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Center for Applied
Policy Research

Leading Change Across the Mediterranean

Training Manual for Community Leadership in Transformation Countries

 THE AMERICAN UNIVERSITY IN CAIRO

JOHN D. GERHART CENTER
FOR PHILANTHROPY
AND CIVIC ENGAGEMENT



Auswärtiges Amt

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Auslandsbeziehungen

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Training Manual for Community Leadership in Transformation Countries

Center for Applied Policy Research, Munich /
John D. Gerhart Center for Philanthropy and Civic Engagement, American University of
Cairo / Arab Institute for Human Rights, Tunis (eds.)

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Imprint

This manual has been developed in the context of the project “Leading Change Across the Mediterranean“ (2012-2013), a project of the Center for Applied Policy Research, Munich in cooperation with the Arab Institute for Human Rights, Tunis and the John D. Gerhart Center for Philanthropy and Civic Engagement at the American University of Cairo. It has been sponsored by ifa (Institut für Auslandsbeziehungen), with funding from the Federal Foreign Office, Germany.

The material was being put together in a participatory development process with stakeholders from Egypt, Tunisia and Egypt and has been tested and evaluated in the field of the target groups in Tunisia and Egypt.

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Foreword

We are very happy and proud to present to you a new manual for supporting the transformation process in Arab countries. The main goal is to provide a contribution for strengthening civic engagement of community leaders for enabling and guiding the transformation process to democracy and Human Rights. The reflexion of individual values, motivation and visions, the development of personal skills as well as the ability to independently and responsibly pursue common projects are elements of this transformation process.

It has been developed in a unique participatory and interactive way involving a number of important stakeholders from NGOs, freelance trainers, and target groups. The process of working together in this way itself reflects important values which are of importance for achieving comprehensive transformation: dealing with difference and conflict, being able to integrate and build consensus, respecting individual value systems and accepting universal Human Rights, and taking decisions in a democratic way.

The material is comprehensive yet open for individual adaptation and expansion. It avoids being an instruction manual with clear “recipes” but is far more than another collection of activities without context.

We hope the “Training Manual for Community Leader Workshops in the context of transition to democracy” can be widely used. We trust that the spirit of pursuing a new vision, which was the source of our motivation and enthusiasm, can be felt by reading and applying the manual.

Munich, Cairo, Tunis, December 2013

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Introduction: the project, the community leader workshops, evaluation results

This manual has been developed in the context of the project “Leading Change Across the Mediterranean“ (2012-2013), a project of the Center for Applied Policy Research, Munich in cooperation with the Arab Institute for Human Rights, Tunis and the John D. Gerhart Center for Philanthropy and Civic Engagement at the American University of Cairo. It has been sponsored by ifa (Institut für Auslandsbeziehungen), with funding from the Federal Foreign Office, Germany.

The project comprehended different approaches for supporting the transition to democracy in North African countries, amongst them a Young Leaders Forum (YLF) for developing projects in the regions and the development of skill building for community leaders by workshops and a training manual. All activities have been evaluated on an ongoing formative and summative basis via data collection and participatory evaluation workshops with important stakeholders.

The Civic Education Workshop Series have been developed in a participatory development process, in order to be able to meet the needs of the target group and generate an added value for the context of transformation to democracy in Arab countries. Trainers and stakeholders from the partner institutions in Egypt, Tunisia, and Germany met in workshop settings in order to develop a common approach, methodologies and material.

In January 2012, in the frame of a stakeholder workshop in Munich the project partners had specified the target group “community leaders” as well as the general pedagogical approach in order to be able to clearly develop workshop formats, which are needed and which are new to the target group amidst the transformation process. Concerning the target group, it became important to focus on persons from civil society instead of official institutions or parties (which is not excluded). These individuals should have a certain recognition within the community and the power to integrate different perspectives. They could be a teacher, a doctor, a religious leader, a journalist, etc.

Different pedagogical approaches from the three countries were being presented and discussed. It became clear that experiential learning and an interactive approach should be the focus of the workshops instead of (only) transporting knowledge about democracy and human rights. The approach therefore comprises large portions on self-reflection of personal perspectives and of processes happening in the training group in order to prepare for sustainable change in communities.

In September 2012, through a planning session in Sidi Bou Said, Tunisia the team developed methodological units and activities for the community leader workshops, and set criteria and indicators for success. A number of activities were being tested during the workshop and have been adapted to the target group. The aspect of action planning and setting up concrete small projects within the communities became an additional focus in terms of strengthening the trainings’ sustainability.

It became clear that at this stage of the development there should be separate workshops for Tunisia and Egypt on the basis of a general approach in order to meet the difference concerning the target groups as well as the experience with certain activities concerning the trainers. On this basis, roadmaps for 3-4 day workshops with clear descriptions of goals and activities were set up for Egypt and Tunisia.

After running two workshops (one in Egypt, and one in Tunisia), an evaluation session in Cairo in December 2013 stated success and the need for further development. The following most important strengths could be derived from the test workshops:



- An open atmosphere and trust building help for speaking up more about prejudice and stereotypes, raising taboos, and gaining justice awareness
- Participants are appreciated as the source of knowledge of their communities, examples are being taken from the community level
- The knowledge transfer to Human Rights and democracy is being connected to personal experiences
- The existing value system within the communities is being taken seriously as a starting point for change
- Applying Human Rights and democratic values happen through the learning environment within the workshops (participants participate in decision making)
- Changing the perspective from protesting activists to community leaders that need to build consensus and also start participatory activities with administration and authorities
- With this approach participants started new initiatives with commitment on their own without having an external project manager. They are acting independently and responsibly

Concerning topics to change or to strengthen, the following issues had been identified:

- Establishing a gender balance in the trainers' team as well as among the participants
- Depending on the purpose of the project in which the training is conducting:
 - Select participants from the same community or from close communities to solidify the learning within the context of this community with a variety of actors. This would encourage the creation of common projects
 - Select participants from different communities to allow a reflective exploration of patterns within their communities while being in a safe remote environment.
- The workshop should always take place in a retreat style location
- Develop a follow up strategy on the workshop
- Increase reflection time after the activities
- Participants get a journal to reflect in a written way on the workshop
- Providing visibility for the workshop as well as the projects made by the participants via the internet (always with participants' consultation and approval)

Finally, in September 2013, the approach and the methods of the community leader workshops were put together in Sidi Bou Said, Tunisia. The editorial team integrated the experiences and evaluation results so far and expanded upon the material in order to reach a manual which could be of general use for community leader workshops in the context of transformation to democracy. The material was being put together in English and was subsequently being translated into Arab.

On the basis of intensive interaction, testing and evaluation, the manual has been divided into the following sections: in the first section the development and testing process will be traced, providing hints for the general approach. The second section aims at reflecting the selection and needs of the target group, which is an important prerequisite for the success of



doing community leader workshops in the region. In the third section the pedagogical approach is being laid out. This provides the frame and “spirit” in which the workshops should be done. It shows the specificity and added value of working in a process-oriented, interactive, and participatory way and links this approach to democracy and Human Rights in the context of transformation. The fourth section gives advice on train-the-trainer workshops, since it is best to implement the material at this level, sensitizing trainers for the approach via specific activities and developing individual roadmaps for regional workshops with them.

The fifth section contains different units for practically working within the community leader workshops. Each unit comprises a description of learning goals as well as sample activities for achieving these goals. In this way orientation is provided, but openness for expansion and own ideas is left. Finally the sixth section contains the Universal Declaration of Human Rights by the United Nations in order to secure a commonly accepted understanding which is widely and internationally accepted.

This manual comprises approaches and activities that have been of use in other contexts and it presents genuinely new approaches and activities for the target group. The editors have marked respectively sources and origins with footnotes when available. All other content has been contributed by the manual development team.



The target group: selecting community leaders and approaching their specific needs in the context of transformation

The selection of the target group is one important element for being able to bring about change, which will be of use for the community. On the basis of a train-the-trainer workshop trainers will approach communities by presenting to them the goals and learning objectives of the workshop.

In order to start the interactive and participatory learning process from the very beginning, nominations for participants of the community leader workshop should be provided by the community itself.

They should nominate community leaders who are

- being trusted by different fractions of the community
- able to integrate and build consensus between different perspectives
- potentially able to impact their community with civic participation

Then the trainers will select participants, relying on their knowledge and existing networks as well as on the important following criteria:

- achieving a gender balance among the participants in order to signal the important value of equality on this level
- identifying participants involved in the transformational context and processes on the way to democracy and Human Rights (even if they themselves are often not aware of the link between 'doing something good' and democracy and Human Rights)
- Identifying participants that can profit from one another, having different perspectives and value systems on the basis of a common social and economic situation. It is important to take the existing value systems seriously and respect them before aiming at change
- focussing on one region with at least homogeneous subgroups with similar transformational topics in order to have a more effective and sustainable local effect

Balancing participants with informal engagements and participants involved in formally structured engagement (journalism, trade union, electoral campaigns, administration...). In the case of party leaders a context-based decision has to be taken. The target group is focussing on local civic culture, but in some cases there might be important party leaders, who play an important role within the community as a whole, and therefore should also be selected.



The pedagogical approach for civic transformation

Theme Centered Interaction (TCI)

In this section, the “spirit” of running a workshop for community leaders will be presented. In order to achieve holistic, deep, and sustainable change beyond the mere transportation of knowledge around Human Rights and democracy, the way in which the workshops are being run and reflected are crucial. The general approach of Theme Centered Interaction (TCI)¹ is appropriate as it centers around transformation on a value basis and tries to lift up hidden and invisible dimensions of learning which are often neglected in existing activist manuals on strengthening Human Rights and democracy. The approach is briefly being introduced in an adapted version focussing on the transitional context.

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

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

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

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

In later stages of the workshop the mutual support of the participants helps to transform the personal engagement with the topics into collective action. The line between the “It” and the “We” makes it possible to realize mutual cooperation that shows how the group of

¹ http://en.wikipedia.org/wiki/Theme-centered_interaction



participants itself can bring about change without imposing it from the top. Projects are being developed independently and responsibly by participants in groups. In cooperating, dealing with difference and conflict, prejudices, building consensus and democratically taking decisions will be experienced. Within the group of participants important skills of community leaders can be thus tried out.

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

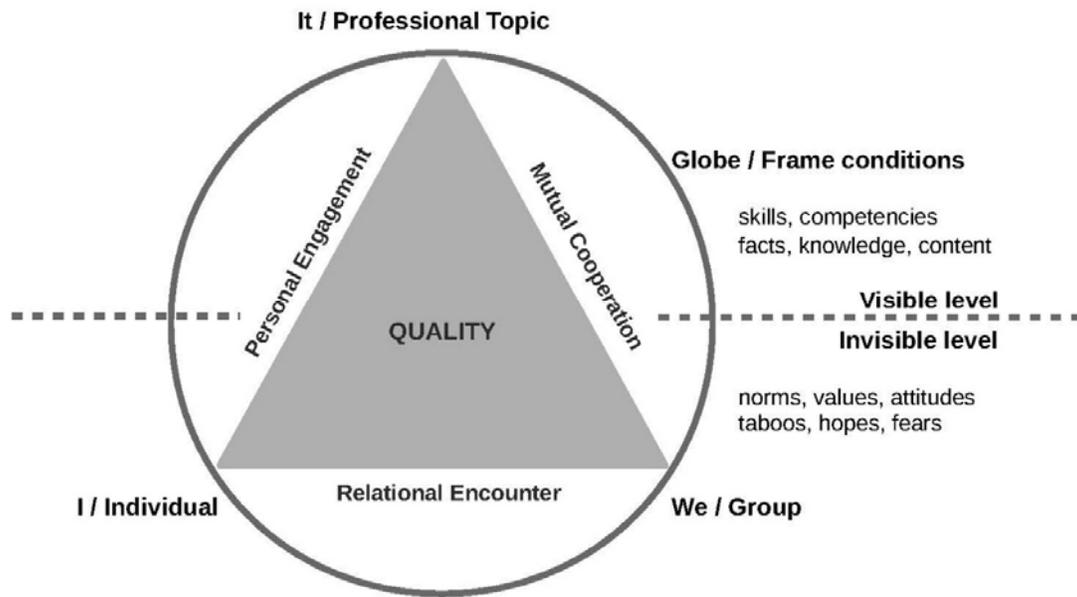
A third line of interaction runs between the “I” and the “We”. As the individual participants are working and living together during the time of the workshop, a lot of relational encounter will take place. Different from other approaches, this dimension is not to be regarded as informal or leisure time.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

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

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



General scheme:



Following the general presentation of the pedagogical approach, here are some important aspects summarizing and focussing what should always be kept in mind when being a trainer for community leader workshops in the context of transition to democracy:

Transition and transformation – formal and attitudinal change

As the title of the manual indicates, the workshops will take place in communities, which find themselves in the midst of a process of *transition* to democracy. Transition means that former political and societal structures are no longer in place and new structures of government and institutions have come into place which should enable a functioning democracy. It is a transition process since it takes quite some time to discuss and establish a constitutional assembly, regulations for elections and dealing with historical transgressions.

Formal change is the visible side of approaching democracy and Human Rights. On a deeper, personal and more invisible level communities are in a process of comprehensive *transformation*. Transformation means that former values, identities, and attitudes, which provided orientation, might no longer work in the new situation. This can lead to a loss of orientation, to extremist positions, to exclusion, and it can be a chance for opening up creatively for a new perspective on society and politics.

Community leader workshops will focus on this bottom-up dimension of attitudinal change, which provides room for civic engagement, using new chances for transforming communities. This transformation of values will take time and it is essential to always take seriously and appreciate the socio-economic reality of a community as it provides orientation. Only from their new paths in the direction of democracy and Human Rights can be explored.

Providing Knowledge by focussing on Competence

Knowledge is important for achieving transformation, but it is not the first agent of wholesome change. Providing knowledge (scientific findings, data, documents, information) should always grow out of a focus on competence.

Competence means focussing on responsibility and autonomy of the individual and his or her community, starting to work with their experiences, resources, and abilities first. Open discussions, games, biographical reflections, and an appreciative learning environment are ways to focus on competence. Basic information can also be provided by the participants, building up experience-based knowledge by themselves.

Once these often hidden and invisible dimensions have been focussed upon, there is the appropriate moment to make links to knowledge in the sense of providing connections to official documents, existing cases or empirical data.

To summarize: experience-based learning should be first in order to build up competence, then knowledge should be provided afterwards if necessary. In this way, knowledge will become deeply rooted and a supporting part for responsible change within the communities.

Focussing on process quality and group dynamics for generating common values

The result of the workshops should be an approximation to democracy and human rights. Often it seems to be important for all to come to the same optimum results – the processes and dynamics having led to the result are not being focussed upon. But like knowledge, these results cannot be achieved or be imposed directly; community leaders are not only activists for a clear-cut vision, but have to integrate different perspectives and people on the



road of transformation. They will always have to find a balance between pragmatically reaching secure results before volatile frame conditions are destroying efforts, and a participatory process quality which integrates the different perspectives of those bringing about democratic change.

Therefore, a focus on the processes and dynamics happening within the group of participants is crucial since here important aspects of these values can be discussed. A reflection concerning the way the participants are learning and sharing together is one of the elements for getting at the process dimension of societal change. Arising conflicts are not being “settled” by focussing on the topic, but are a welcome moment for learning about different perspectives and needs.

After such a reflection, the participation of all for possible changes in the course of the workshop is a next step. This means that trainers will have to plan their workshop with clear goals, but with a flexibility involving the needs of the participants on the way. Participants will then also be sensitized for taking responsibility for the group and the workshop as a whole and be trained to take decisions together.

In working this way, values will be generated out of the learning experience of the participants and are no longer abstract results to be achieved. Community leaders will thus be prepared to reflect upon the different ways of bringing about change, integrating the needs of all those involved.

Democracy and Human Rights in the workshop

Following up on the previous sections, it should become clear that the workshop itself can function as a model for the community in a transformational context. Democracy and Human Rights are being experienced and reflected directly in the course of the workshop as a “form of life”. Participants will be able to realize the chances but also difficulties when dealing with these values and concepts.

This makes them different from discussing and informing about democracy as a political structure or as a structure of the society as a whole. Individual and collective attitudes in relation to actual behaviour should be reflected for getting at democracy as a 'way of life'. This holds equally true for human rights: of course we want to install universal human rights, but in terms of behaviour we have to ask ourselves whether we always act accordingly. In this way once again the “invisible” realm of attitudes, norms, taboos, and values beyond the factual content can be reached.

The way in which discussions, group work or activities are being done, is being reflected in terms of democracy and Human Rights. A typical question is: “Was this a democratic process in your group? The Human Rights you talked about – were they reflected in the way you dealt with each other?” Very often the participants will realize personal “dilemmas” in this: e.g. they talk about the importance of protecting minority rights, but during group work they excluded one participant and did not respect his or her minority position, since they found the result more important than the process.

It is crucial that these reflections do not aim at learning the “right” democracy and eliminating “wrong” behaviour. Democracy will always involve dilemmas (e.g. between result and process, freedom and security, majority rights and protection of minorities, etc.), where decisions have to be taken in terms of prioritizing one right over another in a given context.

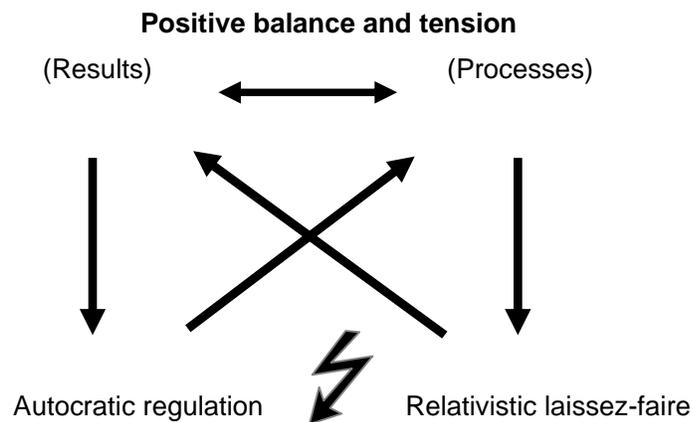


Democratic decision making

Building consensus in a participatory way is important. Nevertheless democracy also means taking decisions to achieve results. In a given context, it is crucial to reflect which way of taking a decision is being taken. The “value and development square” is a scheme that shows the necessity and dilemmas involved there.²

Collaborative leadership

Participatory ease



Problematic exaggeration

 = Extreme jumping back and forth without development

 = Route of development

² Helwig, Paul: Charakterologie. Freiburg/Breisgau 1966



In order to achieve a good understanding of the role as a community leader, it is necessary to accept the productive tension and balance between two positive values. Collaborative leadership is needed in a dual sense: responsibility has to be taken for the results to be achieved and responsibility has to be taken for the participation of important stakeholders. On the other hand a community leader should not try to totally control stakeholders, but to go with the processes and grant them their need for individual development of their freedom.

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

In problematic situations we often tend to exaggerate one of the positive values; we then realize that it does not work and do an extreme jumping back and forth between the two extremes.

The square indicates the more demanding route of development: from autocratic regulation a community leader has to develop to participatory ease; from relativistic laissez-faire to collaborative leadership.

When community leaders have to take the decision to rather go for one or the other option, they should ask themselves a set of questions which can be helpful in any given situation³:

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

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



³ The following section has been adapted from the Vroom-Yeoon-Jago Decision model, see online: http://en.wikipedia.org/wiki/Vroom%E2%80%93Jago_decision_model

Running Train-the-trainer Workshops

The best way to realize community leader workshops is by doing a train the trainer workshop. Trainers, who have in mind to realize such workshops, are being brought together and can prepare specifically for their target group. As the activities presented in section 5 are examples for pursuing important goals, this also opens up the possibility to develop variations or new activities suitable for the specific context of the trainers.

In a train the trainer workshop, the trainers will be familiarized with the pedagogical approach and sample activities in an experiential way so that they integrate the “spirit” of what they want to achieve. They themselves will experience their hidden dimensions, recognize their own possibilities and limits, which gives them a realistic definition of the scope of what they can achieve within the community leader workshops.

The following units should be part of a train the trainer workshop with a duration of about 2-3 days.

For each unit there are activities which are suitable for train-the-trainer workshops. There are no “extra activities” for trainers; the main goal is to familiarize trainers with the conceptual and practical approach of this manual.

All the activities can therefore be found in section 5 of this manual. When using them for train the trainer workshops, some adaptation might be necessary.

UNIT 1: Sensitizing for the pedagogical approach

Learning objectives

- Reflecting on different ideals of being a trainer in the context of community transformation
- Becoming aware of the specific pedagogical approach which is needed for doing community leader workshops
- Gaining a personal perspective for chances and limits of doing a community leader workshop

Suitable activities:

- The ideal community leader (for purposes of a train-the-trainer workshop, adapt the title to “The ideal trainer for community leader workshops”)
- On the transformational road
- Visible and hidden dimensions of transformation



UNIT 2: Taking an appreciative approach in the situation of crisis

Learning objectives

- Comprehending crisis and transition as potential
- Reflecting upon success concerning transformation processes
- Experiencing appreciation as a positive way for personal and societal change
- Training communication skills needed for the community leader workshops

Suitable activities

- Yes, but...yes, exactly, and...
- Appreciative inquiry on motivation, talents and visions (by adapting this activity for train-the-trainer purposes, focus more on working pedagogically with workshops since this is the focus of the work of trainers)

UNIT 3: Training communication skills

Learning objectives

- Reflecting personal communication styles with their advantages and disadvantages
- Improving interaction and participation with the group of participants
- Being prepared for adequately dealing with group dynamics and conflicts

Suitable activities

- Helpful listening
- My conflict biography
- Discourse on group dynamics



UNIT 4: Transfer

Learning objectives

- Taking responsibility for acting autonomously in the future
- Getting a clear picture of successfully realizing a pedagogical project
- Exchanging ideas for transfer within the group

Suitable activities:

- Developing roadmaps for workshops
- Starting strategic and efficient projects



Activities for community leader workshops

In this section you will find different units, which provide material for comprehensively and practically working in community leader workshops. Each unit is describing important pedagogical goals and learning objectives, general advice for trainers on important issues concerning the section in the workshops, and sample activities that can be directly used and be expanded upon. Of course other activities from the professional background of the trainers can also be used, as long as they are in accordance with the respective goals and learning objectives. This section therefore wants to avoid being an instruction manual with clear “recipes” but is far more than just another collection of activities, since it locates itself within the context of a specific pedagogical approach.

The following list contains the general goals and learning objectives for the community leaders’ workshop. They are specified in each section.

General goals

- Supporting community leaders by fostering the transition to democracy and Human Rights in a transformational context
- Building up personal skills for strengthening the effectiveness of civic engagement by community leaders
- Developing bottom-up participatory common projects, which will be independently and responsibly pursued within the community

Learning Objectives

- Reflecting personal and societal values in the context of transformation and agreeing upon common values important for democracy and Human Rights
- Reflecting individual motivations, talents and visions for fostering the transition process
- Gaining a clearer understanding of one's role as a community leader
- Learning to build consensus and take decisions in a participatory way by adequately dealing with difference and conflict
- Using the potential and resources from one's community for developing strategic and effective projects to scale up the transition process



UNIT I

Reflection of individual and societal values linked to personal identity

General advice for trainers

This unit is aiming at personally and deeply involving participants with the topic of values. Based on very different socio-economic experiences, there might be very different perspectives concerning certain values. Sometimes arguments between participants will arise about them. At this stage of the workshop, trainers should not take sides, but neutrally guarantee that each participant can make visible her or his values connected with their personal identity. The role of the trainers is to protect the different values and support each participant by appreciating and taking seriously their individual value system which has grown out of biographical experiences. Participants might therefore be confronted with values being opposed by them and will have to accept them as part of social reality. Only after this, the next unit will provide opportunities for arguing about and agreeing upon common values within the group.

Learning Objectives

- Becoming sensitive for and reflecting one's own origins and identity
- Realizing common group identities with others and perceiving the diversity of group identities
- Getting to know similar and different values within the group
- Realizing minorities and majorities within the group
- Gaining an understanding for the different biographical rooting of personal values, becoming aware of social and economic differences



Activity 1 : My hand

This activity helps trainers and participants to discover more about the participants' backgrounds – to link them to the workshop goals on personal basis. It is recommended to be done in the beginning of the workshop.

Methodological procedure

Ask participants to draw their left hands on a piece of paper. Then give them 5 questions to be answered in the space of each finger in the drawing. Ask them to present their hands by explaining the answers they have.

Sample questions:

- What is your role model?
- What is your favourite book?
- What is the country you dream to travel to?
- What is your goal to achieve in your community in 5 years?
- Name a historical person you want to meet with.

Reflection

After the individual presentation, the group discusses the influence of their communities and the answers they have given. The link between the individual and his or her community can show the possibilities but also limitations for acting as a community leader. After the discussion, each participant can add to his or hand ideas he or she has heard from the others.



Activity 2: “Mapping relations”

This activity prepares for visualizing and mapping stakeholders in the community. The group is taking a close look at itself, showing visible and invisible links amongst its participants.

Methodological procedure

Ask participants to get up and position themselves individually in the room representing the relationships (how close how distant) they feel to each other. This will take some time as participants might have several “links” (professional, personal) to other participants. The group should not speak during the procedure of finding adequate places.

Reflection

Ask participants about their experience with this activity and provide a link to the different dimensions of democratic processes which involve not only contents and results but also dynamic relations between individuals that we have to be aware of and deal with.

- What were interesting or surprising insights you experienced during the process of positioning?
- What were important invisible dimensions of relations between participants?
- Are there linkages between private and professional relationships? How do they influence your dealing with others?
- What consequences do I draw as a community leader from knowing about the relationships between stakeholders in your community?
- Is it relevant for democracy and Human Rights to know about relations between individuals (be they professional or personal)?



Activity 3: Story of my name – story of my language

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

Methodological procedure

Invite participants to introduce themselves in the following way:

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

Reflection

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



Activity 4: That's me in four values⁴

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

Methodological procedure

Step 1

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

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

2. One experience in connection with this description is:

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

4a. One thing I like about being _____ (the most important term)

4b. One thing that makes it sometimes difficult being _____

Step 2

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

Step 3

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

⁴ Adapted from Bertelsmann Stiftung / Bertelsmann Forschungsgruppe Politik (eds.): Eine Welt der Vielfalt Moderationshandbuch. In der Adaption von Regina Piontek, Susanne Ulrich, Angelika Weber, Florian Wenzel. Gütersloh 2002. Originally as "Four Questions" from A WORLD OF DIFFERENCE Institute Training Manual, Anti-Defamation-League 2004.



Step 4

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

Reflection

The reflection should focus on the following questions:

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



Activity 5: Who am I?

Individual differences and shared similarities within the group are being explored. A link to Human Rights is being provided. Human Rights are based on similar needs of different people.

Methodological procedure

Step 1

Write down different characters representing all the taboos and the stereo-types in the local community. Each participant will be labeled with one character on his/her back. Be sure that no one knows what the character on his/her back is.

Step 2

Each participant will have to treat the others according to the labels on their back without telling who they are. For this step, participants are walking throughout the room.

Step 3

Each participant has to guess which character s/he has. This must be according to the way s/he was treated among the group.

Reflection

Give the participants questions regarding the way they accept or not accept each other in the activity. Let them answer these questions individually and then enter into a discussion in plenary.

Sample questions:

- What was the most astonishing situation you face in the activity?
- Did you expect others to treat you in that way because you are different?
- Would you accept to live the life you were simulating in the activity? Why or why not?
- Is there a general or “objective” minimum standard everyone should be treated?
- As a consequence of this activity, which Human Rights would you like to fix for everyone of the characters of this activity?



Activity 6: The Power Walk⁵

This activity is a simulation of a society in action. All participants are positioning themselves on a straight line which represents article 1 of the Universal Declaration of Human Rights: “All human beings are born free and equal in dignity and rights....”.

This activity will end with a very different result as during the following process they will be dispersed within the room, providing them with a picture of reality in which some people seem to have a higher 'value' than others.

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

Methodological steps

Step 1

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

Step 2

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

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

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

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

Reflection

⁵ Adapted from the United Nations Human Rights System and Harm Reduction Advocacy: A training package for civil society organisations. <http://www.ihra.net/human-rights-training>



The following question should be discussed with the participants:

- To those who advanced: who are you and why do you think did you advance so far? Did you still recognize those being left behind?
- To those who stepped back: who are you and how did you feel seeing others advance? What pictures of who they are did you have?
- Who is a woman and who is a man, where are they. Are there general differences and individually different options?
- Which role does (individual and structural) power play? Where can you find visible power, where is power invisible and hidden yet decisive?
- Stating the Article 1 of the Universal Declaration of Human Rights being represented by the line: how could this be preserved? Should we cooperate with those who advanced? With those who are left back? With both groups? Do we have to leave behind certain people as community leaders? Are Human Rights a guarantee for everyone which we have to preserve?
- How do we get at those being left behind? Working within very heterogeneous communities, how can community leaders shift their perspective from the successful ones to those being marginalized and having no voice? Which skills do they need for effectively listen to their voices?
- How can Human Rights help to minimize the differences between the powerful and those without privileges? How can those left behind contribute to the development of the community? Which skills do they need for effectively participating?
- Ask participants if the result of this Power Walk gives us hints for the direction we have to go with respect to the national development in the transformational context.

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

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

The roles

- Man, university diploma, urban, employed in the private sector
- Woman, university diploma, urban, working for the United Nations
- Boy, handicapped, rural
- Boy, orphan, HIV-positive
- Man, non-dominant ethnic minority, university diploma
- Woman, immigrant worker, HIV-positive
- Man, secondary education, urban
- Woman, no formal education, urban
- Woman, no formal education, employed in the private sector, urban
- Man, no formal education, urban, HIV-positive
- Boy, rural, non-dominant ethnic minority
- Girl, urban, secondary education
- Woman, handicapped, unemployed



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



Activity 7: Speed Dating on democracy and Human Rights

Through a set of personal questions participants are quickly exchanging on the topics of democracy and Human Rights. They get an overview of these topics and of the perspectives by the different participants of the workshop.

Methodological procedure

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

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

Possible questions:

- When – for the first time in your life did you become aware of “democracy” / of “human rights”?
- Was there something like “democracy” in your family?
- Can you think of a situation in your life when democracy played no role at all?
- When did you yourself act undemocratically recently?
- What is problematic in democracy from your point of view?
- Tell your partner about a situation when you where in a minority, what was positive, what was negative about it?
- Tell your partner about a situation when you where in a majority, what was positive, what was negative about it?
- What is your favourite human right?
- What might be a human right that could get into conflict with your favourite human right?
- What is one group in society that irritates you?
- What might be a personal prejudice that you have with respect to this group in society?
- If there was a magic moment: which law would you install in your society?

Reflection

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





UNIT II

Agreeing upon important values for the group of participants

General advice for trainers

Following up on the reflection of and awareness for different values connected to personal identity, this unit pushes the issue further. Sometimes at the beginning of workshops, very quickly a set of common rules is being established by the participants. Issues like coming on time, listening to everybody carefully and taking regular breaks are written down and usually accepted without further discussion. In the context of this manual, agreeing upon common values is being understood as a challenging phase for making important connections between personal values and general values as they might be found in the declaration of Human Rights. Therefore in each activity an immediate connection to the societal and official level should be made. Additionally the group dynamics and processes between participants will be focussed upon in order to reflect the connection between stated values and actual behaviour within the group. In this way it will also become clear that democracy and Human Rights are involved in a number of dilemmas and can not be simply followed in a technical way: we might support certain rights but will not act accordingly if it limits our individual options. The situation of transformation involves many actors with many different value systems that have to be integrated. This situation can be often perceived as conflictual. This aspect will also be deepened in the unit 3.

Learning Objectives

- Reflecting the individual and social representation of Human Rights in daily life
- Realizing contradiction and dilemmas between results and processes concerning democracy and human rights
- Achieving an agreement concerning important values for the group of participants
- Sensitizing for the building of consensus as an important mean for situations of transformation
- Gaining an understanding for visible and invisible dimensions of transformation



Activity 1: Setting rules

The participants engage in setting rules for the group and reflect upon them on the personal as well as societal level. The link between rules within the group and the universality of Human Rights is focus of this activity.

Methodological procedure

Step 1

Ask the participants to brainstorm important rules for the workshop in small groups. The rules are being visualized and presented in plenary. Each group states why these rules are important to them. After the presentation discuss with the group whether there are contradictory rules and whether some “higher” common rule could be found in such cases.

Step 2

Start to provide an example for linking one of the rules to a Human Right and ask the small groups to do the same with the other rules. Different understandings of human rights values will come up. You have to explain the international standards of these rights (see Annex of this publication). Maybe some of the original rules will be reformulated in the light of getting to know the international standards. Explain that Human Rights have been established to have an international norm of values that cannot be abolished and that are spelled out in national laws, international agreements and also show up in cases like running a workshop together.

Step 3

Write down the final rules with its links to human rights and keep it on the wall for the rest of the workshop. Refer to the rules and its links whenever these rules are broken by someone. If there are rules or Human Rights which are equally important but cannot be followed at the same time, discuss with the groups ways of taking a decision for one or the other or ways of a creative solution so that both rights come into place.

Reflection

The process of the activity should be reflected in order to show problems, resistance and possibilities of becoming aware of the larger dimension of Human Rights versus personal value systems. Human Rights guarantee freedom for all even if personally we are often bound to them in a way that might limit our (boundless) freedom to some extent. Discuss with the participants how they felt regarding this during the activity.

Important hints:

- Be on the side of the values all the time.
- Make sure that the participants understand that human rights values have its own international standards so they do not only follow personal standards.



Activity 2: Building consensus

Building consensus is important for community leaders if they want to integrate different stakeholders into their projects. The activity focusses on the value basis of building consensus as the most important dimension beyond technical or instrumental approaches.

Methodological procedure

Step 1

Put participants in different groups with equal number of members. Ask each group to write down five articles which should be part of a new constitution. Each group presents their results briefly in plenary. All the articles have to be visualized.

Step 2

The whole group gets a fixed amount of time for deciding on ten articles to be in the constitution. They are not allowed to margin different articles in one article. By the end of the fixed time you have to stop the activity even if they did not finalize the constitution.

Reflection

The reflection should be process oriented. Discuss the steps they went through to build the consensus on the constitution. Ask if there is a group who feels isolated or not represented and if so, why. Ask the participants if they have alternative processes to rebuild the consensus. Draw connections between the personal value system of individual participants and the rating they give for certain articles of the constitution. Can a constitution be 'neutral' or 'objective'? How can it be safeguarded against individual interests?

Important hint

Participants should write articles in the same field. Do not ask each group to write about different topics in the constitution that do not easily connect.



Activity 3: Principles of democracy

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

Methodological procedure

Ask participants to individually collect important aspects of democracy on a piece of paper. They then separate into groups of 4-5 participants each. They get a fixed amount of time to decide upon the five most important aspects of democracy which they write on slips of paper.

Reflection

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



Activity 4: Visible and hidden dimensions of transformation

Participants learn about the pedagogical concept of leading transformation as a community leader. They get to know different dimensions of achieving change and will reflect the course of the workshop with this concept.

Methodological Steps

Step 1

Present to the trainers the pedagogical concept from section 3 and visualize it so it remains present in the room throughout the workshop. Give room for comprehending the concept and discuss it with the participants. Provide personal examples of what it would mean to work in such a way.

Step 2

Let the participants reflect individually some cases of workshops that they had held. Alternatively ask them about a smaller project they have lead or contributed to.

Guiding questions for the reflection are:

- Which of the lines of the triangle was your main focus during?
- Which ones were important for you, which ones did you neglect?
- How would you have to work in order to achieve a balance within the triangle and the globe?
- What would be the consequences to act differently by stressing the hidden dimensions? What kinds of potential and dangers do you see?

After individual reflection mixed groups of three present their cases and discuss chances and dangers for changing their workshop or project approach.

Step 3

Finally the group meets in plenary and shares important insights from the discussions. The trainers are presenting the three sections following the general pedagogical approach and discuss the specificity of doing community leader workshops in the context of transition to democracy. One important focus is the dealing with conflicts on different levels: sometimes conflicts are happening because of different values but only their “factual” level will be discussed – then it is necessary to go deeper. In turn, many seeming conflicts on the visible level might disappear when going deeper to common existential dimensions in which different people might agree.



UNIT III

Strengthening the active role and added value of a community leader

General advice for trainers

After having dealt with personal reflection and collective exchange within the group of participants, this unit expands the perspective beyond the workshop into the community. Skills and resources of community leadership are not introduced in an abstract way, but inductively experienced by the participants. Participants are regarded as experts for identifying strengths and weaknesses of existing community leadership and build upon that.

Trainers should give the participants the chance to equally realize the importance of good results as well as good processes for achieving transformation via civic engagement. There are activities which show that achieving good results is important for taking steps forward in terms of achieving progress towards democracy; and there are other activities showing that the quality, depth and participation of the processes on the way are important factors for achieving comprehensive transformation of values and attitudes.

Community leaders are responsible for getting at a good balance when becoming active. Therefore the role and added value of community leadership should be reflected intensely in this unit.

Learning objectives

- Collecting individual resources and skills of a community leader
- Working together in a democratic and participatory way, especially in difficult situations
- Experiencing the necessity for watching the quality of results as well as processes for successful transformation



Activity 1: The ideal community leader

Participants are critically reflecting their vision of being a community leader. They discuss 'ideals' and what they realistically want to achieve.

Methodological procedure

Step 1

Participants split up in groups of three or four. They are discussing what an "ideal community" leader would look like and which characteristics she or he should have. They are drawing this person on a large piece of paper.

Step 2

Each group presents their picture in plenary, the other participants can ask questions for better understanding the ideal.

Reflection

In plenary, participants discuss their pictures by linking them to the situation within their communities and their personal visions of being a community leader.

- Are there common characteristics between the pictures? Do you see contradictions between the pictures?
- Which are the most essential characteristics which are not negotiable for a community leader?
- Does such an ideal exist? Should it exist or could it become an idol?
- Do you know actual persons representing an ideal community leader for you?

Step 3

The participants reflect in pairs in which cases they have already acted as a community leader and which characteristics and skills they are still lacking from more effective community leadership.

Step 4

In plenary each pair presents the insights from the other partner. The trainers visualize a list of existing skills and missing skills. In this way the existing resources of the group can be better used and the following activities can be focussed on the needs for improving community leadership in the group.



Activity 2: The bomb

Participants engage in a collaborative activity and reflect about the added value of working together in a community. Participation and leadership are important poles of such processes which are being discussed.

Methodological procedure

Step 1

Set the borders of your village in the center of the room with tape. Put material like ropes and sticks inside the borders. Put a ball inside the village symbolizing a bomb that was suddenly uncovered.

Step 2

Ask the participants to remove the bomb safely with the material that can be found within the village. They have to work together, everyone must take part in the activity. If they so not manage in the given time, announce that the bomb has exploded.

Reflection

The reflection will not focus on the result of the activity (whether the bomb exploded or not), but rather the quality of the collaborative process. The following questions are guiding participants on this track:

- Did anyone do not participate in securing his/her village? Where some participants excluded?
- Did you work with a participatory approach?
- Who took important decisions, who took a lead?
- Are community leaders democratic?
- Are there other ways to solve the problem? How did creative ways of solving the problem come into existence?



Activity 3: The river

The symbol of a river helps participants and the group collect resources, skills and networks which are important for being a community leader.

Methodological procedure

Step 1

Each participant draws a river representing their life on a large piece of paper. Everyone will allocate three turning points and five main stops in their life. They will write down the resources helped them to move from a point to each other and the skills and networks they gained through the whole trip.

Step 2

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

Step 3

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



UNIT IV

Mapping and analysing stakeholders and resources within the community

General advice for trainers

This unit is preparing the ground for starting civic participation on the path of transition to democracy and human rights in a community. The transition process is happening in a situation of transformation in which different fractions of a community are in upheaval, in which existing majorities and minorities might find themselves in different positions. Transformation means a comprehensive change including personal values, individual and collective identities. Therefore a clear analysis of the situation within the community is needed. The perception of risks and negative aspects is prevalent in a situation of crisis.

The trainers have to offer possibilities for focussing on and appreciating existing resources of the participants themselves as well as of important stakeholders within the community. The trainers should support the participants for really reflecting on resources comprehensively, e.g. also realizing what “weak groups” and minorities like disabled people could contribute to a transition process. This way of looking at the community is by itself a process fostering and installing important Human Rights values. At this stage of the workshop the participants can also consult each other by mirroring the analyses of others and contributing their perspective from outside.

Learning objectives

- Transforming the assumption of risks into potential and opportunities for communities
- Identifying personal motivations, talents and visions for working as a community leader
- Identifying human resources in a community for finding support and integrating and using various perspectives
- Reflecting resources, threats and basic needs from different perspectives
- Organizing mutual support of the participants



Activity 1: Yes, but... Yes exactly, and.....

This activity demonstrates the difference between a deficit-based and a resource-oriented approach to planning processes.

Methodological procedure

Step 1

The participants are forming pairs. One partner of each pair begins a dialogue by saying “I would like to travel to....” and adds a favourite location. The other partner then replies “Yes, but...” and continues the sentence. Then the first partner replies also “Yes, but....” Taking turns the pairs are discussing, always starting with “Yes, but...”

Step 2

Then a second round is being announced. It runs like the first one, only now each partner always begins by “Yes exactly and...”

Reflection

The reflection focusses on the differences in mood, process and results of the two rounds and sensitizes participants about different communicative ways in a given situation. The first round representing critical thinking might expand on risks and threats and analyzes the actual situation in a more negative way. The second round represents affirmative thinking which takes even a situation of crisis and conflict as a potential for moving forward and having creative ideas for an open future.

Discuss with the participants which approach might be appropriate when doing a workshop for community leaders in a situation of transition. What are the advantages and disadvantages of each approach?



Activity 2: Appreciative inquiry on motivation, talents and visions

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

Methodological procedure

Step 1

For starting professional as well personal interaction, resource-oriented appreciative interviews⁶ amongst too participants are being held. The interviews focus on getting at the motivations, highlight experiences, talents and visions of the trainers for being pedagogically active in the field of fostering democracy and human rights. They make visible and explicit the “hidden dimension” of the pedagogical approach and let the trainers experience and deepen for themselves what they want to achieve. Two participants who do not yet know each other well, get together and interview one another.

Interview sheet:

„Sharing and fostering democracy and human rights – our ways for successful workshops and trainings“

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

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

- Please tell me how you have become engaged in fostering democratic and human rights oriented processes. What is it that is essentially positive in this from your point of view? What motivated you to get into this kind of work? What is it that still fascinates you about it and keeps you motivated?



⁶ The way of proceeding is derived from the approach of “Appreciative Inquiry”, see http://en.wikipedia.org/wiki/Appreciative_inquiry

- Can you remember one or two situations which were a real highlight when you led a workshop, a training or engaged in another form of sharing and fostering Democracy and Human rights? What happened then, how did you personally contribute to that moment? Who / what else was important and how?
- From your experience: what are key indicators for implementing democratic and human rights oriented thinking and leadership via workshops and trainings? What is most important for you?
- Now do not be modest at all! Tell me what you appreciate most about yourself! Which are two or three abilities you have, what are you talented for? Which of these talents could you contribute to trainings and workshops? What is it you would really like to try out – think freely without existing restrictions!
- Now imagine, in two years our group is getting the „Training Democracy and Human Rights Award for transitional countries“. Much has changed and your dreams and visions how to foster democracy have become true. Your ideas and talents have contributed much to that. What is the most innovative and visionary aspect which led to this award?

Step 2

After the interviews, the pairs are returning to the plenary. Everybody shares one sentence s/he heard in the interview that was most important for her or him These sentences are being written down and are visualized on the walls (Duration 15 minutes).

Step 3

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

1. Our motivation and our goals
2. Key indicators for success
3. Added value
4. Our resources and talents

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



Activity 3: Mapping stakeholders

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

Methodological procedure

Step 1

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

Step 2

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

Stakeholder	Resources	Threats	Basic values and need(s)

Fundamental human needs⁷ 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

Step 3

Now that participants have identified and characterized your stakeholders, they take a large piece of paper and draw a symbolic map on which one can see the positioning and relation



⁷ For an extended version see http://en.wikipedia.org/wiki/Fundamental_human_needs

of all stakeholders including the community leader. For symbolizing relations, conflicts, hierarchies etc., just common signs such as mountain, valley, highway, building site, rain, sun.... can be used.

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

Step 4

Having done previous analyses, everyone tries to bring about 2-3 changes in their map which are leading in the direction of their project goals and can positively influence the project as a whole (like building a bridge, repositioning a stakeholder). Participants write down concrete consequences: which action do you have to take to bring about this change? How would you describe the support structure (professional as well as personal) of your stakeholder map? Who can you rely on? What has to be done next.



UNIT V

Dealing with conflicts in a democratic and human rights oriented way

General advice for trainers

Conflicts arise on different levels and involve personal and structural dimensions. They are especially relevant if they involve different values linked to individual or collective identities that might be threatened. The mapping and analysis of stakeholders in the community will already show potential lines of conflict. This unit serves for being prepared to personally reflect one's perspective towards and dealing with conflicts. It furthermore gives advice on how to approach different stakeholders that might resist change for factual or personal reasons.

Personal reflection and careful communication are crucial for realizing the development potential of conflicts which arises out of different views on a given situation, opening up new and creative solutions. To support the realization of the potential of conflict, trainers should support each participant to clearly state their perspective. The trainers should strengthen the voice of more silent participants and balance their point of view with other participants that are more outspoken and are frequently heard within the group. In order to achieve this, they can “re-phrase” and thereby sharpen contributions of the participants. The task of the trainers is to take responsibility for different perspectives and at the same time provide the chance that participants themselves will responsibly and autonomously settle and deal with conflicts.

Learning Objectives

- Personally reflecting one's dealing with conflicts positively and negatively
- Clarifying the concept and hidden potential of conflicts
- Training communication by empathetically getting to know a perspective of another participant
- Preparing for dealing with resistance as a community leader
- Training a democratic and human rights oriented way for dealing with conflicts



Activity 1: Helpful listening

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

Methodological procedure

Step 1

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

Step 2

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

Reflection

The reflection focuses on the following questions: how was it to speak seven minutes without interruption? Did this influence the choice of topic? How was it to not be able to speak for seven minutes? What did you learn from the other person, what did you focus upon? How was it to repeat what you heard as if you were the other person? Could you feel his or her point of view?



Activity 2: Positioning attitudes towards conflicts

This activity shows many ways of looking at and dealing with conflicts. It shows different 'conflict characters' within the group.

Methodological procedure

Participants are standing in the room and are going to position themselves on a scale of “a lot” to “not at all” concerning the following questions:

- How comfortable do you feel when conflicts are arising?
- How much do you agree that conflicts should be avoided?

Participants can provide statements to their position. They are being asked about the causes and possible personal and cultural backgrounds that influence their relationship to conflicts.

Reflection

How we feel about conflicts has important biographical roots. Certain experiences and patterns will influence how we react to and deal with conflicts. In plenary participants share examples of meeting different 'conflict characters' in their daily life and how they felt about their approach to conflicts.



Activity 3: My conflict biography

The way we are dealing with conflicts has a lot to do with the way we have encountered and worked with conflicts in our life. This biographical activity shows experiences and patterns of conflicts in the lives of the participants.

Methodological procedure

Ask participants to individually take some time to reflect on the (positive or negative) role of conflicts within their lives and do a sketch of conflicts in their life. They should symbolize with colored pens which situations and points in life were problematic which ones were productive in the end.

+

Date of birth

today

-

Reflection

The group is getting together again. The participants will present some of the insights of this activity. Being a biographical approach, participants will decide by themselves how much they share with the others.



Activity 4: Dealing with resistance in the community

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

Methodological procedure

Step 1

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

Personal Risks

+

„Slow Down!“ many feel threatened in their identity	„I don't want this at all!“ key opponents
„I fully support you!“ key resource persons	„I'm sceptical about that!“ many see the facts differently

-

- Factual Risks +



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

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

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

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

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

Step 2

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

Reflection

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



UNIT VI

Developing a resource-based action plan for one's community

General advice for trainers

This unit binds together all of the other units and prepares a transfer beyond the workshop. Results of other activities on individual reflection and personal skills should be used in this unit. It lets participants explore what they will be able to do in a realistic and pragmatic manner within their community. Therefore the question of the definition of success is a crucial one in order to be able to find the right scope and level for taking action.

In some cases it might be difficult to already start a real project, therefore one activity provides the possibility for simulating a project. When reflecting the results and the processes of the group work on projects, the question of how community leadership as a part of civic engagement is visible there and what is the added value compared to other projects within the community.

Learning objectives

- Taking responsibility for acting as a community leader
- Getting a clear picture of successfully realizing a community project
- Exchanging ideas for transfer within the group



Activity 1: On the transformational road...

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

Methodological procedure

Step 1

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

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

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

Step 2

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

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

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

Reflection

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



Activity 2: Developing roadmaps for workshops

On the basis of the previous discussions and results, the participants are preparing specifically for a project in their community and/or a community leader workshop

Methodological procedure

Step 1

The participants split up into pairs of trainers who will work together.

They are looking at the results of the group work after the appreciative interviews (Our motivation and our goals, Key indicators for success, Added value, Our resources and talents) and define the 3-5 main goals and learning objectives they want to pursue when doing a community leader workshop. The goals are being presented and discussed in plenary.

Step 2

The trainers are providing an overview of section 5 of this manual. They explain that this material is not to be understood as a recipe book or instruction manual. Each unit provides goals and sample activities. The trainers should follow the goals and develop a program for their workshop which leaves room for interactive and participatory change. They can integrate activities from section 5, expand upon them, or work with ones they are familiar with, as long as they meet the goals of the respective unit.

The trainers are visualizing the following frame in which the trainers can write their roadmap. The roadmaps will be visualized on flipchart.

Goals	Time	Topic	Activity	Material	Responsible

Step 3

Each training pair presents their roadmap. Open questions and suggestions are being discussed together. The group splits up again to integrate recommendations. The trainers are supporting the pairs with their expertise.



Activity 3: Simulation

“The Republic of St. Monia” (Simulation Game) is about budget use and how different groups in a community can lobby and advocate. It can be used if participants are not (yet) prepared for adopting concrete responsibility for their community.

Methodological procedure

Step 1

Introduce the participants to the approach and scope of the simulation game.

The participants are split up into different groups. Each group gets a description of a scenario. The groups are working, after 30 minutes there is a press conference of 15 minutes. Before the game there an input is given about advocacy and lobbying, afterwards there is a reflection on strategies of advocacy and lobbying. The game is being adapted to the respective group by collecting background information, thus it becomes more realistic. Actively produce a tool kit (tables, tools to be used in the community) for this.

Scenario: “Lobbying Game”

The government of Fontania is in the process of adopting the general budget and, in this context, it is negotiating the budget for cultural activities. There is considerable debate within the government as to whether the culture budget should be reduced. The proponents of this opinion argue that in times of economic problems and rising unemployment, the government has to set clear priorities in budget questions. And cultural activities are not among the priorities. On the other hand, there is the group of politicians who acknowledge the importance of culture for the society. They aim to keep the budget at the same level. Last year’s budget on cultural activities was 1.5 billion Fontanian Pound or 8% of the overall budget.

Above that, there is discussion as to how to distribute the budget, i.e. how much money to allocate to the different positions of the overall culture budget. There are five positions in the budget:

- 1.** The funding of state-owned institutions of cultural life, such as operas, theatres, and orchestras.
- 2.** The funding of state-run marketing projects enhancing the image and prestige as a state of culture.
- 3.** The funding of small, alternative cultural projects (arts, music, theatre, film etc.), which are very diverse but reach only a limited number of people.
- 4.** The funding of traditional cultural programs promoting the cultural and religious heritage of the country.
- 5.** Additional grants (co-financing) for major cultural events which are primarily financed by private business. Of course, business has, above all, economic interests in cultural activities.



The decision how to distribute the budget will have to be made in the coming days. In last year's budget, more than 60% of the 1.5 billion FP went into positions 1 and 2. Position 5 had 20%, and the two remaining positions had 10% each.

There will be five different lobby groups and NGOs who will try to influence the politicians' decision. The lobby groups have different interests and backgrounds, but there may be some overlap in aims and working methods – something to be found out during the game.

Actors:

There are three politicians:

- The Prime Minister of Fontania is the sort of politician who does not really care about culture. But he/she is very interested in presenting the country to the outside world as a culturally rich and diverse country.
- The Minister of Finance wants to reduce the budget for cultural activities. He/she points to more urgent problems that have to be tackled, such as unemployment. Culture means luxury in times of economic problems.
- The Minister of Culture would like to increase the overall budget for cultural activities. However, he/she knows that this is not very realistic as he/she does not have a high standing in the government. The minister is a great fan of the established mainstream cultural scene which is being heavily subsidised by the state. The minister especially loves the opera. But his/her daughter works in a small theatre-group and pressures her father/mother to fight for a greater budget share for alternative cultural projects.

Additionally, there are five lobby groups in the game:

- A small NGO called Artists United (AU) involved in creating a network of small artists and artistic groups in the biggest city of Fontania;
- another small NGO called Alternative Art for Fontania (AAF) that is particularly critical of big prestigious cultural projects. Its main focus is the promotion of alternative music in Fontania;
- the foundation Fontanian Cultural Heritage(FCH), a conservative organisation which above all is concerned with the promotion of traditional culture and heritage;
- the Association of State-financed Cultural Institutions in Fontania(ASCIF), a big and influential organisation representing the major theatres, opera houses, orchestras and the like in Fontania;
- The business lobby group "Pro Cultura" which finances major cultural events that aim at enhancing the image of the state in foreign countries. The lobby group has enabled several great shows with world stars.



Step 2

Distribute the different roles and let the groups develop their own strategies for acting and interacting with each other.

Reflection

After the end of the game, the reflection should be focussing on these points:

- The result and whether it will help the community within the simulation. What is positive about the result? For whom? Who is being excluded, why?
- The process: was this a democratic process? Who participated intensely, who took the initiative?
- The connection to one's community: do you know such issues in your community? Can you imagine trying out new ways?



Activity 4: Starting strategic and efficient projects

This activity provides future community leaders with a hands-on tool of doing project management and always keeping in mind the visible and invisible areas of societal transformation.

Methodological procedure

Step 1

Visualize an overview of the following steps of designing a community project in order to guide the participants through this process. The steps are a pragmatic and hands-on version of steps of project management. They can be easily used and should comprehend a scope of 6-12 months.

Step 2

The participants write down individually important insights from previous activities in which they have worked on their motivation, talents, visions (e.g. Appreciative Inquiry), the quality criteria and skills of community leaders (e.g. The river) and their network of support and human resources (e.g. Mapping and analyzing stakeholders). They should mark the points which seem most important to them and which motivate them for transforming them into action (15 minutes).

Step 2

Participants which are coming from the same community are getting together and present their insights. Then they are symbolizing a common vision for their community in which they could play an important role as community leaders. After that they write one sentence which is a title for this vision.

Step 3

The groups stay together and work on goals. Goals are describing future achievements. They tell the stakeholders what will be when changed by the project. Goals should be formulated on different levels. The triangle of formulating goals is being presented to the participants. They can copy this scheme and use it for their cases.



First the participants will formulate a "Leading main goal" which reflects the values of the overarching vision. In order to make this goal reachable, on a lower level operational goals which are more concrete and can be handled in an easier way are being written down.

The trainers are providing some hints on formulating goals:

- Goals should be clear and must be understood by different stakeholders
- Goals should be differentiated between professional and personal goals
- Goals should be differentiated between goals for results and goals for processes
- Goals should be realistically reachable. They should be concrete, controllable and time limited
- Goals should be formulated positively as a future state of things. Words like "should", "want", "one must..." have to be avoided

Goals are not untouchable and should be regularly reviewed during circular reflections of the project:

Are my goals still realistic and reachable?

Are my goals still being understood by all stakeholders?

Are there important new goals that have to be added?

Step 4

Participants are presenting their structure of goals in plenary. They mutually support each other by sharpening and focussing their approach and make it realistic, effective and strategic.

Step 5

The participants are going back to their community groups. They write down their operational goals and develop corresponding tasks for establishing a clear picture of how they can transfer their goals into reality. For each task they have to describe the following points:

- What has to be done exactly?
- Whom and what do you need for this task (stakeholders)? Who is responsible?
- How expensive will it be?
- What is the first step? When does it have to be done?

Pulling all of this together into one scheme, there will be a good structure for the project which contains a timeline and a description of goals and tasks.



Leading Main goal:

	Description	Stakeholders and first responsibility	Estimated costs	First step with starting date
Goal 1				
Task 1.1				
Task 1.2				
Task 1.3				
Goal 2				
Task 2.1				
Task 2.2				
Goal 3				
Task 3.1				
Task 3.2				
Task 3.3				

From this, they can develop a timeline for being able to steer their project and always come back to the original goals and vision and reflect upon them.

Step 6

In plenary the projects are being presented and commented upon. As a final step, the group will enrich the projects with a risk analysis. Projects are risky. Success can be threatened, if there are conflicts among stakeholders, if the project has to be stopped, if someone is not fulfilling his / her tasks. Therefore it is useful to focus on potential risks, their likelihood of taking place and measures that could be taken in advance or in the situation of the risk actually becoming reality.

After the presentation, the group of participants is identifying 2-4 risks for each project.

The trainers are visualizing the following scheme and ask the responsible participants about the Importance of the respective risk for the success of the project and how likely they think this risk will actually become reality. By multiplying these two factors risks can be better estimated and be focussed upon if they get a high rating. Finally the project coordinators propose actions to be taken to meet the risks – be it as prevention or be it on the spot. The group also provides suggestions and enrichment on that.



Project title

Potential Risk	Importance for project success (1 = low / 5 = high)	Likelihood of realization (1 = low / 5 = high)	Risk factor (Importance x Likelihood)	Action to be taken (as prevention and on the spot)

Reflection

In a final round the participants are reflecting the results of their projects as well as the process of developing them.



UNIT 7

Methods of feedback

General advice for trainers

Feedback is being regarded as an ongoing activity which should be installed from the beginning of the workshop. It helps connecting the topics of the workshop with the processes taking place within the group. The activities help all participants by getting at their feelings and attitudes towards what is happening in the workshop. This can be done in anonymous ways if participants are unable to speak up in plenary; it can be done by explicitly focussing on the processes of the group as a model for society; it can be done so that trainers know if they have to adapt the programme of the workshop. Generally the trainers should introduce a poster called “Parking lot” on which feedback by participants, discussions to be pursued later, important issues to be taken up, etc. can be written down. The trainers announce a time when the issues from the parking lot will be discussed with the group.

Feedback can be done in many ways, but there are some general rules to be followed by trainers: Feedback is being offered or asked for. In both cases feedback can only be working on a voluntary basis – nobody should be forced to give or receive feedback. Feedback is about individual perception, about exchanging perspectives and not about truth or objectivity. Therefore, nobody has defend her- or himself concerning a feedback. Everybody will decide for themselves whether they take a consequence from feedback.

Learning Objectives

- Explicitly connecting the topics of democracy and human rights with processes in the group
- Adequately reflecting workshop units
- Offering options for all participants to utter feedback
- Structuring and visualizing moods, emotions, answers to various questions



Activity 1: Daily journal

Participants reflect their individual learning process and progress during the workshop in a journal.

Methodological procedure

Step 1

The participants receive an empty booklet at the beginning of the workshop. They are asked to design the front cover of the booklet with a symbol or small picture representing “community leadership”. They introduce it in connection with a personal presentation to the group.

Step 2

On a regular basis – at least at the end or the beginning of each workshop day – there is time for reflecting what has happened so far. The participants individually take notes in their daily journal. The notes will not be shared and the daily journal remains a private location for keeping thoughts, emotions, insights which might not be uttered otherwise.

Step 3

Towards the end of the workshop, the participants are asked to look through their notes and regard the symbol on the front cover. Now they will design the back cover, also with a symbol or small picture representing “community leadership”. Maybe the symbol has changed through the course of the workshop. In a final round everybody is sharing something from the booklet if they want to.



Activity 2: Democracy check

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

Methodological procedure

Step 1

Participants are individually asked to take notes on what they would realize a democratic way of being and learning together as a group. They should write down concrete criteria and indicators on how they would be able to see this.

Step 2

Small groups are presenting and clustering their results so they get to the five most important criteria. They do not have to be in agreement about that, it is rather like a portfolio of criteria. The five criteria of each group are being visualized in plenary

Step 3

Participants get a slip of paper and write down a grade from one to ten (one = very little democracy; 10 = perfect democracy) which represents their evaluation on democracy within the workshop group. Then everybody puts down his or her paper on the floor.

Reflection

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

Variation

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



Activity 3: Discourse on group dynamics

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

Methodological procedure

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

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

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

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

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

The trainers are participating on an equal basis.

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

When the ball will go around completely without someone saying anything, the exercise is finished.



Activity 4: Feedback: thinking about, surprised, remember

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

Methodological procedure

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

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

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



Activity 5: Using coloured cards

This activity provides a method of visualizing statements, emotions and points of view in the reflection phase of activities.

Methodological procedure

In many cases of personal reflection or reflection of group processes, coloured cards can help getting a quick overview and start a discussion or reflection focusing on interesting or emotionally important statements.

Participants are given one green, one yellow and one red card. On the green card they write “yes”, on the back of the card they draw a smiling face, on the yellow card an “undecided” and a neutral face, on the red card a “no” and a sad face.

When a question is being asked (e.g. “are you happy the way the process in your group work was being done”) everyone places one card – or a “mixture” of cards if appropriate – on the floor in front of her.

The trainers then can start asking participants, if there is a lot of emotion it makes sense to start with those that have mostly red, followed by the others.



6. Annex: The Universal Declaration of Human Rights

The Universal Declaration of Human Rights, which was adopted by the UN General Assembly on 10 December 1948, is being included here for several reasons: It is a document that grew out of the devastating experience of the Second World War and was an attempt to build a foundation for a world of divisions. It has no legal binding, but has become a worldwide reference point for other declarations, constitutions and documents centering about the rights of human beings. At present, there are 413 different translations available online. At the same time it originated in a great number of Eastern and Western philosophies, religious perspectives and traditions and therefore builds upon large parts of human history. It provides links between Human Rights and democracy, as it states that citizens are the „will of the people shall be the basis of government“ (Article 21 / 3).

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

Further information can be found at

<http://www.ohchr.org/en/udhr/pages/introduction.aspx>

Information on the connection between Human Rights and Democracy can be found here:

http://www.un.org/en/globalissues/democracy/human_rights.shtml

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

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

The full text can be found here:

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

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

The full text can be found here:

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



Universal Declaration of Human Rights 1948

PREAMBLE

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

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

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

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

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

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

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

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

Article 1.

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

Article 2.

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

Article 3.

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



Article 4.

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

Article 5.

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

Article 6.

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

Article 7.

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

Article 8.

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

Article 9.

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

Article 10.

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

Article 11.

- (1) Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence.
- (2) No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

Article 12.

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

Article 13.

- (1) Everyone has the right to freedom of movement and residence within the borders of each state.
- (2) Everyone has the right to leave any country, including his own, and to return to his country.



Article 14.

- (1) Everyone has the right to seek and to enjoy in other countries asylum from persecution.
- (2) This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

Article 15.

- (1) Everyone has the right to a nationality.
- (2) No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

Article 16.

- (1) Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.
- (2) Marriage shall be entered into only with the free and full consent of the intending spouses.
- (3) The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

Article 17.

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

Article 18.

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

Article 19.

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

Article 20.

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

Article 21.

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



Article 22.

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

Article 23.

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

Article 24.

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

Article 25.

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

Article 26.

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

Article 27.

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



Article 28.

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

Article 29.

- (1) Everyone has duties to the community in which alone the free and full development of his personality is possible.
- (2) In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.
- (3) These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

Article 30.

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





Leading Change Across the Mediterranean

The building of human capacities and the networking of societal stakeholders are central to the continuation and the consolidation of the transformation processes establishing new political systems in the making in North Africa and the Middle East.

Against this background, the Center for Applied Policy Research of the University of Munich in collaboration with the John D. Gerhart Center for Philanthropy and Civic Engagement at the American University in Cairo and the Arab Institute for Human Rights in Tunis, with the support of zivik program of the Institute for Foreign Cultural Relations (IFA), launched a set of programs that aim at promoting and networking young leaders, representatives of civil society, political parties, media, private sector and academia of the Arab transformation countries and Europe.

The programs offer orientation, but do not provide ready-made plans. Together with partners and participants the programs develop ideas, methodologies and models on how to enhance a political culture of participation, civic engagement and pluralism.

The "Training Manual for Community Leadership in Transformation Countries" falls under this set of programs. It has been developed in a unique participatory and interactive way involving a number of important stakeholders from NGOs, freelance trainers and target groups. The process of working together in this way itself reflects important values which are of importance for achieving comprehensive transformation: dealing with difference and conflict, being able to integrate and build consensus, respecting individual value systems and accepting universal Human Rights, taking decisions in a democratic way.

The material is comprehensive yet open for individual adaption and expansion. It avoids to be an instruction manual with clear "recipes" but is far more than another collection of activities without context.

Center for Applied Policy Research: <http://www.cap-lmu.de/english/>

John D. Gerhart Center: <http://www.aucegypt.edu/research/gerhart/>

Arab Institute for Human Rights: <http://www.aihr-iadh.org/?lang=en>

Federal Foreign Office: <https://www.diplomatie.diplo.de/en/tp.html>

Institut für Auslandsbeziehungen: <http://www.ifa.de/en/funding/zivik-civil-conflict-resolution.html>

