hour, including a plenary reflection

Requirements: Sticky notes and labels prepared in advance
Enough room to walk around

The labeling exercise is an activity that enables participants to explore stereotyping processes from the perspective of the target audience of such stereotypes. Individuals are able to reflect on how it feels to be labeled from the perspective of the person who has been impacted by such stereotyping.

Steps:

Part 1.

1. Labels are prepared in advance by the facilitator that depict certain stereotypes in society e.g. refugee, drug addict, beauty queen, mayor, politician, soldier, activist, priest, joker, blind person, etc.
2. The labels are stuck on the forehead of participants.
3. The group is not allowed to tell each other the words that they see on each other's forehead.
4. The facilitator then explains to the group that they are going to be given a few topics during the next ten minutes to discuss. The facilitator should choose these topics according to the knowledge they have of the group in terms of its appropriateness.
5. Participants relate to the person according to the label on their forehead during the discussion.
6. Facilitators look around the room for signs of unequal treatment and behaviour patterns according to particular stereotypes.
7. After five questions the facilitator stops

Part 2.

1. The facilitator asks the group to make a circle.
2. The facilitator then asks for any people who feel they were discriminated against to move to one side of the circle, those who were treated with respect to the other, the group that are not sure remain in the center.
3. The facilitator can then ask the following questions to help analyse the activity:
4. To the group that were not respected; how did they know this? what did people say to them? how did they feel? what do they think the label read? what gave them this impression? Then ask each person to remove their label.
5. The facilitator asks the same question to the two remaining groups. It is important for the facilitator to collect all the labels and throw them away as this is merely an exercise and people should not be referred to by these names.
6. The facilitator then asks the group “what did you think the purpose of this activity was.” People are assigned stereotypical trait descriptors and, within the content of a specific task, are expected to treat each other according to those descriptors. This exercise provides an engaging introduction to the topic of social perception and encourages discussion of approaches to prejudice reduction.
7. The facilitator concludes by giving a definition of stereotyping.
8. Stereotyping occurs when we judge someone on the basis of minimal information and make assumptions about the whole person

This exercise has numerous possibilities for expanding the discussion to that of exclusion.

41. STAKEHOLDER MAPPING

Reference: Unknown

Stage: 4

Goal: Participants learn to regard their community as a network of individuals who can either be contributing to societal change or opposing it. Participants will visualise their map of stakeholders and get a visibility of the power relations.

Who: Any group of community activists

Groupsize: Number of participants: up to 20

Time frame: Time: 1 ½ - 2 hours

Requirements: Material: Colored pens and large paper

Steps:

1. Introduce the concept of 'stakeholders' to the participants: "stakeholders are those people who are part of a project as well as 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 their professional as well as private environments if the project as a whole is going to be successful. Stakeholders can be both helpful but also a threat."
2. Participants list the individual stakeholders of their project and try to identify what they would regard as success or failure of their project. Beyond this perspective (position) you might want to identify a basic need which is crucial for dealing productively with each respective stakeholder.

Stakeholder	Function / Role	Success	Failure	Basic need(s)

Fundamental human needs²⁰ 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

²⁰ For an extended version see http://en.wikipedia.org/wiki/Fundamental_human_needs

3. Now that participants have identified and characterised their stakeholders, they should take a large piece of paper and draw a symbolic map on which one can see the positioning and relationship of all stakeholders including the community leader. When symbolising relations such as, conflicts, hierarchies etc., common signs such as mountain, valley, highway, building site, rain, sun etc... can be used.
They then describe their own role in the picture. How are they related to the others? Where are the lines of trust and support? Where is there mistrust or threats?
4. Having done this initial analysis, the pictures are shared with each other in small groups of three participants. Through mutual support, everyone in the small groups is encouraged to bring about 2-3 changes to their map which would help to move the project in the direction of its intended goals, in a way that can positively influence the project as a whole (like building a bridge, repositioning a stakeholder).
5. Participants then write down the concrete consequences of such changes:
 - which actions do you need to take to bring about this change?
 - How would you describe the support structure (professional as well as personal) of your stakeholder map?
 - Who can you rely on?
 - What has to be done next?

REFLECTION

In plenary the participants share their experience of this activity:

- *What were the surprising new insights?*
- *Where were there new ideas for development?*
- *Which impasses could be overcome?*
- *Which steps were taken to integrate as many stakeholders as possible?*
- *Were there any limits to integration and why?*

42. SCULPTURE

Reference: Opdebeeck, Luc; Bevers, Karen; Een scène schoppen, theorie en praktijk van het participatief drama, ISBN 987-90-811138-09, adapted by Sidris van Sauers; RADAR; Rotterdam, the Netherlands

Stage: 4

Goal: This activity is a brief introduction to image theatre. It is a way of preparing the participants, to clear and open up their mind in preparation for a particular subject that the trainer wants to work with the group on.

- Spontaneous expression of first 'raw' feelings.
- To develop a stronger visual ability.
- To increase observational skills.
- To increase cooperation amongst participants

Who: Anyone

Group size: The minimum group size is 4 and the maximum number is 30.

Time frame: 30 minutes

Space: Wide enough area to be able to move around. This can be inside or in the open air.

Steps:

Part 1. Sculpture of emotions

1. The participants are split into 2 rows (line 1 and line 2) facing each other with a distance between them of about 5 metres. Everybody has a partner on the opposite row.
2. Line 2 will turn around with their back towards line 1.
3. The first participant in line 1 will think of an emotion which will be depicted by line 2. Line 2 will get only a brief moment to think about how to depict the emotion when called. The trainer will give a sign and line 2 will simultaneously turn around and individually make an image of the called emotion.
4. Line 1 will take a good look at the images. Together with the trainer the participants will look at the different interpretations of the same emotion:
 - What do they have in common?
 - Where do they differ?
5. Line 2 will turn around again and the next person in line 1 will call another emotion. Repeat step 2 to 4 until everybody in line 1 has called an emotion.
6. Repeat step 2 to 4 again but now line 1 will turn and express emotions as called by line 2.

Part 2. Copying sculptures

7. Repeat step 1 to step 3
8. Instead of looking at all the images each participant studies the images of their partner. Thereafter they will copy that image as precisely as they can.
9. When all the copies have been made line 2 (who created the original image) will relax and then take a good look at the copy of their own sculpture. They can also adjust the sculpture if they feel it is not copied exactly in the right way.
10. The participants from line 2 (the original sculpture) will have also some moments to walk around and look at the all the sculptures.
11. After all is seen and observed the sculptures let go, shake it of and the activity starts over again (from step 7) with line 1 as the original sculpture. (switch)

Tip: If the group is quit large (more that 8 participants in 1 line) it would be better to let the whole group decide on a few emotions. Just to keep it interesting and not long-winded.

Instead of emotions one can also call upon other things e.g. concrete concepts (favourite popstar, actor, food, tree).

Part 3. Group Sculpture

12. Depending on the subject of the training the trainer can ask the group a question and they then make an image of it.

What is an image of you in 5 years time from now?
What is your image of a social change agent?
Where do you want to be as a social change agent in 5 years and what does that look like?
13. Let the group think about the question and then invite one participant to step forward and make his or her image.
Invite another people to add their images to the main image that is already forming. Continue to do this untill the whole group has sculptured themselves as one.

Note: Make sure all participants feel safe and point out that it is important to respect each other's sculptures.
A participant can add their own sculpture but not change another persons. That right lies only with the owner themselves.

Some participants will find it difficult to make a quick image. Creativity is blocked because people want to do 'good' images. Point out that there are NO mistakes possible in this activity. It is all about personal interpretation of emotions and or concepts.

Tip: Make a picture of the group sculpture for the participants to see what their interpretations look like when combined.

43. COVER STORY

Reference: Gray, Brown; Macanugo 2010; 'Game Storming'

Stage: 4

Goal: This activity is focusing on creating a network, displaying their indicators of success and making networks sustainable.

- Describing, in a fun way, the envisaged utopia in the long term.
- Translating this envisaged utopia, to middle and short term actions.

Who: Age of 12 years and up

Group size: Minimum not applicable - maximum 30 participants

Time frame: 45 minutes for the activity and 45 minutes for the reflection

Space: Wide enough place for participants to be able to move around. This can be inside or in the open air.

Preparations: Make sure that there are enough drawings prepared on A2 sheets. There should be enough markers for each group.

Steps:

1. The trainer divides the participants into sub-groups.
2. Each group has the assignment to design a glossy magazine cover with 'Breaking news' about their wish or specific project, as it should be in 5 years and in the most ideal situation, i.e. a Utopia.
3. Each group presents their 'Cover story'. Other participants can then ask questions about it if needed.
4. After each presentation the trainer will ask the subgroup, regarding their the cover story:
 - What their aim will be in 5 years. (long term)
 - What their aim will be in 3 years (medium term)
 - What their aim will be in 1 year (short term)
 - And eventually what they can do starting tomorrow.
5. After all the presentations and reflections have been made the trainer will challenge the participants in each sub group to come up with a priority list of the actions needed so that they can start working on their project as soon as feasible / in the near future.

44. LIVING CHAIR

Reference: Unknown

Stage: 5

Goal: Being strong together, giving support to and receiving support from others. Team building and promoting team spirit.

Who: Various ages, not suitable for people in wheelchairs or with (heavy) physical problems with their knees, hips or lower back.

Group size: Minimum: 8 Maximum: unlimited (see it as a challenge!)

Time: 20 minutes

Space: Big open space where all participant can sit in a full circle and where there is room for the chairs to be pulled about (the size of the space therefore depends on the size of the group) The floor should be smooth so the chairs can be pushed around.

Requirements: Chairs without arm-rests

Steps:

1. Before the start of the activity the trainer makes sure that there are enough suitable chairs (one for every participant). The chairs have to be without arm rests with a smooth seat surface. The trainer tells the participants in advance to wear comfortable clothes and preferably flat shoes for the training.
2. The trainer places the chairs in a circle with a distance of 10 to 15 centimetres between each seat.
3. The participants can now sit on their chairs (which should not be moved in any way)
4. The trainer explains that through this activity the participants will understand how important people are to each other. For the exercise it's necessary that there is good concentration so everyone will need to be silent. The trainer asks every participant to concentrate and be quiet.
Note: As the trainer don't give away too much at the beginning so as to avoid participants not wanting to have a go because they might feel scared. If during the exercise someone says that they don't want to participate anymore then give that person the opportunity to step out of the activity.
5. The trainer asks the participants to turn 90 degrees to the left (but leave the chairs in the position they were) and therefore sit in one long queue behind each other.
6. Then the trainer checks that the knees of all the participants are at an angle 90 degrees (more or less).
7. The trainer asks the participants to lay back in the lap of the person behind them. When necessary the trainer asks for silence so that everybody can concentrate.
8. The trainer (and depending on the size of the group they may need extra helpers) will ask the participants to lift his/her backside so the trainer can pull the chairs from under the participant.

Notice:

- Make sure not to take out the chairs only on one side of the circle but pull out the chairs in a random way (not too close to each other).
- Ask the participants if he/she allows you to help by using your arm under the back to lift them enough so the chair can be pulled out.
- Small people aren't always capable of placing their feet completely on the ground. This makes the removal of the chair more difficult. You can help them by supporting them in their back and when the chair is pulled out, slowly let them down so they can place their feet on the ground.
- When you notice a participant has difficulties with the activity respond by waiting until the last moment to pull their chair out.

A trainer should never show that they are having any trouble removing a chair. If necessary ask a colleague to help, without letting the participant know. Whatever you do avoid creating panic, or any uncomfortable feelings for the participants.

9. When there only a few chairs left build up the tension by saying that there are more chairs left to go. It shouldn't be until after the last chair has been removed that you let them know that all chairs have been pulled out.
10. The trainer explains to the participants that this exercise is the ultimate in working together, as everybody supports the person in front and gets support from the person behind. This exercise can only work when all participants work together. If one fails, the entire circle will collapse.
11. Take a picture of the living chair and ask the participants to lower themselves to the floor slowly helping each other to gently get down. When they have done this and are once again standing on their feet the trainer asks for participants to applaud each other. The trainer should then ask the group if they thought this was possible and if they can now better understand the power of cooperation.

45. THE BIG CROSSING

Reference: Unknown

Stage(s): 6

Goal: Energiser focusing on working together and empowering teams or groups of people.

Who: Everybody provided that they are mobile on 2 legs

Group size: Minimum 10 maximum 25 participants

Time frame: 15 minutes (including the evaluation)

Space: There should be 2 parallel lines in the room with a distance between them of 6 to 10 meters

Requirements: Tape for the 2 lines

Steps:

1. The trainer asks everyone to come to one side of the room and stand behind one of the lines.
2. The trainer explains that the group exist of X participants which means that there are 2 times X feet.
3. The trainer asks the group to cross the line and walk over to the other line and cross this one as well. The group can only use the total amount of feet (2 times X) minus 3. So the group has to invent a way in order to get over as a group using all their feet minus 3.
4. After the group has crossed over the trainer asks the group to cross back over, only this time they are only allowed to use the total amount of feet minus 7. And an extra rule is that every method that has been used in earlier crossings cannot be used again.
5. The trainer asks the group to cross back over again this time using the total amount of feet minus 11. The same restriction of not being able to use any earlier methods used still applies.
6. Depending on the amount of participants one can go on with the exercise lowering the amount of feet that may be used. The group needs to come up with new creative ways of dealing with the challenge.
7. The trainer asks the group how they experienced the exercise? Was it hard did they find it easy? How did the cooperation work? The trainer explains the need for good communication and consultation instead of rushing into the situation too quickly, as this could have a negative effect on the result of the entire group.

46. ENERGY SHOWER

Reference: Unknown

Stage(s): 6

Goal: A single person gets energy from the group. This provides an Energy Flash to participants when they are tired or at the end of the day.

Who: Anyone

Group size: Minimum: 4 maximum 8 participants for each energy circle

Time Frame: 2 – 15 Minutes depending on the group's size

Space: Depending on group size

Steps:

1. Between three to seven participants form a circle around one person. Each participant, except the one in the middle, rubs his hands until they get hot and loaded with energy. Altogether the circle puts their hands above the person. Then all the hands slide softly down along the body of the person in the middle.

Facilitator can reflect with the group how it felt and why.

47. FLOATING CHAIR

Reference: Unknown

Stage(s): 6

Goal: Cooperation exercise, giving attention to the group, especially those close to you.

Who: Age 12 and up

Group size: Minimum 10 - maximum 50 participants

Time frame: 10 – 30 minutes

Requirements: 1 chair per person

Steps:

1. Participants form a perfect circle with chairs and each one stands behind a chair. Then the moderator sets a task. Each participant has to move around the circle letting his chair float while moving around the circle. How can this task be realised? No more advice should be given. Then participants usually start to walk around the circle holding each other's chairs.
2. They only succeed if none of the floating parts of the chairs hits the ground.
3. Results of the group reflection
4. Facilitate an answer to these questions during debrief: What ensures that we succeed? What is important to make it work? why does it work? how can we be stronger as a group?

48. A CRUMBLING ISLAND

Reference: Umtapo Center

Stage: 6

Goal: The exercise can be used as a physical warm-up

- The participants learn to work together
- The participants learn to make physical contact with the other

Who: From the age of 10 upwards

Groupsize: Minimum 5 participants and upwards, a subgroup can be 5 to 20 participants

Time frame: 15 to 20 minutes

Space: Big enough for participants to sit in subgroups with enough distance between each group.

Requirements: Enough chairs, one for every participant, which are strong enough to be able to carry lot of weight (preferably chairs with 4 legs)

Steps:

1. The trainer asks the participants of the group to place their chairs randomly together in the middle of the room.
2. The trainer asks the participants to step on their chair and stay there.
3. The trainer explains that the chairs are the island of the group, surrounded by the water of the ocean. The trainer explains that the world now experiences global warming which makes the polar ice caps melt and the water level to rise. The water will also become warmer and therefore sharks (the man eating kind) will surround the waters of the island. So getting into the water is no longer an option. The aim of this exercise is to keep everybody on the island. As soon as someone falls off the game is over.
4. As the water level rises parts of the island fall into the water so the participants will need to stand closer together. The trainer will say which chair should be removed so that the participants can divide themselves between the remaining chairs. When a chair is empty the trainer will remove it (and place it far enough away so that nobody will fall over the chair if they fall off one of the other chairs). The trainer will ask the group to work together without shouting as that will lower the feeling of safety for the entire group.
5. The ultimate goal for the group is to be together on as few chairs as possible. At the end the trainer will ask the group if they think they can do with one chair less and let the group work it out by themselves (this is with eye to safety and avoiding panic at the end of the exercise).
6. When there are no more possibilities the trainer asks the participants to help each other down safely from their chairs. Leave the chairs where they are.
7. When everybody stands on the floor the trainer asks if the group thinks they would have been able to all stand on those few chairs if asked to do so at the beginning. The most likely answer will be no. The exercise shows participants the advantage of working together because together you're more than just the sum of each part.

49. ZIP ZAP BOING

Reference: Luc Opdebeek; Karen Bevers; Een scène schoppen, theorie en praktijk van het participatief drama, ISBN: 978-90-811138-0-9; Rotterdam, The Netherlands

Stage(s): 6

Goal: Energiser for concentration

Who: Various ages

Group size: Minimum: 10 maximum: 35 participants

Time frame: 10 minutes

Space: Enough room to be able to stand together in a circle.

Steps:

1. The trainer asks the participants to form a circle and explains that in this energiser they will hand out commands to each other. The trainer has to have an energetic attitude to motivate the participants.

2. The trainer explains the commands:

ZIP: A participant will say 'zip' and point with both index fingers to one of the other participants directly left or right. Once going 'zip' it can only continue in the direction it is traveling (so 'zip' cannot be returned to the person it came from).

ZAP: A participant will say 'zap' and point with both index fingers and stretched arms to any other participant other than the people standing directly next to the participant who is saying Zap, ('zap' can't be returned to the person it came from).

BOING: when a 'zip' or a 'zap' arrives at a participant he/she can send it back in the direction it came from by crossing their arms in front of their chest and say 'boing'.

3. The trainer explains the rules of the game:

You can't return a 'zip' or 'zap' to the person it came from.

You are not allowed to wait too long before giving a new command. The aim is to do it as quickly as possible.

The one who makes a mistake or isn't fast enough has to sit down (or has to die a 'theatrical death' in the middle of the circle!).

4. The game is preferably played at high speed so it will challenge all participants to concentrate fully.

50. COPY CIRCLE

Reference: Developed by Ercan Oeksuek

Stage: 6

Goal: Warm-up exercise

Who: Anyone

Group size: Maximum 15 participants

Time frame: 10 min

Space: A space wide enough to stand in a circle with the whole group

Steps:

1. The participants stand in a circle.
2. One participant starts by making a gesture (with or without a sound), this can be a simple move like waving bye bye.
3. The next participant in the circle has to copy the exact action / movement, with the same facial and sound expression.
4. The next one copies it and so on around the circle until all participants have had a turn to copy this action / movement.

The facilitator has to be very focussed on the details which are coming out while participants are copying. The facilitator should intervene and give advice to try and make sure participants copy correctly. Even though the facilitator does this, most of the time the original action / movement will turn into something completely different as it moves around the circle from where it started.

It is an excellent activity to relax participants and make them laugh. It is also an activity in becoming aware of body language. It can also strengthen and empower the communication participants have with each other.

51. STRECHTING ACTIVITY

Reference: Unknown

Stage: 6

Goal: Unblock our minds, break through our limits and empower ourselves

Who: 12 - 90 years old

Groupsize: 1 to 100 participants

Space: A room, big enough to contain all the people interested in the exercise.

Notes: The aim is to let participants experience their own physical change, just by changing their state of mind. Leading participants into a discussion about how powerful they are, and how they can make better use of their capacities just by believing in ourselves.

Steps:

1. **Instruction I:**
The facilitator explains to participants that "I want you to stand up, put your feet in line with your shoulders, and lift your right or left arm pointing your finger at a point on the wall. Now, take it back behind you as far as you can go, look where the finger is pointing on the wall and don't forget that reference point.
2. **Instruction II:**
The facilitator explains to participants to "Go back to the first position. Now, close your eyes and take a deep breath... and again... now, every time you inhale you are becoming more flexible, every time you breathe out you are becoming less rigid... breath in... breath out...
3. **Instruction III:**
The facilitator explains to participants "Now, keeping your eyes closed, lift your arm how you did before and take it back behind you, as far as you can, visualise your arm going much further than the first time when you tried, and don't open your eyes until you're there
4. Once the participants open their eyes, the facilitator starts asking questions:
 - How far did you get?
 - What happened?
 - Why?
 - How do you relate/connect what happened during the exercise with your life?

After all the reflections are shared, the facilitator can summarise them all to keep them in mind

REFLECTION

Laura Rosales: It's important to be in a quiet room, in order to facilitate the relaxation

52. THE GIFT OF APPRECIATION

Reference: Unknown

Stage: 5

Goal: A closing activity for a positive ending of a training. This exercise will activate participants:

- To express appreciation about each other
- To give away compliments
- To receive appreciation

Who: 12 - 90 years old

Groupsize: There is no limit for groupsize

Timeframe: 30 min (depends on the size of the group)

Space: A room, wide enough for participants to walk around in

Requierments: Blanc Paper, preferably A3, one for every participant, colored markers

Steps:

1. The facilitator hands out a paper to all participants and will ask to write down their names on top.
2. Then the facilitator will ask the participants to walk around and start writing positive appreciations and compliments on the papers of the other participants. This can be done anonymous if wanted.
3. The facilitator will explain that this paper is a gift of appreciation to take home.

Appendix 1

Empowerment in practice (Shared learning and reflection)

This was an interactive session developed with participants attending the international training event (LTTA) in the Brighton and Hove (UK)

The purpose of the interactive sessions were:

- To generate a dialogue, reflection and share learning about how to get 'all the voices in the room' so that the diversity of views are heard and acted upon.
- To consider how the diversity of views impacts on an organisation's strategy and operational work
- To incorporate insights from these sessions into the Can Do Empowerment Training Manual, Book and Website, as well as capturing it on social media.

This reflection and learning took place in 3 sessions over 3 days with the intention of offering participants time for reflection during this time and a space for participants to focus on any issues they are curious about in relation to getting all the voices in the room.

Session 1 (1 hour)

This session included a briefing of the overall intention and purpose of this shared learning and reflection activities. It initial session was an opportunity to reflect and build on our own insights and experiences. Where participants shared what they have witnessed or what they or others may have done consciously or unconsciously to welcome or limit all the voices being heard.

Session 2 (5 hours)

This session was an opportunity to hear about the work being done, to include all the voices, by four organisations based in Brighton and Hove. Staff from two public organisations; Brighton and Hove Clinical Commissioning Group as well as Brighton and Hove City Council, together with staff from two community and voluntary sector organisations, Friends Families and Travellers and Amaze took part. (See details of these organisations below).

After brief presentations there were opportunities for participants to work in two smaller groups with staff from these organisations to discuss, in more detail, the learning and insights from the presentations and how they work in practise.

A brief plenary discussion with everybody coming together offered an opportunity for all to come together and share what they were thinking about, following the presentations and discussions in the morning.

Session 3 (2 ½ hours)

An opportunity to debrief where all participants were able to share reflections and learning in relation to getting all the voices in the room.

The following questions were the basis of this debrief:

- What works well?
- What will I do more?
- What will I do less?
- What will I do differently?

With the intention of encouraging creativity in sharing our reflections we sat together around a large table. We made models using play-do, pipe cleaners and wool. The models represented our insights following the previous sessions.

Whilst working with our hands making models it was an opportunity for us to share our thinking and our ideas. There was then an opportunity for everyone to share their models and talk in more detail about what they are thinking about and what they will be mindful of in their on-going work. This was a time for comparing and contrasting, telling stories, sharing reflections and intentions on how to support all the voices to be in the room.

ORGANISATIONS

1. Friends Families and Travellers: <http://www.gypsy-traveller.org/>

FFT is a charity who seeks to end racism and discrimination against Gypsies, Travellers and Roma, whatever their ethnicity, culture or background, whether settled or mobile, and to protect the right to pursue a nomadic way of life. FFT work on campaigning, case work, and capacity building to help Gypsy and Traveller groups help themselves and mainstream organisations to work better with Gypsies and Travellers.

2. Amaze: <http://amazebrighton.org.uk/>

Amaze is a charity that gives information, advice and support to parents and carers of children and young people with special educational needs and disabilities (SEND). They also support young people with SEND up to the age of 25. Most of their services are for families in Brighton and Hove but they also offer independent Support services to both parent carers and young people up to 25 years old in West Sussex. Their Parent Carers' Council (PaCC) is a parent-led forum supported by Amaze. It aims to help parents get more directly involved in shaping services for disabled children in Brighton & Hove.

3. Brighton and Hove City Council: <http://www.brighton-hove.gov.uk/>

The purpose of Brighton and Hove City Council is to provide strong civic leadership for the well-being and aspiration of Brighton & Hove.

The City Council aims to achieve this through the delivery of services that ensure:

- A good life - Ensuring a city for all ages, inclusive of everyone and protecting the most vulnerable.
- A well run city - Keeping the city, safe, clean, moving and connected.
- A vibrant economy - Promoting a world class economy with a local workforce to match.
- A modern council - Providing open civic leadership and effective public services.

4. Brighton and Hove Clinical Commissioning Group:

(BHCCG) <http://www.brightonandhoveccg.nhs.uk/>

BHCCG is responsible for making sure that the people of Brighton and Hove have access to the healthcare services they need. BHCCG commission hospital, community health and voluntary sector services, including Accident & Emergency, mental health and maternity, care for older people and those with long-term conditions, such as diabetes, dementia and heart disease. By talking and listening to people in Brighton and Hove, BHCCG decide which services are needed so that everyone (whoever they are, however they live and whatever their state of health) has access to the services, professionals and treatment they need to stay well and live healthily.

BHCCG's values inform all their work, they are committed to:

- making decisions openly in a way that is easily understood.
- placing patients, their families and the public at the centre of everything they do.
- valuing innovation and creating an environment that supports good ideas.
- taking time to celebrate achievements.
- listening to and respecting patients, the public, staff and clinicians.
- valuing the highest standards of excellence and professionalism in the provision of health care that is safe, effective and focused on patient experience.
- valuing and upholding the NHS constitution in all that they do.

Appendix 2

Story of the frozen pizza

'And this is your room...' Mrs Stonehouse opened the door.

The young man swallowed in amazement. There were dozens of painted rabbits all over the walls. There were white rabbits, black rabbits and brown rabbits. There were even rabbits painted on the bed itself and on the cushions on the bed.

'It was the children's room when they were small,' said Mrs Stonehouse, 'I hope you don't mind. But you said that you wanted a room with a desk and this is the only room we have with a desk in it. It's nice and clean, though. I dusted it only this morning.'

'No,' said the young man. 'I don't mind. It's fine. I expect that I'll soon get used to the rabbits.'

'I did them myself,' said Mrs Stonehouse, who always admired her own work. 'I painted them with a stencil.'

'I'm sorry,' said the young man. 'I don't know that word. With a what?'

'A stencil' replied Mrs Stonehouse. 'You buy them at art shops.' She smiled. The young man could see that she was very proud of her work. 'It's like a thick piece of paper with shapes cut out and you stick it on the wall and paint inside the shapes. You can stencil all kinds of designs. Clever, isn't it?'

The young man thought it sounded like something he used to do at his nursery school. He had been about four years old at the time. He thought it was a rather strange thing for a grown-up woman to do, but he was too polite to say so.

'Well,' said Mrs Stonehouse, 'I expect that you'll want to unpack your things. I'll leave you in peace.'

The young man looked around the room and wondered whether he had made a mistake. Perhaps he should have stayed at the university and not chosen to have a room in the town. But he had thought that living in a family would help him to improve his English. It was already quite good. Good enough, in fact, for him to have won a place at the university to study science. He had a degree in his own country, but he wanted to carry out some additional research in England.

This was not what he had expected. He had expected a family of university people. People like his own family, who sat round the table talking and arguing at all times of the day and night. Although Mrs Stonehouse had said that she had two teenage children, the house was surprisingly tidy for a family with children. His own home, he realised, was always untidy. Every room was filled with books and piles of paper that threatened to fall down on to the floor whenever someone banged a door. This house was not at all like that. One of the first things he had noticed was that the entrance hall had been quite empty. There was just a small table with a telephone on it and a neat pad of paper with a pen beside it. Perhaps the kitchen would be more like his home, he thought.

The young man unpacked his clothes and put them away in the wardrobe. Then he piled his books on the desk, as there was no bookcase in the room. He was hungry. He looked at his watch. It was seven o'clock. He wondered what time the family had dinner. Mrs Stonehouse still seemed to be the only person in the house.

He walked downstairs and knocked on the door of the front room. He could hear sounds of laughter inside.

'Come in,' called Mrs Stonehouse.

The room was very pink and there were bows and little white baskets painted on the walls. He supposed that Mrs Stonehouse had done these too, with a stencil. He thought that the room looked horrible and imagined how his mother would laugh if she saw it.

Mrs Stonehouse was watching television. There was a quiz show of some kind. They laughed whenever the man asking the questions said anything and they all clapped every time one of the contestants said anything. They reminded him of seals in the zoo. There were similar television shows in his country, but his family never watched them. They thought they were very stupid.

'Is there something you want?' asked Mrs Stonehouse, without looking up from the television.

'I'm sorry,' said the young man. 'I just wondered what time you had dinner.'

Mrs Stonehouse laughed. She had a strange laugh, like the bird-like sound of a mobile phone. 'We don't have dinner. We're all so busy; we just eat and run.'

The young man thought that was a strange thing to say when all she seemed to do was sit and watch television.

'Come with me,' she told the young man. 'I'll show you the kitchen.'

Mrs Stonehouse led him into the room at the end of the hall. It was bright, very bright. The young man thought it might look better through sunglasses. The walls were yellow, bright yellow. It was like walking into the inside of a lemon. And there were, indeed, several lemons in the kitchen. And oranges and apples and bunches of grapes. All stencilled over the walls and the cupboards.

'It's... er... brilliant,' he said. He was trying to say it was bright without saying how horrible he thought it was. But Mrs Stonehouse thought that he meant that it was very clever and she was pleased. She liked her work to be admired.

The young man looked round the room. Something was wrong.

'Excuse me,' he asked, 'where is the fridge?'

Mrs Stonehouse laughed again. 'It's here,' she said, opening a cupboard door. 'And the freezer is hidden here.'

The young man could not understand why anyone would want to hide a fridge or a freezer. He wondered where Mrs Stonehouse had hidden the cooker. What a strange kitchen this was, he thought. The only thing he recognised was the sink. It was a big old-fashioned white sink like his grandmother had at her farm. He wondered why Mrs Stonehouse did not have a nice new sink like his mother.

'It's a big sink,' he said.

'Yes,' Mrs Stonehouse replied. 'It's wonderful. I've been wanting a sink like this for years. It's a copy of an antique sink you know. They're very fashionable at the moment.'

'Oh,' said the young man. He felt more and more confused.

'And the cooker?' he asked. He couldn't see how you could hide a cooker in a cupboard, but in this house anything seemed possible.

'Oh, we don't have a cooker,' Mrs Stonehouse smiled. 'We'd never use it anyway. But here's electric kettle and here's the sandwich-making machine, and this is the microwave.'

'I see,' said the young man. 'Do they live on sandwiches?' he wondered. 'But where do you cook?' He could see a shelf of big colourful cookery books on one wall.

'The poor boy,' thought Mrs Stonehouse. 'I suppose that in his country they don't have very much. I suppose that the women stay at home and cook simple food like they did here in England before I was born. I expect that he feels that he's very lucky to be able to stay in a house like this.'

'Oh, I don't cook,' she laughed. 'We're a very modern family. We don't waste our time on things like that and I've never been one for cookery. I love reading cookery books, of course,' she added. 'But that's different.'

The young man was now very confused. Mrs Stonehouse opened the freezer. 'Here,' she said. 'Everything you could want.'

The freezer was taller than the young man. Inside were boxes and boxes of frozen pizzas and ready-cooked meals. They filled all the shelves.

'You can help yourself to any of the packets. You just open the packet and put it into the microwave,' said Mrs Stonehouse. 'Nothing could be easier.'

The young man was still very puzzled. In his country he sometimes had pizzas with friends after going to the cinema. But they never had pizza at home, only in pizza restaurants. 'But when do you have dinner?' he asked.

'We don't have dinner,' she said. 'As I said, we all just help ourselves. I eat when I get back from my aerobics class and the kids grab something to eat when they get back from school before they go out. Though sometimes, like today, they go straight from school to their friends' houses. And Harry, that's my husband, he eats at different times. It depends whether he's working late or at the pub. We're a very independent family.'

'I was right,' she thought. 'In his country it must be very different. He's never been in a home like this.' She felt sorry for him.

'Her husband works late and goes by himself to the pub and her children go to their friends' houses. She must be very lonely,' thought the young man. 'That is why she doesn't cook proper meals.'

He felt sorry for her.

Mrs Stonehouse was pointing out the contents of the square boxes that filled the freezer. 'There are frozen deserts, too,' she said. 'You don't have to defrost them; you can eat them straight out of the freezer. And we always have ice cream, too. At the moment we have chocolate, banana, and apple pie flavour.'

The young man suddenly remembered an article that they had discussed in his English class. It was from an English newspaper and explained how more and more people now ate ready-made meals, and how the contents of these meals were not what they appeared to be. So that if the packet said fish, you would not find an actual piece of fish inside, not like you would buy in a market, but bits of different fish squeezed together. This would then be covered with a strong-flavoured sauce so you wouldn't be able to taste the fish anyway.

The young man looked at the packets in the freezer and saw that on one packet of frozen fish dinner it actually said, 'contains real fish.' 'But what else could it contain?' thought the young man.

'What would you like tonight?' asked Mrs Stonehouse.

'Pizza will be fine,' said the young man.

'What kind of pizza?' asked Mrs Stonehouse.

There were so many kinds of pizza: pizza with mushrooms, pizza with ham and pineapple, and even baked bean pizza. 'Who could ever combine pizza with baked beans?' he thought. 'What a disgusting idea.'

'Cheese and tomato will be fine,' he said.

'Are you sure?' Mrs Stonehouse asked. 'He's obviously never had such a choice before,' she thought. 'It must be wonderful for him to come here.' 'What about mushrooms and olives with cheese and tomato?' she suggested.

'Yes, thank you,' he agreed.

'Fine,' said Mrs Stonehouse, taking a packet out of the freezer. 'Now, do you know how to use a microwave oven?'

The young man admitted that he had never worked a microwave before. So Mrs Stonehouse put the pizza inside the microwave and showed him how to set the timer.

'When it goes "ping" that means it's ready,' she said. 'So, now you're one of the family, all you have to do is come in and help yourself. You don't need to ask me.' She walked out of the door. 'Enjoy your pizza,' she said.

The young man found a knife and fork in a drawer. He put them on the table. Then he heard the microwave go 'ping'. He opened the door carefully, and using a cloth so that he didn't burn his hands, he took out the plate.

The pizza was awful. The base was soft and tasted of nothing and the sauce was too sweet. The olives and mushrooms had no flavour at all, but he ate it anyway because he was very hungry. 'How can people eat like this?' he thought. It was horrible to eat alone with nobody to talk to. The room was so bright, it was more like a hospital than a home. He felt quite miserable.

He washed up his plate and his knife and fork and went to his room. Later he heard doors open and someone went into the kitchen. He heard a 'ping'. Then, whoever it was climbed the stairs and another door opened and shut and he could hear loud music and the sound of a television.

'They all live by themselves,' he thought. 'How very strange. They don't talk to each other and they don't even meet up for dinner.'

He had never thought much about food before. At home, it was cooked by his mother, it was put on the table and he ate it. But now that he was away from home, he realised how much the food was part of home life. The smell of chicken soup filling the house as he walked in the door. His mother with flour up to her elbows, making a pie and talking and laughing at the same time. The feeling that the kitchen was the heart of the house and his mother was at the centre of the kitchen. Cooking, he saw now, was an essential part of family life back home.

The kitchen in this house was sad and lonely and no amount of yellow paint could change that.

The young man read a book until he was tired and then turned out his light. The rabbits danced around the walls.

The next morning the young man moved out. He went to a café and had some breakfast, and

then went to the university housing office. The woman there listened to him and immediately found him another place to stay.

She also rang Mrs Stonehouse and told her that the young man had moved out.

'Was it the rabbits?' Mrs Stonehouse asked. 'I offered to put him in another room, but he said that he wanted a desk. He even had his own television. Really,' she continued, getting more and more angry. 'Compared with what he must have come from in his own country, you would have thought that he'd be grateful.'

'It's not that,' the woman at the housing office replied. She was writing on her list as she talked. Opposite Mrs Stonehouse's name she wrote, 'Unsuitable, except for independent teenagers. *Note:* no conversation practice, no home meal, frozen pizza.'

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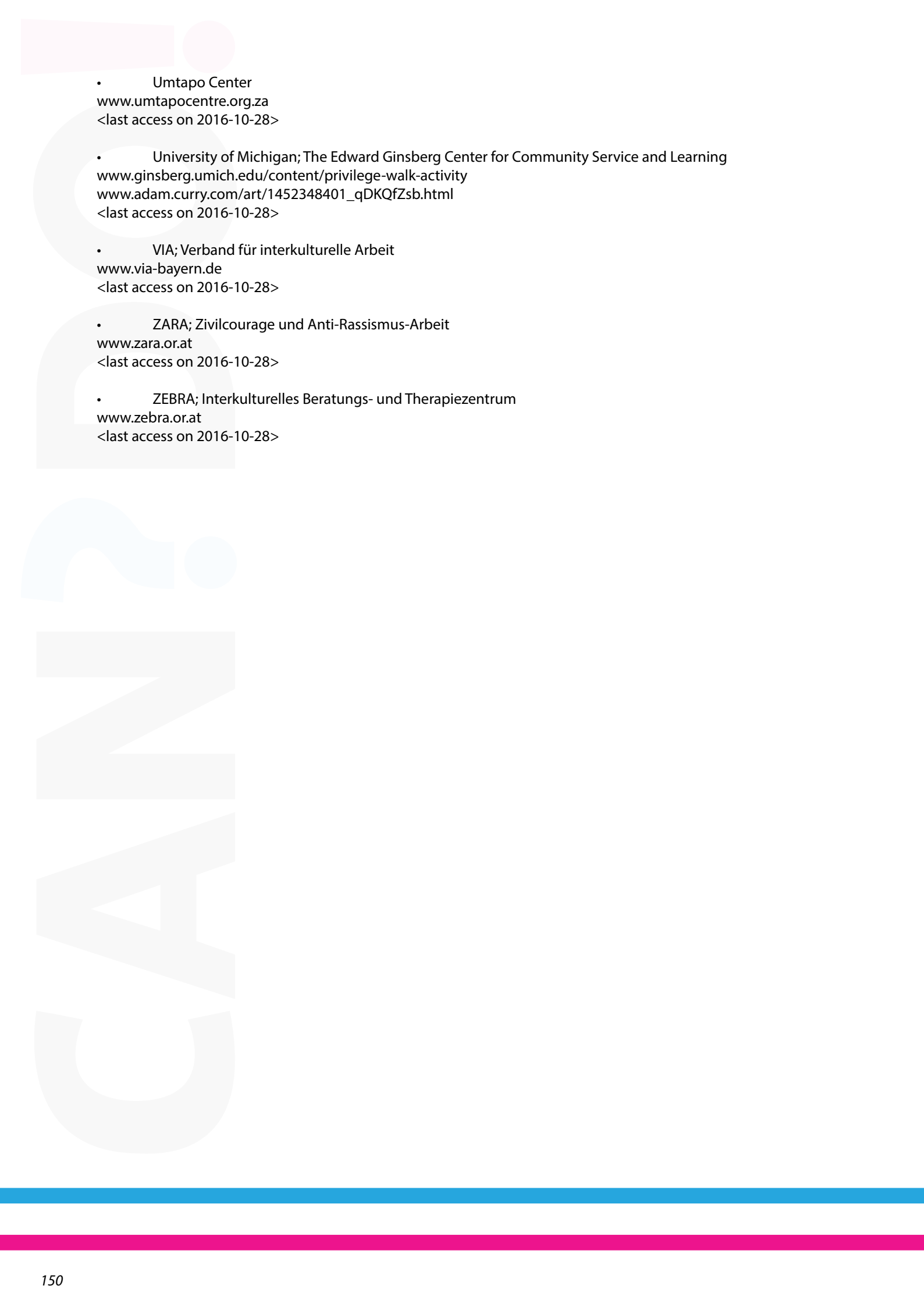
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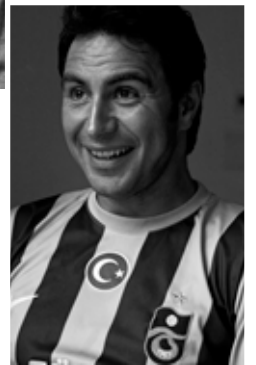
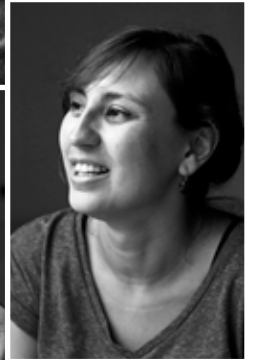
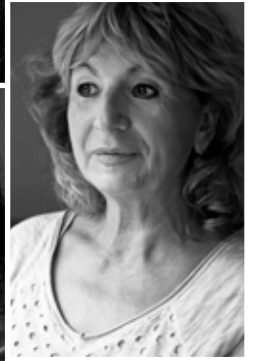
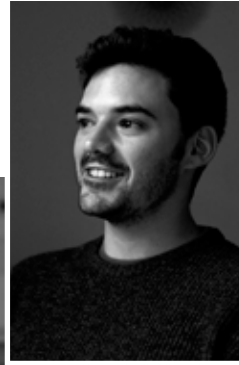
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