

ACTIVE CITIZENS



Active Citizens facilitator's toolkit
Globally connected, locally engaged

The world is getting more crowded. Depending on the circumstances, conversations across boundaries can be delightful, or just vexing: what they mainly are, though, is inevitable.

Kwame Anthony Appiah, Philosopher and writer

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There have been successful examples of thematic innovation building on Active Citizens core content across youth, sport, social enterprise, the arts and conflict resolution. Further content is available as part of an interactive digital toolkit. New partners and funders have increased Active Citizens' reach across the globe, including civil society organisations, local and national governance structures and educational institutions.

Last but not least the British Council would like to acknowledge the contribution of thousands of Active Citizens facilitators trained in the UK, Europe, the Middle East, Asia, Africa and the Americas who during the life of the programme have taken time to feed back and introduce new activities and approaches to the programme.

The British Council has sole responsibility for the quality of, and content in, this manual.

For more information about this programme, please contact the Active Citizens team at the British Council, 10 Spring Gardens, London SW1A 2BN, **email active.citizens@britishcouncil.org** or refer to the website: www.britishcouncil.org/active-citizens

Section 1

Introduction

1.1

This toolkit

This toolkit has been created to help facilitators design and deliver the Active Citizens programme worldwide.

Active Citizens is a social leadership programme that promotes intercultural dialogue and social responsibility as key leadership competencies in the 21st century.

Active Citizens is run by the British Council working with civil society organisations all over the world. New partners and funders have increased Active Citizens' reach across the globe, including local and national governance structures and educational institutions. It began in 2009 and has been delivered in the UK, Europe, the Middle East, Africa, Asia and the Americas. It has reached more than 210,000 people to date through its training, conferences, social research and International Study Visits.

The toolkit is in five sections: introduction to the programme, social development themes, preparing your workshop, delivering your workshop and after the workshop.

There are also workshop activity plans to support facilitators throughout the training cycle.

1.2

The British Council

The British Council is the UK's international organisation for cultural relations and educational opportunities. We create friendly knowledge and understanding between the people of the UK and other countries. We do this by making a positive contribution to the UK and the countries we work with – changing lives by creating opportunities, building connections and engendering trust.

We work with over 100 countries across the world in the fields of arts and culture, English language, education and civil society. Each year we reach over 20 million people face-to-face and more than 500 million people online, via broadcasts and publications. Founded in 1934, we are a UK charity governed by Royal Charter and a UK public body.

1.3

Context

Today people and countries are connected more than ever before.

Travel, migration, global faiths and communications technology mean we increasingly encounter different cultural perspectives at home, while global systems such as the climate and the economy have shown that local actions can have an impact on people thousands of miles away.

The vision of the programme is a world where people are empowered to engage peacefully and effectively with others in the sustainable development¹ of their communities.

1. Sustainable development: 'Meeting the needs of the present without compromising the ability of future generations to meet their own needs' (World Commission on Environment and Development, 1987). In English the word 'sustain' has several meanings including support (as in carry or hold up), support (as in supply), nourish, confirm, and endure (as in last long).

Being connected to other communities can bring positive changes to our everyday lives including new relationships, new opportunities and a feeling of empowerment. However, our social, economic, political and cultural connections can also heighten inequality and conflict as our communities experience rapid change.

In this context the challenge for leaders is to respect and engage different cultures and communities for the long-term benefit of all. They should be aware of the consequence of their actions, understand interdependency and be socially responsible.

Through deepening understanding of the communities and systems we are part of, and valuing the needs and perspectives of those who are different from ourselves, we can empower people to engage peacefully and effectively with each other in the sustainable development of their communities.

What needs to change? In an increasingly inter-dependent world our connections to different cultures and communities can contribute to conflict, inequality and disempowerment.

The vision: people feel empowered to engage peacefully and effectively with others in the sustainable development of their communities.

The approach: Active Citizens aims to cultivate trust, understanding and sustainable development through connecting people across cultures and sectors while building their knowledge, attitudes and skills to create fairer and more resilient societies.

1.4

Aims

Active Citizens promotes community-led social development through building trust within and between communities and across key stakeholders. It motivates community members to take responsibility for their social needs whilst giving them the knowledge, skills, experience and networks to address them.

Trust, understanding and sustainable development is achieved through:

- Improving the ability of individuals to express and negotiate their identities in an increasingly connected world.
- Improving the ability of individuals to meet their needs and those of their communities whilst recognising and valuing the needs of others.
- Building trust within and between communities.

It's important to note that Active Citizens is a global programme in which participating communities undertake a learning journey and join an Active Citizens global network. It can also be used as an approach (based on theory) or component of other programmes or initiatives for building trust and understanding and sustainable development with the formal consent and agreement of the British Council Active Citizens Global Team.

The audiences for the Active Citizens programme includes leaders working in, and with, marginalised communities. They are people and institutions valued and trusted in the community. They can include established civil society organisations, non-governmental organisations, religious leaders, politicians, youth workers, universities, schools, sports clubs, local and national government, social entrepreneurs and artists. They are influential and work to improve the lives of people living in their community.

Transforming an undesirable issue may, in some cases, require co-operation of varying intensity, particularly between local actors. In these instances building new networks or engaging existing ones could be the key for success. Active Citizens supports the emergence of local networks bringing together diverse groups which are then loosely connected with other networks globally.

Networks are between individuals, organisations and government institutions. Cross-sectoral networking is also encouraged, for example with the business community, media, academia and science and technology. The building of these networks increases social inclusion, community resilience to conflict and social development. See Figure 1.

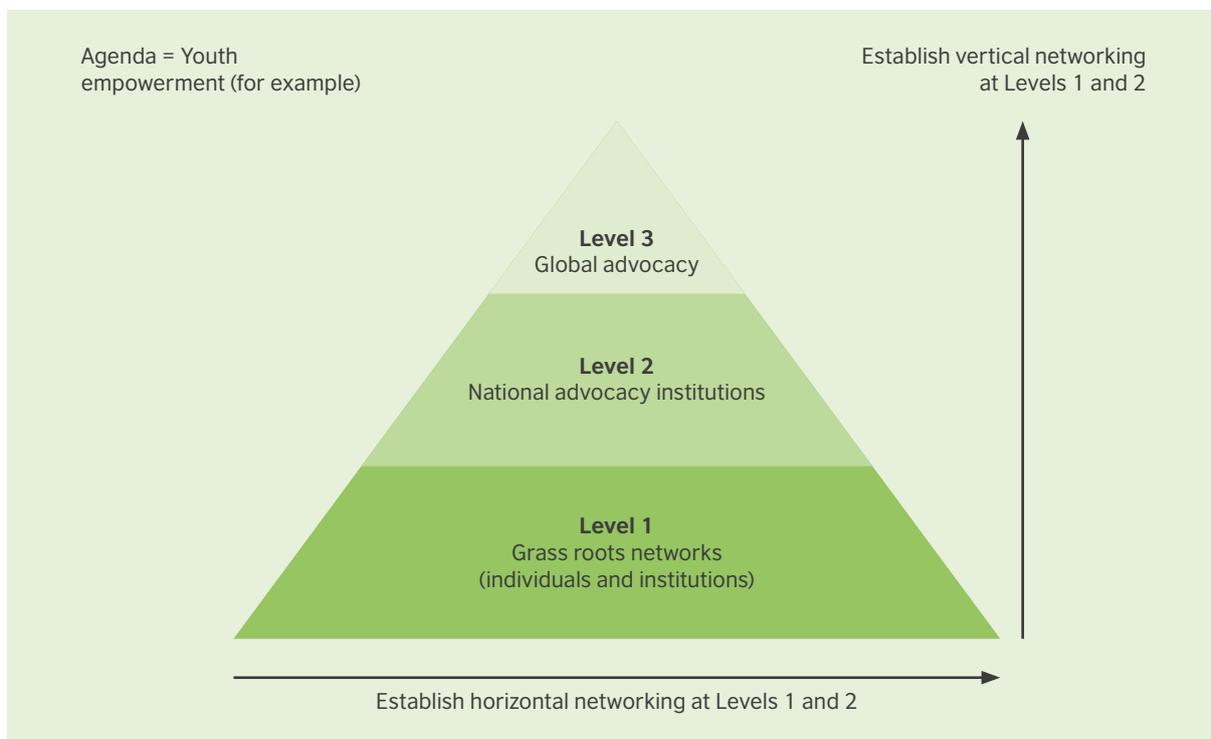
The networks and social action projects are locally owned and context specific. The programme has been delivered with a wide range of audiences in diverse communities from North-West Frontier Province Pakistan to urban communities in East London in the UK, to communities vulnerable to post-election violence in Kenya to internally displaced persons (IDPs) in Sri Lanka.

In order to sustain a global network whilst effectively adapting to each context the programme combines 'standard/core' elements along with a high degree of flexibility and innovation.

Active Citizens continues to evolve through embracing insights and innovations which emerge locally as well as through planned interventions at the global level – most recently with the design of new methods for working with social enterprises, artists, gender issues and disability.

Networking can occur in different ways including horizontal and vertical networking or collaboration between different stakeholders to achieve a goal – see Figure 1.

Figure 1: Horizontal and vertical networking



1.5

Outputs

The programme develops Active Citizens facilitators who are potential change agents in their community. They in turn cascade the programme to people in their communities, organisations and institutions who in turn develop new skills, relationships and innovative social actions for the benefit of the community. They demonstrate their new skills through social action and through engaging people with different perspectives.

Participants develop attitudes and skills which enable them to respond effectively to 21st century challenges. These attitudes and skills are equally applicable in the workplace, the community in which they live and the home. This process generates increased confidence, increased value for difference, improved understanding of local and broader communities, improved strategic thinking and increased employability.



1.6

Learning

1.6.1 Participant profile

Community participants entering the programme should have:

- a strong sense of local culture and identity
- an established local network (e.g. social, professional, religious)
- interest in learning and broadening horizons
- good communication skills
- a value for fairness and social justice.

It is noted that the entry point of the participants profile may differ according to context.



1.6.2 Learning outcomes

Table 1: Learning outcomes

Module	Journey	Outcomes	Days
0	Introduction to Active Citizens	Understand Active Citizens Teambuilding and networking within the group	1/2
1	Me: identity and culture	Self-confidence Self-awareness Understand how identities and cultures form, are expressed, change and are connected: – how identity is expressed	1
2	Me and you: intercultural dialogue	Understand dialogue, how and when it can be used: – what is dialogue? – principles of dialogue – purpose of dialogue. Ability to support, learn and share through dialogue: – approaches to dialogue: listening skills, questioning skills,	1
3	We: local and global communities	Understand concept of community and connections between local and global community: – concept of community – one's own community – different perspectives on a community – local and global interdependency. Ability to identify key stakeholders in the community: – systems and systems thinking and complexity – power and decision making in the community	1/2
4	Planning and delivering social action	Skills in project planning and management: – knowledge of the project cycle – understand stakeholder analysis – problem identification and analysis – agenda setting	2

1.6.3 Active Citizens learning journey

Figure 2: Active Citizens learning journey

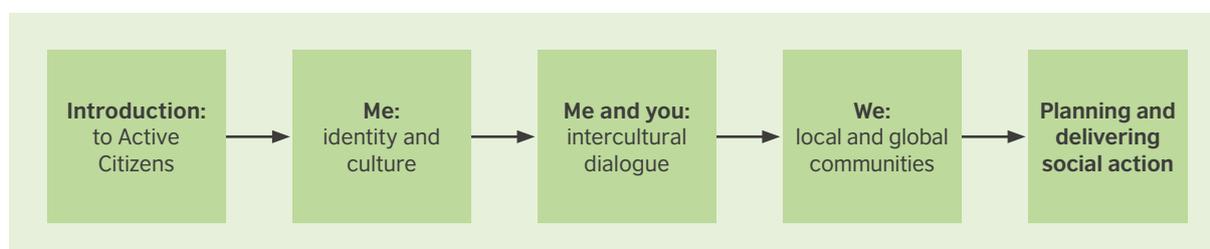


Figure 2 represents the learning journey for participants. This learning journey is delivered in many different ways around the world through workshops, creative activity and study visits. The full learning journey can be delivered together over a minimum of four days but we recommend a five-day programme or longer. The learning is structured into six stages and the learning outcomes at each stage are overlapping and mutually reinforcing.

Each of the modules is important in contributing to the overall vision of the programme. This is often described in this Toolkit as ‘The River’ (see Activity 0.6). After the workshop, participants work with their communities, organisations or institutions to deliver social action for the benefit of the community.

In Module 1 (Me: identity and culture), understanding identity and culture is the key to opening minds to new learning and perspectives, changing attitudes, encouraging empathy and interest in peaceful coexistence and creating a stronger sense of social responsibility. It is also critical to problem-solving and building networks. Participants develop their self-confidence and self-awareness, recognising the assumptions that underlie their beliefs and those of other people which in turn provides the basis for learning and sharing through dialogue.

In Module 2 (Me and you: intercultural dialogue). Participants learn skills for dialogue to support learning and as a tool for building empathy and trust within and across cultures.

In Module 3 (We: local and global communities), participants develop an understanding of ‘community’ and its relationship with identity and culture-deepening their understanding of how communities (like identities) are multiple-local, global and interdependent. Skills are developed in mapping the community from different perspectives: problem identification, systems thinking and complexity and power dynamics. These are used to identify insights, appropriate interventions and networks which could help to address local issues. The group apply their learning to their own community to identify the problem they would like to address and the people they need to engage to achieve their objectives. Participants are encouraged to focus on addressing problems that are defined and refined by local people in an ongoing process which is legitimised at different levels (politically and socially) building ownership throughout.

In Module 4 (Social action planning and delivery), participants focus on planning a social action initiative in their community, considering the process in different levels of detail and complexity. This involves identifying and clarifying their agenda, a specific intervention and how they will deliver it – looking for patterns and insights into what’s already working and how to create the conditions to support positive change to emerge. Participants are encouraged to have a clear purpose along with a flexible delivery strategy. They experiment and manage risks by trying things out, analysing the impact and pursuing activities which have potential.

Social action projects can be attached to existing initiatives or be something completely new. The implementation phase is the culmination of participants’ learning. It gives them the experience of designing and learning from the delivery of social action and demonstrates their increased social responsibility and leadership skills.

Where social action initiatives are showing the potential to achieve meaningful impact further support, visibility and networking opportunities are often provided. Participants and partners can apply to engage in policy dialogue; research on community; international study visits; and international partner networking.

1.6.4 Active Citizens learning

Participants gain:

- skills and values for intercultural dialogue and networking
- increased knowledge about their local, national and global communities of interest
- skills for, and experience of, social action at community level
- the capacity to cascade learning to their community.

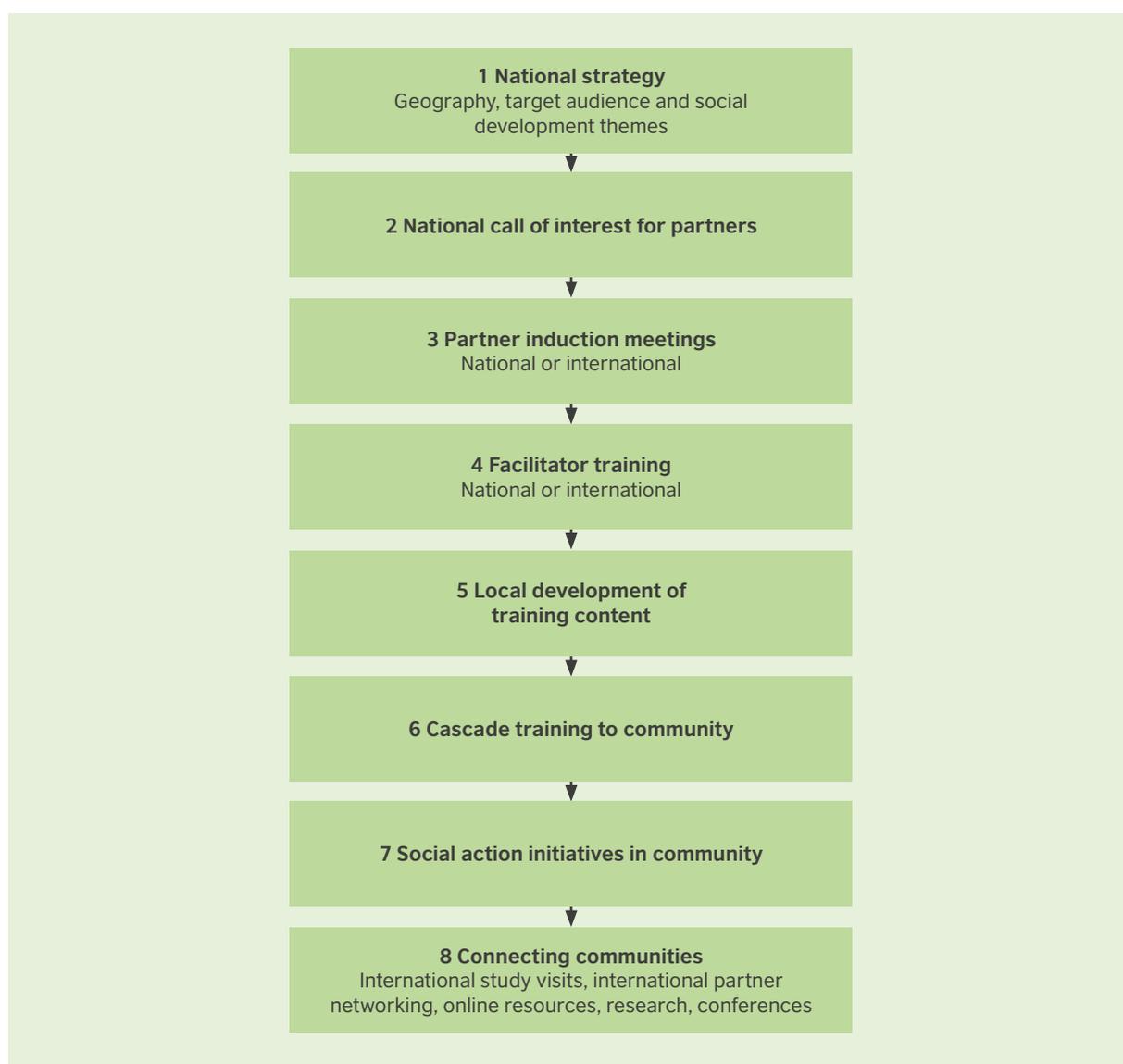
Through workshops participants improve their awareness and skills and become Active Citizens; that is, learners who are aware and reflective of themselves and the local and global systems they are part of, and aware of how their decisions and actions affect others and how decisions and actions of others affect them. They are actors who are contributors to their societies and cultures. They are players not spectators, taking positive social action for the benefit of their wider communities. They are influencers who are skilled and motivated to promote trust, understanding and sustainable development locally and globally.

1.7

Activity

The programme activity is outlined in Figure 3. Facilitators might be involved in any part of this cycle of activity but this toolkit primarily supports them in activities 3 to 7.

Figure 3: Delivery flowchart



1.7.1 Description of activity

The following describes each activity on the Active Citizens programme.

National strategy and planning

The project planner consults national planning documentation produced by government and NGOs, and identifies a broad strategic development agenda that the project will address along with relevant geographical communities and communities of interest – who will become the beneficiaries and participants on the programme.

National call for expressions of interest for partners

Depending on the size of the project, the project manager may run a call for expressions of interest for national and/or community partners to support delivery of the programme.

Partner induction meetings

Once partners are identified it is necessary to have a meeting with them where all the partners and the British Council can discuss the aims and process and develop a shared understanding of the way forward. Further research may be required at this stage.

Facilitator training (national or international)

Facilitators from a variety of countries and community partners are trained in the Active Citizens programme, approach and content.

Local development of training content

Community partners are introduced to the programme aims and global learning framework and invited to develop local training content.

Local cascade of training

Partners return to their communities and facilitators cascade the programme to participants. This training helps participants identify priorities and solutions for values-based social action within their communities; understand links between local issues, national developments, global issues and ongoing social action initiatives; and identify potential resources to support action.

Social action

Participants work together to deliver action that enhances community life. Action should be values-based (a core value of Active Citizens is ‘valuing difference’: perspectives, cultures, needs and interests), principled, well-planned and aware of local–global links. Projects engage with issues such as access to political participation, the environment, climate change, community and social cohesion, livelihoods and literacy. Partners may provide funding for social action and/or mentor participants as part of their existing work as well as advice on other potential sources of funding. **Action should take account of the needs and value the perspectives of all potential participants, including those with diverse access requirements.**

Online resources

The Active Citizens website and social media platforms promote a culture of participation and global citizenship through social networking and learning resources. It also features the work of individual communities and their national development context.

Research

The programme commissions pieces of research of national and community perspectives on development priorities.

International study visits

Some participants are invited to attend an international study visit. This is where an international group visits a country and particular communities to explore social development issues and the methods the community has found for addressing these issues. The country partners play a key role in setting up the itinerary and hosting the visit.

International partner networking

National civil society and government partners working in a particular development area meet to share learning, engage in policy dialogue and develop joint projects. These have been delivered on themes of literacy, conflict and cohesion, social enterprise and youth empowerment.

1.8

Partners**1.8.1 Community partners**

The programme builds on, and is delivered through, existing organisations and institutions that offer high-level quality learning, education and community engagement initiatives. These include civil society organisations, universities, social enterprises, arts institutions, schools and local authorities all of which have a significant impact on cultural relations. These organisations and their staff are powerful advocates for social justice, reflect the culture and interests of the community and are effective leaders and organisers within the community. They can, for example, engage and involve youth groups, trade unions, local businesses, religious groups and government.

Many programmes will identify community partners through a targeted or open call of interest. Below is a profile of an ideal community partner.

Profile

- access to training and delivery networks in different or outlying districts/towns
- good media connections
- in-depth knowledge of the community in the relevant area, including awareness of relevant government and local government policy initiatives and regular engagement with other key influencers, for example local and national government, international non-governmental organisations (NGOs), public institutions, research bodies, umbrella organisations and funds/donors
- in-depth knowledge and understanding of conflict dynamics in the target area or on the identified theme. This includes an awareness of the connectors (capacities for peace and resilience) and dividers (sources of tensions in a fragile and conflict-affected community)
- affiliation to other groups. It is important to understand partner affiliations – political, religious, cultural, social and economic – and how these may impact positively or negatively on participant perceptions of nature of programme. This is particularly important when identifying partners in fragile and conflict-affected settings.
- reputation for delivery and accountability. A track record of designing interventions that address issues of social development, intercultural dialogue, community cohesion and/or promote democratic engagement and participation; livelihoods; experience of delivery in local community and understanding of how change happens in the local context
- interest in values-based/social leadership and global interdependence/citizenship
- understanding of, and commitment to, the values of the Active Citizens programme
- commitment to working with diversity and experience of working with diverse groups in terms of race, educational background, religion, ethnicity, disability and gender
- knowledge and experience of facilitating or running learning projects on practical and social skills
- track record of working with, and commitment to, volunteers
- motivation to develop links between their community and communities in other countries and a commitment to an understanding of the benefit of intercultural dialogue both locally and internationally
- potential to provide cash or contributions-in-kind, for example venue, trainers.

Our offer to community partners; includes

- training of master facilitators in Active Citizens content
- understanding of a range of barriers to participation and commitment to provide access for all
- access to Active Citizens learning materials
- participation in international study visits to overseas communities
- collaborative work with overseas communities on social action projects
- contributions to digital platforms for professional learning, networking and sharing of best practice
- participation in research and international policy dialogue
- a lump sum contribution towards part of administrative costs and cover of expenses.

Community partner responsibilities

- lead the Active Citizens initiative in the community and involve other relevant organisations through strategic partnerships including local governments and power-holders
- identify community facilitators and civic education initiatives to cascade Active Citizens learning
- act as the liaison point between the facilitators, participants and the British Council
- identify and prepare participants for the international study visits and internships.

- support and mentor participants during the design and delivery of social action projects and international study visits
- assist with administrative arrangements for travel
- design and host international study visits
- support participants in identifying potential partners, networks, resources and funding sources to support initiatives
- deliver mapping of the local community
- deliver conflict mapping, where appropriate
- local design/redesign of training component
- provide venue
- support participant selection.

1.8.2 Active Citizens facilitators

Each community partner identifies at least one person from their institution to become an Active Citizen facilitator. The programme has to date developed more than 6,000 trained Active Citizens facilitators. Identification of the right facilitators and preparing them is key to the successful introduction of the programme to a wider community audience. The facilitator is the person representing the community partner and should have several qualities, including:

- good interpersonal skills and a good manager of groups
 - excellent at synthesis and analysis, and good presentation skills
 - experience of writing and delivering training content
 - a strong sense and understanding of local and national culture and identity
-

- excellent communication skills (for target audience and cross-cultural)
- value for learning
- value for diversity and working effectively with difference
- an understanding of, and commitment to, local community development, local community systems and processes
- established local and national professional networks.

When working in fragile and conflict-affected communities, the facilitator would ideally also have:

- strong skills in conflict analysis, conflict transformation techniques and peace/conflict theory and practice
- experience of community development, community systems and processes in fragile and conflict-affected settings
- experience of working in fragile and conflict-affected communities

- an understanding of, and commitment to, reflective practice
- the ability to be flexible, innovative and sensitive in identifying and applying approaches to offering the widest possible access to the programme
- appreciation of a disability-inclusive approach to delivery.

1.8.3 Members of the community

Working through our community partners and their existing initiatives, the programme allows members of the community to develop their skills so that they can become the next generation of community leaders. This is done through local capacity building and social action projects with an intercultural dialogue and/or global dimension. Some members of the community will be invited to participate in international study visits.



Participants will go on a journey that moves them from self-awareness to understanding where their community sits in the world and finally to how their local actions have global resonance. They will develop their skills in dialogue and increase their value for difference. By the end of this experience they will have made a contribution to social justice within their communities and made new professional and personal links with people across the world, becoming part of a global network of Active Citizens. Active Citizens partners and participants will be recruited through processes and with criteria agreed between the British Council and the national partner.

Participant profile:

- strong sense of local culture and identity
- established local networks (e.g. social, professional or religious)
- interest in learning and broadening horizons
- good communicator
- value for fairness, social justice and gender equality.

Once they are trained they will be Active Citizens – learners who are aware and reflective of themselves and the local and global systems they are part of, and aware of how their decisions and actions affect others and how the decisions and actions of others affect them. They are actors who are contributors to their societies and cultures. They are players not spectators, taking positive social action for the benefit of their wider communities. They are influencers who are skilled and motivated to promote trust, understanding and social participation within and between their local and global communities.

A world without Active Citizens can lead to individual, community and cultural encounters with negative and unexpected outcomes, where reactions are defensive and instinctive.

Participants become part of an international network of Active Citizens who are learners, actors and influencers in their community, promoting international and intercultural trust and understanding. The Active Citizens programme allows participants to consider and carry out their learning both locally and globally.

Active Citizens encourages inclusive access to the programme. Disability should not present obstacles to potential Active Citizens who wish to join the programme. It will remain the responsibility of those delivering the programme to apply a sensitive and flexible approach to promote inclusivity.

1.8.4 National partners

At national level the programme works with institutional partners engaged, and influential in, national policy dialogue on relevant agenda. For example, in youth empowerment in the UK this might include the British Youth Council, and the Commonwealth Youth Exchange Council. It is desirable (but not essential) that institutional partners have a civic education programme and associations with community-based organisations to whom they can cascade the Active Citizens programme.

1.9

Social development themes

During the programme's life, several social development themes have emerged as areas of focus for country and regional strategies all around the world. Identification of the correct themes for your training group is key to promoting intelligent networking and developing sustainable social action. Key themes are:

- **Social enterprise:** guidance notes and a wide range of social enterprise focused activities are available in a separate appendix. Thematic activities are included in this toolkit.
- **Fragile and conflict affected communities:** guidance notes are available in a separate appendix. Alternative debrief instructions and thematic activities are included in this toolkit.
- **Arts for development:** guidance notes and a wide range of arts-based activities are available in a separate appendix. Alternative debrief instructions and three thematic activities are included in this toolkit.

- **Gender equality:** guidance notes are available in a separate appendix. Alternative debrief instructions have been included for key activities to support groups to explore issues related to gender and this toolkit has been gender sensitized.
- **Disability and inclusion:** guidance notes are available in a separate appendix. Alternative activity and debrief instructions have been provided to support facilitators who are working with mixed ability groups and to encourage discussion of disability related issues and opportunities.

This and further content is available for facilitators on the digital toolkit platform, which can be found at active-citizens-toolkit.britishcouncil.org

A world with more Active Citizens leads to more positive encounters within and between communities and cultures, characterised by openness and a desire for mutually positive learning and benefit.

Section 2

Preparing your workshop

Facilitators deliver the Active Citizens learning journey in their community in a variety of ways. The most common approach is through delivering a workshop programme to participants in the community and then mentoring social action. Whatever your approach, there are some simple guidelines to make sure participants have a quality experience that is consistent with other Active Citizens events around the world.

Some basic guidelines for achieving quality are listed on the following page. As an Active Citizens facilitator you should work with your organisation to make sure each of the points listed is fully met.

Example agendas for different audiences are also provided, which include Active Citizens workshops for:

- young people
- professionals working in NGOs
- participants from diverse social or cultural backgrounds
- working in fragile and conflict-affected settings.

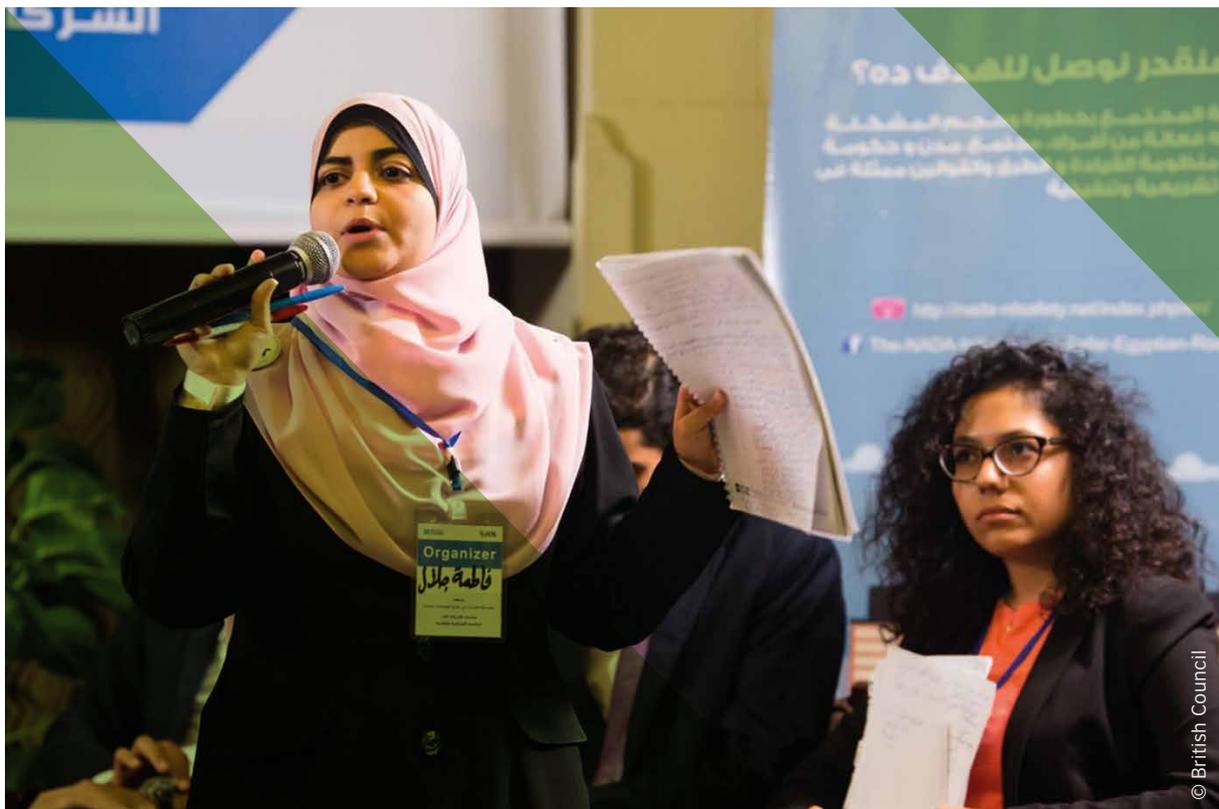


Table 2: Workshop preparation checklist

This checklist contains important considerations when preparing your workshop.

Before workshop			
	Summary	Further information	Y/N
1	Establish participant profiles	Information about participants is gathered in advance, including age, sex, experience and specific needs. Participants meet the Active Citizens participant profile (see page 11). Information about participants is gathered in advance, including specific access needs in relation to impairment/disability.	
2	Design a delivery plan	This involves understanding the learning outcomes in Table 1 (see page 12) and developing a detailed agenda for the workshop. There are four sample agendas provided on pages 26–30. This toolkit includes a section (6) that provides guidance notes on the purpose and methodology of delivering specific modules and activities. These need to be adapted for a specific group, space and available resources. Facilitators and partners should identify how to support social action delivery before delivery of the workshop. There is a detailed checklist on creating a delivery plan next.	
i		What must, should and could the participants learn? Focus on the musts – the key learning outcomes.	
ii		Create a workshop schedule. Will the planned activities meet the learning outcomes?	
iii		Is the workshop effective for people who learn best with, and enjoy, different styles? Does it involve doing, talking, listening, observing and picturing, problem-solving and reflecting? You should plan a mix of styles through your programme. Is the workshop accessible and suitable for participants with a range of impairments?	
iv		Have you identified and responded to possible barriers to participants' learning?	
v		Is there enough time to respond to questions in the workshop? What will you do with questions that cannot be answered?	
vi		Is the activity and content appropriate and accessible to all participants?	
vii		Are you making use of a wide range of materials and resources? Will they interest the participants? Do they offer a range of perspectives? Will they enhance the learning outcomes? Do the resources that you identify and how you plan to use them take into account the needs of all?	
viii		Is the scheduling/timing realistic?	

Before workshop			
	Summary	Further information	Y/N
ix		Are there any potential issues of conflict, controversy and so on, and how might you deal with them?	
x		What notes do you need to capture along the way to support the learning and how?	
3i	Develop and photocopy participants' manual to support delivery	The programme can be delivered in any language. Some programmes give toolkits to participants. This is likely if participants will deliver the training to others; however, it is not always necessary.	
ii		If it is not being delivered in English, you will need someone with a good understanding of the programme to carefully translate it into the language of the group to make sure that concepts are not distorted. However, if the programme is being delivered in English, and some members of the group do not feel comfortable with the English language, activities can be carried out in pairs or larger groups, where at least one person is able to translate. Alternatively, you can write the questions in your chosen language on a flipchart and ask the participants to find the answers within the group.	
4	Handouts	Have you prepared the right number of copies of handouts? For example, activity handouts, personal development plans, self-evaluation forms and so on.	
5	Plan to support the design and delivery of social action	Facilitators and partners identify how to support social action design and mentor participants in delivery.	
6	Venues, logistics, materials and timings are accessible and safe for all participants	Consider the composition of the group (e.g. equal numbers of women and men, if mixed-sex) and any special needs (e.g. the venue might need disabled access). Residential accommodation should be comfortable. The room should be comfortable. Check it supports approaches that are being used in delivery plan. Lighting should be good. Equipment such as PowerPoint projectors and screens should be easily available. Check equipment is in working order at least one hour before the start of the workshop. Check there are photocopying and other business facilities at or near the venue. Check materials are accessible to all participants. Food should be good quality. The menu should suit the cultures of the group. Identify health and safety risks and manage/minimise them.	
7	Accurate information about the Active Citizens programme	Participants should arrive with the accurate expectation of learning and experience, including requirements with respect to sharing learning with others and delivering social action with volunteer time. Different projects have different requirements in relation to the minimum number of voluntary participation hours required. Find out about local requirements and whether there is a minimum number of voluntary hours from local British Council offices. Send them information at least two weeks in advance of the workshop.	

Table 3: Sample agenda 1 target group – group with diverse backgrounds

Day 1	Day 2	Day 3	Day 4	Day 5
Start 09.00	Start 09.00	Start 09.00	Start 09.00	Start 09.00
Welcome Globingo Introductions Tree of expectations Baseline targets Agenda key messages	Energiser and reflections Wall of greatness	Energiser and reflections Four words	Energiser and reflections Community mapping	Energiser Writing a social action plan
Break	Break	Break	Break	Break
Building our vision together	Two truths and one lie Hidden and visible identities	Listening at three levels Share stories of growing up	Problem tree	Social action marketplace
Lunch	Lunch	Lunch	Lunch	Lunch
Energiser Short video on social action Active Citizens 'learning journey': the river Questions about Active Citizens	Cultural investigators Me: reflecting on Module 1 World café: group answer their own questions about Active Citizens	Me and you: reflections 3. We: local and global communities Power walk Community visit: bike or walk in the community	World café for social action	Reflecting on the learning journey Communicating your social action
Break	Break	Break	Break	Break
1. Me: identity and culture Me and my identities	1. Me: identity and culture Me and my identities 2. Me and you: intercultural dialogue Elephant and the six wise elders in the mist Dialogue is not...	Visit a social action project	Inform, consult, involve Timeline string	Evaluation and goodbyes
Finish 16.30	Finish 16.30 Evening culture party	Finish 16.30	Finish 17.15	Finish 16.30

Table 4: Sample agenda 2 target group – young people

Day 1	Day 2	Day 3	Day 4	Day 5
Start 09.00	Start 09.00	Start 09.00	Start 09.00	Start 09.00
Welcome Globingo Introductions Tree of expectations Baseline targets Agenda key messages	Energiser and reflections Me: identity and culture Me and my identities Two truths and one lie A story about our assumptions	Energiser and reflections Me and you: intercultural dialogue Elephant and the six wise elders in the mist What is dialogue? Listening at three levels	Energiser and reflections Who decides? Community visit: bike or walk in the community. Visit a social action project	Writing a social action plan
Break	Break	Break	Break	Break
Building our vision together	Hidden and visible identities Cultural investigators	The power of body language The power of questions	We: reflecting on Module 3 Social action: problem and objectives tree	Social action marketplace
Lunch	Lunch	Lunch	Lunch	Lunch
Energiser Short video on social action Active Citizens 'learning journey': the river Questions about Active Citizens	Me: Reflecting on Module 1 Gender or sex?	Energiser The questioner within Giving our opinion: forum theatre approach Me and you: reflections	World café for social action	Reflecting on the learning journey Communicating your social action
Break	Break	Break	Break	Break
World café: group answer their own questions	Making culture: activities with an expert. Preparing for the evening party	We: community Community mapping	Inform, consult, involve (up to point 6) Timeline string	Evaluation and goodbyes
Finish 16.30	Finish 16.30 Evening culture party	Finish 16.30	Finish 17.15	Finish 16.30

Table 5: Sample agenda 3 target group – non-governmental organisations’ agenda – focus on project planning

Day 1	Day 2	Day 3	Day 4	Day 5
Start 09.00	Start 09.00	Start 09.00	Start 09.00	Start 09.00
Welcome Globingo Introductions Tree of expectations Baseline targets Agenda key messages	Energiser and reflections Me: identity and culture Me and my identities Two truths and one lie: a story about our assumptions	Energiser and reflections Four words	Energiser and reflections Project cycle Problem tree/objectives tree	Energiser Inform, consult, involve Writing a social action plan
Break	Break	Break	Break	Break
Building our vision together	Hidden and visible identities Gender or sex?	Giving our opinion: forum theatre approach Me and you: reflections	Our ideas/our assumptions	Social action marketplace
Lunch	Lunch	Lunch	Lunch	Lunch
Energiser Short video on social action Active Citizens 'learning journey': the river Questions about AC	Frames and reframing Me: reflecting on Module 1 Me and you: dialogue	We: community Systems thinking and sustainable development	World café for social action Boston Matrix	Reflecting on the learning journey Communicating the social action
Break	Break	Break	Break	Break
World café: group answer their own questions	What is dialogue? Elephant and the six wise elders in the mist Listening at three levels	Community mapping	Indicators of success	Evaluation and goodbyes
Finish 17.00	Finish 16.30	Finish 16.30	Finish 17.30	Finish 17.30

Table 6: Sample agenda 4 target group – non-governmental organisations – organisations with experience in project planning

Day 1	Day 2	Day 3	Day 4	Day 5
Start 09.00	Start 09.00	Start 09.00	Start 09.00	Start 09.00
Welcome Globingo Introductions Tree of expectations Baseline targets Agenda key messages	Energiser and reflections Me: identity and culture My identity Hidden and visible identities	Energiser and reflections Listening at three levels The power of questions The questioner within	Energiser and reflections Globally connected The global village We: reflecting on Module 3	Writing a social action plan
Break	Break	Break	Break	Break
Building our vision together	Two truths and one lie A story about our assumptions Cultural investigators	Me and you: reflections We: community Ubuntu Our communities	Social action Introduction	Social action marketplace
Lunch	Lunch	Lunch	Lunch	Lunch
Energiser Short video on social action Active Citizens 'learning journey': the river Questions about Active Citizens	Me: reflecting on Module 1 Me and you: dialogue Introduction Elephant and the six wise elders in the mist Four words What is dialogue?	Energiser The systems we are part of Systems thinking and change	World café for social action	Reflecting on the learning journey Communicating your social action
Break	Break	Break	Break	Break
World café: group answer their own questions	Culture party – celebrating our cultures	What is power? Power and change	Inform, consult, involve (up to point 6). Timeline string	Evaluation and goodbyes
Finish 16.30	Finish 16.30	Finish 16.30	Finish 17.15	Finish 16.30

Section 3

Delivering your workshop

Table 8: Workshop delivery checklist

This checklist contains important considerations when delivering your workshop.

During workshop			
	Summary	Further information	
1	Participant expectations	On the first day participants share what they hope to achieve. Facilitators indicate whether this can be achieved through Active Citizens. Facilitators adapt the agenda where appropriate.	
2	Baseline survey	On the first day participants share basic information about their knowledge and skills.	
3	Information about the British Council and the partner organisation is shared	Participants are aware that Active Citizens is a British Council programme. In certain circumstances, where agreed with the British Council in advance, this might not be necessary.	
4	Active Citizens learning outcomes are delivered	Learning outcomes from each module will be achieved. See the Learning Outcomes and Learning Journey on pages 12 and 13.	
5	Participation and teamwork	Participants are all participating fully, supporting one another, applying their skills and making decisions about their learning experience and social action.	
6	Modules 1–4 are delivered in 4.5 days	Modules 1–4 require a minimum of 4.5 days to deliver. Following this, participants carry out social action.	
7	Social action is based on analysis	Participants carry out a needs analysis before planning action.	
8	Participants reflect on learning	Participants are given time to reflect on their learning.	
9	Participants give feedback to facilitators	Participants have regular opportunities to provide feedback to facilitators on their experience of the programme.	
10	Participants evaluate their learning and experience	At the end participants give feedback on their learning and overall experience, including how to improve future events.	

3.1

Principles

The British Council and its partners, facilitators and participants shall demonstrate a commitment to the following principles:

- openness, honesty and transparency
- a rejection of discrimination and violence, in accordance with the Universal Declaration of Human Rights
- a sense of responsibility for sustainable development
- a commitment to equal access to participation in the programme
- respect for diversity
- a commitment to disagree agreeably
- a refusal to enter any partnership that compromises the principles or vision of the programme.

3.2

Participation and inclusion

Participation and the inclusion of all is a core value of an Active Citizen, and something that should be supported within the workshop as well as a value and skill that participants learn. It can be supported in a number of ways, including by:

- considering any potential participation issues in advance, for example about gender, language or participants from a minority group
- discussing and agreeing the principle on the first day, and how everyone will support each other to fully participate. Also, thinking about the barriers together and how you will overcome them
- thinking about how the environment, room layout, materials, activities and the language you use may or may not support participation

- observing everyone's levels of participation and thinking about how you can engage and support those who are not participating fully. It might help to ask one or two volunteers to monitor participation. Do not address anyone in public who you think is not participating; wait to talk to them in private
- being strong about upholding the agreed principles. This will give strength to participants who might be feeling unable to participate fully and encourage others to share their concerns too. If there are dominant participants, discuss the issue with them in private
- considering any potential participation issues in advance, for example around gender, language or participants from a minority group, or whether participants have any specific access needs, especially for people with disabilities, that can be taken into account in advance.

Use specific methods in group conversations, for example:

- a 'talking stick' – where a participant must be holding a particular object in order to speak
- give everyone a chance to speak in turn
- ration the chances to speak. For example, give everyone three matchsticks and every time someone speaks take one of them away
- break into small groups more often
- talkativeness ranking – if the group feel comfortable with the idea, then you can ask them after each day to rank everyone by how much they spoke.

Facilitators should model the behaviours and approaches in their workshops that they would like participants to learn.

3.3

Monitoring and evaluation

It is a key requirement of participation in the programme that the progress and development of partners and participants is monitored and evaluated during participation. This is implemented by partner organisations and their individual facilitators. Active Citizens gather evidence of impact, as well as feedback about how to improve the programme.

There are two key monitoring and evaluation tools:

- all partners are expected to complete a partner narrative report. This provides feedback to the British Council on social action projects and the overall impact of delivering Active Citizens. You are asked to provide quantitative information about numbers of participants involved as well as qualitative information on engagement of the local community and impact
- all participants are expected to complete an evaluation form (after workshops and international events).

These documents are provided to partners by the British Council as part of the Partner Toolkit and are available in the resources section of the Active Citizens website.

3.4

Facilitation techniques

Use these techniques to deliver brilliant workshop activities.

Brainstorming

This allows participants to share lots of ideas quickly without fear. It is a useful tool for creative thinking and dialogue.

Steps:

1. Select a topic for brainstorming and ask the group to share their ideas. For example: 'What activities could we undertake to raise awareness of our campaign?' or 'What do we think are the drivers of conflict?'
2. Write the participants' ideas on a large sheet of paper. To encourage participation, tell the group that, at this stage, we are not making value judgements on whether we agree or disagree with the ideas.
3. Once the group has provided a wide range of ideas you can work with them to cluster, discuss and focus on key points of interest.

Think, pair, share

This encourages all the participants to reflect thoughtfully before sharing in a pair or group. It can give confidence and encourage greater participation.

Steps:

1. Participants reflect on a question on their own, writing their thoughts.
2. Participants then share their thoughts in pairs before finally sharing in larger groups. You can then take feedback of key points from each group.
3. Another approach to step two is to ask participants to share the key points made by their partner. This encourages active listening.

Debriefing

Debriefs are used to reflect on and reinforce the learning that has emerged from an activity. They are also important for identifying how the participants are feeling and what needs to happen next. It's usually a good idea to prepare a debrief in advance. Choose questions related to the activity that will best allow the group to share their learning and experiences.

Example debrief questions include:

- How did you feel during that activity?
- Why?
- What did you learn during that activity?
- Are there different perspectives?
- How can we learn from this activity to help us during this workshop and as Active Citizens?

Gallery walks

During a gallery walk, participants move around the room exploring text and images. It allows participants to share and reflect on lots of ideas in quick succession. It provides an opportunity to stand up, move around the room and engage visually as well as verbally.

Steps:

1. Text or images designed during an activity are placed around the room. Make sure there is enough space between the texts and images to allow small groups to visit them.
2. Participants are invited to move around the room. Tell them what you would like them to reflect on and if you want them to take a particular route. Participants can take gallery walks either on their own, in pairs or in small groups. After the gallery walk you can debrief the whole group.

Prioritising

This is used to move from discussing a wide range of ideas to focusing on just a few.

There are many approaches to prioritising and it is important to be transparent about the process in advance.

- Evaluating according to criteria: participants agree criteria for decision making, and then identify which of the options best reflect these criteria.
- Open conversation: invite the group to share perspectives about the various options, weighing up the merits of each before deciding where to focus.

- A voting process: the options are written on a flipchart and participants are invited to write their initials by the options they prefer. They are given two votes, and the issues with the most votes are chosen. For a confidential process, invite participants to write their preferences on a slip of paper and deposit them in a box. Count the results.

World café

Participants set the agenda for discussion and connect conversations. World cafés can be used to generate ideas and discussion about a wide range of topics. An example is included in this toolkit: Activity 4.4: Exploring priorities with world café. You can also use it to encourage participants to find answers to their own questions, including finding out more information about the Active Citizens programme.

The room is set up like a café with groups of people sitting at different tables. Each table has a different question placed in the centre. Participants discuss the question and after a significant period of time they are asked to change tables. Finally, the outcomes are shared. Find questions that matter to those participating.

Make sure that each question you identify has at least five people who are interested in discussing it. Identify someone who is prepared to act as 'table host' for each of the questions. The role of the table host is to capture the key discussion points. The table host does not change tables. They give each new group a summary of previous conversations on the subject before inviting them to continue the conversation.

Open space

Open space is an approach to dialogue that encourages the group to define its own agenda, timings, roles, venue and responsibilities. After an initial session in plenary the group breaks into several groups. They can address any issue, complete a discussion and start a new one. Individuals are allowed to circulate at will between groups.

This approach recognises that some of the best dialogue happens during the most unstructured periods of conferences and workshops, for example coffee breaks or evening entertainment. It tries to grow this time and transition it into a shorter period of structured engagement. In keeping with this approach, the group is rarely in plenary (only at the beginning and at the end of the day) and is not managed by a group of facilitators.

Consider when facilitating either in a 'training of trainers' scenario or when delivering the programme directly to Active Citizens, facilitation is about making learning easy. When taking into account diverse needs in relation to disability, it may be appropriate to think how long people have been seated, and try to avoid being seated in a long session for too long without a break. This will not just benefit people with impairments, it will benefit everyone involved in the training.

Select sessions with awareness of the participation and access needs of everyone involved. Be sensitive in sessions that might exclude participants with impairment restrictions that may prevent or inhibit their taking part, such as moving too rapidly around the room during activities, climbing hills or rough terrain, taking long walks or changing locations or rooms very often. When applying a 'gallery walk', for example, make sure that posters are displayed at a height accessible to everyone's eyeline so all can see what is being displayed, and are comfortable standing for necessary periods. If there are visually impaired people participating, ensure the content of flipcharts is visually described so they are included in the full delivery of the module.

Be sensitive to the use of visual aids and the capturing of information, for example during mind mapping sessions. It is good practice to vocalise and recap what is being written for all those who do not wish to rely on text or visuals. Equally, it can be helpful to write down or pictorialise key points for participants who may be hard of hearing or learn more effectively visually.

Facilitators should be inclusive when delivering to groups, using language that is appropriate and is sensitive to the needs of all.

3.5

Useful skills for Active Citizens

Supporting Active Citizens to develop these skills through workshop activities could help them to achieve the learning outcomes.

Holding our assumptions lightly

Acknowledging that our opinions and ideas are based on limited knowledge can allow us to have more honest conversations and discover deeper insights. Active Citizens allows participants to examine their personally held assumptions, holding them 'lightly' while becoming curious about their validity.

We make assumptions all the time. These assumptions influence our behaviour and actions, which can be positive or have negative consequences. We do not always have to think about our assumptions, but reflecting on them might help us to change our behaviour and actions.

Noticing and naming

To reflect on or change something about ourselves or our communities we need to 'notice', 'name' and be curious about it. Inviting participants to notice and name during the learning journey can reinforce learning and develop curiosity. Asking participants to use a learning journal will support this process.

Crafting good questions

One of the key ingredients for meaningful conversations is the quality of the question. How we frame an issue will affect the way we respond and speak to others about it.

Steps:

1. Choose a question that invites open sharing and reflection and does not favour a particular perspective.
2. Keep the question simple.

3. Choose questions that are relevant and inspiring.
4. Avoid questions that invite 'yes' or 'no' answers.

Example: the question 'Why do young people never participate in society?' suggests that young people do not participate. A better approach could be to form questions that are not based on assumptions, for example 'Can you think of examples where young people regularly participate?' or 'Do you think there are areas where young people participate less?' or 'What opportunities and challenges are there for young people to participate?' Also, the phrase 'participate in society' is unclear. Look for alternative words or explore what you mean by the term 'participate'.



Section 4

After the workshop

Table 9: Post-workshop check

This checklist contains important considerations after you have delivered your workshop.

After workshop		
Summary	Further information	
The event is debriefed	Facilitators and partners will identify what went well, what could be improved in future and the action points. Participants' baseline surveys and evaluations will support this process. Partners and facilitators should pay attention to images and messages in relation to inclusion.	
Information is shared	Good practice will be shared with other facilitators and partners. Event evaluations will be shared with the British Council.	
Detailed project planning	If the project is large, complex or one where you have, or are pursuing, funding from a development funder (e.g. the European Union or DFID), it might be necessary to develop a logical framework. This is a tool that defines your project, roles and responsibilities and is used to monitor project progress. Detailed guidance notes on how to prepare a log-frame plus outlines of workshop training activities focusing on this approach are on the Active Citizens website.	
Marketing and communications	Create a marketing and communications plan for your project. This should include communications with key stakeholders. Also engage local media.	
Mentoring	Facilitators should create a plan to support their group in implementation. Support includes giving advice, organising group meetings, making introductions to key stakeholders who could provide funding and other support.	
Group meetings	Create a schedule of regular meetings with the group and organise meetings.	
Participants undertake x hours (for example, 20 hours) volunteering for social action	Participants carry out a minimum number of hours of voluntary social action in the community. Check with your local British Council office as to the number of required voluntary hours.	
Share progress of social action with the British Council	Your local British Council office will provide you with a template or set of standards in relation to this activity.	
Ongoing networking	Facilitators or partners participate in the Active Citizens network.	

Section 5

Workshop

activities

There are many ways to deliver the Active Citizens learning journey. The activities provided in this toolkit are tried-and-tested approaches to delivering the learning outcomes through workshops. As facilitators you should adapt or design activities that will work well in delivering the learning in your community and with your particular groups.

Active Citizens is delivered in a variety of settings, from the living rooms of houses to under a tree in the school playground. We hope you will find these activities adaptable to your environment and to the resources you have available. We are always keen to hear of innovations in the places the programme has been developed, and the methods used.

Where the resources exist, workshops such as the ones detailed in this toolkit can use a large amount of paper. Consider your use of materials, and reuse and recycle as much as possible.

Many of the workshop sessions in this toolkit have been developed specifically for Active Citizens; some are variations of well-known activities. The original author is credited where possible.

We have provided links to additional resources where they are accessible. More information and support can be found at www.britishcouncil.org/active-citizens

Colour key:

- 1 Tried-and-tested activities that can add value to the learning.
- 2 Advanced activities that go deeper into the subject. These should only be delivered by facilitators with a strong understanding of the content and should only be delivered to participants with a strong knowledge and understanding.
- 3 Creative alternatives.
- 4 Activities relevant for groups coming from fragile or conflict-affected communities.
- 5 Social enterprise activities.

Activities

Introduction to Active Citizens

The way participants enter into a workshop is very important. It can set the tone and feeling for the whole session.

Participants might feel shy at the beginning. They don't know one another or the space, or perhaps they hold assumptions about the other participants that make them uncomfortable. This is natural. Work with the group to build a positive and supportive environment where the whole group is responsible for asking themselves 'How can I help to make this a brilliant workshop?' Try to include introduction and networking activities that are fun and encourage participants to feel comfortable with one another.

Another important aspect of introduction activities is to build awareness about the purpose and approach of the Active Citizens programme, as well as useful logistical information about the workshop.

All of the key learning outcomes from these introduction sessions should be reinforced throughout the programme.

Learning outcomes

- Understand Active Citizens.
- Team-build and network within the group.



Activity 0.1

Globingo

(20 minutes)

Learning outcomes

- Team-build and network within the group.

Summary

Each participant receives a sheet with questions on. They are asked to go around the room to find people in the group to answer each question. They are not allowed to answer the question themselves.

Preparation and materials

There should be one globingo sheet (see Table 10 for an example) and pen for every participant. Questions on the sheet can be chosen locally but should be crafted to make sure there is a mix of personal questions and questions that reflect the content of Active Citizens.

Approach

1. Tell the group they're going to have to use other people's knowledge to answer questions to win this game.
2. Hand out a globingo sheet to all the participants.
3. Explain that they have ten minutes to go around the room speaking to individuals and finding out if any of them satisfy the answers to the questions on their sheet. Participants use the globingo sheet to write the name and country of the person who satisfies the criteria. They might find many names against each criteria. They have to choose one answer for each question on the sheet and make sure the same name is not used more than once and that they do not use their own name.
4. The first person to complete the sheet shouts 'Bingo!' and the game ends.

Debrief

- Congratulate the winner. Go through the questions and for each call on one or two members of the group to give the answer as well as the name of the person who gave them the answer.
 - Indicate that this activity has demonstrated that many of us in the group are connected globally as well as locally. It also showed us that as a group we can learn by working with others.
 - Ask the group to keep their sheets safe for a later activity.
-

Activity 0.1 (continued)

Table 10: Sample globingo sheet

Find someone who plays a musical instrument. What is the instrument?	Find someone who speaks more than one language.	Find someone who has visited or lived in another country.
Name:	Name:	Name:
Country:	Country:	Country:
Find someone who has had a mention in a newspaper. What was it for?	Find someone who has engaged with other work carried out by the British Council. Give an example.	Find someone who has set up their own personal website or blog.
Name:	Name:	Name:
Country:	Country:	Country:
Find someone who has more than one child.	Find someone who knows what the fifth Sustainable Development Goal is.	Find someone who loves Premier League football.
Name:	Name:	Name:
Country:	Country:	Country:

Activity 0.2

Speed networking

(15 minutes)

Learning outcomes:

- Team-build and network within the group.

Summary

This activity gives participants the opportunity to move around the room and meet other group members.

Preparation and materials

None.

Approach

1. Ask participants to find someone in the room they don't know very well, introduce themselves and share 'something that inspired them to come to this event'. They have five minutes to do this.
 2. Ask participants to find someone in the room they don't know, introduce themselves and share 'something that will make the other person smile'.
 3. Ask participants to find someone in the room they don't know, introduce themselves and share 'something they enjoy doing in their free time'.
-

Activity 0.3

Tree of expectations ①

(30 minutes)

Learning outcomes

- Understand Active Citizens.

Summary

This activity allows participants to reflect on what they want to achieve in this workshop and consider what they are bringing to support this. It is an opportunity to hear more about the interests and experience of other participants.

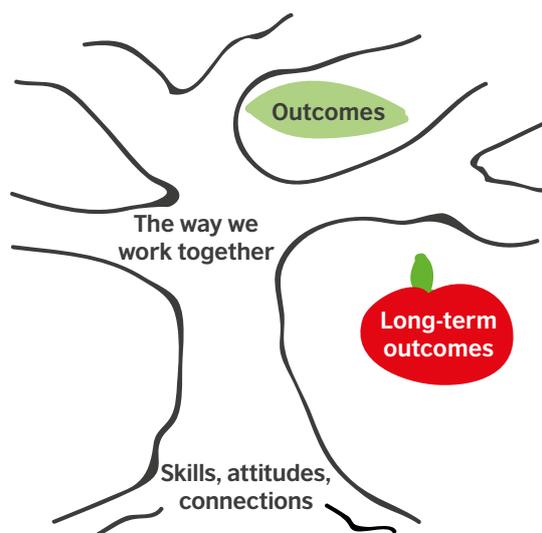
It also allows the facilitator to find out what the participants want to achieve through the programme. This should help facilitators design and adapt the delivery of the programme.

Participants are invited to share their expectations for the programme, along with some of the skills they can contribute. These are posted onto a large drawing of a tree.

Preparation and materials

Draw the tree of expectations on a large piece of paper (four sheets of flipchart connected with sticky tape in a square shape). Bring sufficient sticky notes for the group to have at least ten each. Write this quote in large on a flipchart sheet and place on the wall.

Figure 7: Tree of expectations



Roots: Skills, attitudes, connections we are bringing.

Trunk: Guidelines for working together.

Leaves: What we want to have achieved by the end of this event.

Fruit: Long-term outcomes that we want.

The source of a tree's strength is its root system, and everything that comes after. As the tree grows, it is supported and anchored by the roots. Where are our roots and how can we nourish them?

Approach

1. Place this tree on the wall with a large space (one metre) around and below. Share that we can imagine the Active Citizens programme as a tree with the vision of the programme as the fruit of the tree. Share with the group: for a tree to grow strong and healthy it depends on its roots, and the group represents the roots.
2. Ask participants to write in capital letters on separate sticky notes any attitudes/ experiences/skills they are bringing to this workshop (no more than three). Ask them to include their name on each sticky note.
3. Ask participants to place these at the roots of the tree.
4. Using different-coloured sticky notes, ask participants to write what they want to have achieved by the end of the programme and place them around the branches of the tree.
5. While participants are placing their sticky notes, ask for one or two volunteers who have completed the task to help you group the sticky notes. Where participants have written similar things you should put them together in groups.
6. Finally, invite participants to give suggestions for helping the group work well together, for example 'respect one another's opinion' and 'turn off mobiles'. Note these suggestions and place them around the trunk.
7. Ask them to place the sticky notes around the leaves, and what they want the programme to achieve in the long term around the fruit.
8. Summarise the outcomes for the group.
9. Share the programme agenda for the workshop.
10. Explain how the expectations given by the participants are linked to the programme agenda and vision.

Figure 8: Tree of expectations completed



Activity 0.4

Baseline targets

(10 minutes)

Learning outcomes

- Understand Active Citizens.

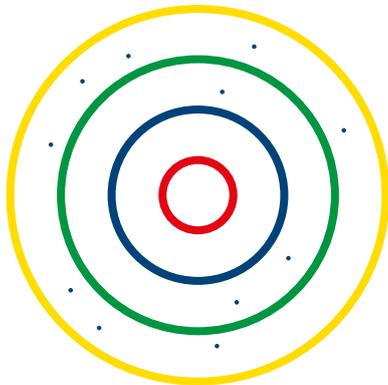
Summary

Participants indicate how much they know about key subjects by placing dots on a target that represents degrees of understanding. The closer to the centre, the greater the knowledge. It allows participants to note their starting point and monitor their progress during the workshop.

Preparation and materials

Flipchart, flipchart pens and sticky notes. Draw Figure 9 as a large flipchart drawing (four sheets of flipchart stuck together using sticky tape). Pin up outcomes from Activity 0.3: Tree of expectations.

Figure 9: Expectations



Dots in the outer rings indicate that participants don't know much about the Active Citizens programme.

Approach

1. Identify the three summary outcomes that participants wrote most in the branches section, for example 'Understand the Active Citizens programme and my role'.
2. Write one of these expectations above each target.
3. Ask the group to each take a blue marker pen and place a dot on the target. Tell them that placing the dot towards the centre indicates they are already close to achieving this expectation, whereas placing the dot towards the outside indicates they still have a long way to go.
4. Keep these targets throughout the workshop. On the last day of the local workshop return to these targets and ask participants to mark a dot again using a different-coloured marker. This will tell you how successful the workshop has been in fulfilling participants' expectations.

Activity 0.5

Active Citizens vision 1

(90 minutes)

Learning outcomes

- Understand Active Citizens.

Summary

Participants explore the Active Citizens vision and take ownership of it. They write and draw their reflections on the challenges to, and opportunities for, achieving the vision locally before placing them on the wall and carrying out a gallery walk (see Figure 10).

Preparation and materials

Stack of newspapers and magazines, paper, pens, coloured marker pens, glue, sticky tack or sticky tape. Spaces should be prepared for the gallery walk.

Write the Active Citizens vision on a flipchart paper and pin to the wall in a place all can see it.

A world where people are empowered to engage peacefully and effectively with other cultures in the sustainable development of their communities.

Vision statement, British Council Active Citizens programme

Approach

Explain to the group that the vision has two principal ideas: building trust and understanding locally and globally, and achieving sustainable development.

When working with a community, facilitators might find it useful to uncover other terms that reflect the same spirit/meaning and are embedded in local language and customs. (five minutes)

1. Split the group into smaller groups (five or six participants).
2. Identify which groups will focus on 'building trust and understanding' and which groups will focus on 'sustainable development'.
3. Give each group a sheet of flipchart that has been prepared (see Figure 10).
4. In their groups, participants discuss what they understand by 'building trust and understanding' or 'sustainable development'. They write their comments in the top box of the flipchart.
5. After 20 minutes ask participants to give examples from their own experience of the challenges that their communities face in achieving 'trust and understanding' or 'sustainable development'. Ask the group to capture these challenges by writing them in the left-hand column on the flipchart. Ask the group to consider how these challenges might be different for different groups within the community (boys, girls, women, men, people from different ethnic groups, with disabilities and so on). Then ask the groups to capture all the challenges by writing them or illustrating them on sheets of paper or cutting out images from newspapers and magazines provided. (30 minutes)
6. Repeat steps four and five but this time ask the groups to consider what they are proud of in their community that could help in building trust and understanding or sustainable development. (35 minutes)

Activity 0.5 (continued)

7. Ask the group to place the text/images on the wall, in separate sections for 'trust and understanding' and 'sustainable development'. Invite participants to take a gallery walk (see page 35) with people from other groups.
8. Now put the groups into clusters of three. Each cluster must have at least one group from 'building trust and understanding' and one from 'sustainable development'. Each of these three groups must now present their flipcharts to one another. (20 minutes)

Debrief

- What was learned during the exercise?
What inspired the group?
- What change is required in the community to achieve our vision?
- Do they see any relationship between trust and understanding, sustainable development and engaging peaceably?
- Do they see any relationship between the two topics 'building trust and understanding' and 'sustainable development'?
- What opportunities might there be for social action?
- How might both the challenges and opportunities for social action be different for different groups?
- Share with the group that the vision of Active Citizens is their vision.

Figure 10: Flipchart drawing for trust and understanding exercise

<p>What do you understand by the term 'building trust and understanding'?</p>	
<p>What are the challenges to achieving trust and understanding in your community?</p>	<p>What are you proud of about your community that could help us to build trust and understanding?</p>

'Sustainable development is meeting the needs of the present without compromising the ability of future generations to meet their own needs.'

The World Commission on Environment and Development 1987

Activity 0.6

Active Citizens learning journey – the river ①

(90 minutes)

Learning outcomes

- Understand Active Citizens.

Summary

This activity helps participants understand (and question) the logic of the learning journey and how it contributes to the overall vision.

Participants will be challenged, but should emerge with excitement and motivation at the purpose and flow of the journey and how it will support them in achieving success.

Participants post comments onto a drawing of a river about why each stage of the learning journey is important in helping to achieve the Active Citizens vision.

Preparation and materials

1. Flipchart river: place five separate flipcharts horizontally in a row on the floor. (see Figure 11)
2. Now draw the outline of a river across all five flipcharts.
3. In the top corner of each flipchart write the module heading. So, on flip 1 write Identity and culture; on flip 2 write Intercultural dialogue; on flip 3 write Local and global communities; and on flip 4 write Social action.
4. Attach the sheets to the walls.

Approach

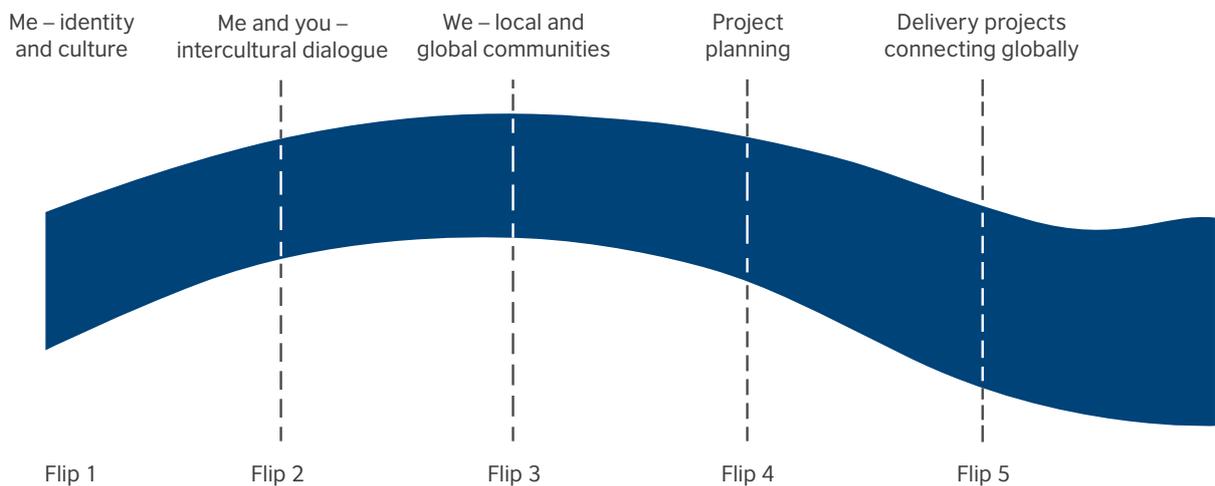
1. Tell participants we are going to visualise Active Citizens as a journey on a river. The journey will take us on an exploration of personal to local to global. Throughout the journey we'll build skills and knowledge as Active Citizens to achieve our vision.
2. Explain the process: participants visit the five flipcharts that are posted up around the room; each represents a stage in the journey, and has an area to write in the centre; connected together they form a river. Participants write on each flipchart why learning more about this area could help work towards the vision of the programme.
3. Ask the group to gallery walk (see page 35) in pairs reflecting on the comments.

Activity 0.6 (continued)

Debrief

- What main points emerged?
- What is the flow of the river? How does Module 1 (Me – identity and culture) help us to achieve stage 2 (Me and you – dialogue) and so on.
- Are there any broad principles that could support us on our journey? For example, openness to learning, respect for others, gender equality and social inclusion. How might we put these into practice?

Figure 11: The Active Citizens river



Activity 0.7

Social networking

(75 minutes)

Learning outcomes

- Team-build and network within the group.
- Understand Active Citizens.

Summary

Participants meet and greet one another before building a Facebook-style social network wall to share information about themselves and their expectations for the event.

Preparation and materials

Social network templates.

Approach

1. Share the objectives of the event: tell participants we're going to share information about ourselves and the skills and experiences we are bringing to this event.
2. Ask participants to stand and form groups of five, ideally people they don't know very well. They then share information about the following questions: name, the country they're from, organisation, role and something they enjoy doing in their free time.
3. All participants are given or asked to make a copy of the profile template. They have 15 minutes to fill in the template and post it on the wall. They can illustrate using the materials provided (e.g. postcards or magazines).
4. The group post their profile on the wall. Now give out several small sticky paper dots to each person (alternatively, each person should have a coloured pen). Participants are asked to gallery walk, looking at the profiles of other group members and applying a 'like' (a sticky dot or pen mark) to those things they like or agree with. The group are asked to notice the common expectations of the group as well as the skills, attitudes and experiences of others.

Debrief

- In plenary, capture examples of common expectations as well as the useful skills and experiences that will help to achieve success.
- Facilitators should refer to the information on the profile templates as a useful tool for making decisions about the workshop agenda.

Figure 12: Facebook template

	Name:
	From:
	Likes and interests:
	Any skills, attitudes or experiences that you are bringing to this event:
	What you want to achieve by the end of this event:
Wall space for other participants to put comments	

Module 1

**Identity and
culture**

What is identity?

Identity, for the purposes of this programme, is our unique sense of self. Some people argue that a person also has a predetermined sense of self.

Your personal identity is made up of all the beliefs, values and interests that you feel define you as an individual, and your social identity includes the race, religion, language, gender roles and cultures you are identified with in wider society.

Each of us has multiple social identities, for example we might be a student, an activist, a mother, a fan of a particular sports team and a Bangladeshi. Some of these influences are historical, current, contextual or aspirational.

As we move through life, our identities change as we encounter new people, experiences and environments. These shape us and the cultures and communities of which we are part. There are many times when our identities might change, including during our teenage years, marriage, becoming a parent, or during a time of social upheaval.

Tensions can arise within our identity where different and sometimes opposing influences affect us. For example, young people today are influenced by the traditional culture of their families as well as new cultural influences emerging as a result of globalisation.

There might be a difference between how one sees oneself and how others see you. There are certain groups of people such as politicians, media, religious groups and activists who are especially influential over the way different social groups are viewed in wider society.

How different groups are perceived has an impact upon the level of equality and justice in society. For example, some people might assert that women have less ability than men or are less deserving of rights. This might be reflected in the cultural norms of wider society and even in legal practice. This in turn may undermine women's ability to fulfil their potential and access the same opportunities, resources and skills as men.

However, others might disagree with these attitudes and behaviours and seek to change the norms and practices.

Some elements of our identity are visible, others are invisible, and others we choose not to reveal. It is inevitable that we make assumptions about each other. In the case of disability and impairment, assumptions are often made about the capacity and even attitudes of others based upon very limited information. It is important to understand that an impairment does not fully define the identity of a disabled person, as many non-disabled people can assume. We should be cautious about making assumptions about individuals based upon what we see.

How is it expressed?

Our identities are both visible (e.g. through the clothes we wear or the food we eat) and hidden (e.g. our beliefs and values, the groups we belong to or our sexuality). Our identities are more hidden than visible and as a result the assumptions we make about other people might be wrong.

Why is it important to understand identity?

- It contributes to our sense of self, self-esteem and sense of belonging.
 - It informs our values and goals, shapes our understanding of the world and determines our choices.
 - A firm sense of identity can become a source of conflict and a justification for the oppression of other individuals and communities with different identities. It affects the way we perceive other people. It helps identify flashpoints for disagreement or conflict.
 - It can support the building of new, productive relationships.
-

- Exploring our identity can allow us to learn and grow as individuals. It can generate a greater value for new perspectives and facilitate intercultural and international dialogue (see Module 2). It helps us look beyond everyday assumptions and develop new opinions and cultural reference points, which inform a new and better understanding of ourselves and others.
- A better understanding of the identity of others empowers us to understand influences, opinions, attitudes and needs of different people and cultures. In the longer term it helps us develop skills of critical thinking, strategic analysis and enquiry.

What is culture?

Culture is a set of values, beliefs, attitudes and behaviours that are learned and shared in a community.

Something becomes part of the culture when clear habitual patterns are established across the group or community.

Cultures are often visible, made up of easy-to-identify expressions such as food, dress, music and dance, and more internal expressions such as attitudes towards nature and family.

Gender, race, ethnicity and other identities are critical aspects of culture because they shape the way daily life is lived in the family, but also, for example, in the wider community, the workplace and places of worship. This influence can be both positive and negative. For example, in every culture important practices exist that celebrate life-cycle transitions, such as coming-of-age ceremonies marking boys' and girls' transition to adulthood. Many of these traditions promote cohesion and unity, but others, such as female genital mutilation and early marriage, can undermine the health and wellbeing of individuals, particularly girls and women.

Cultural practice forms a type of communal contract. This helps people to understand one another and to interact, and gives a sense of protection, expectation, belonging, pride and identity. It might also create norms about behaviour that bind the community and be used to understand or explain different cultures.

Cultures, like identity, are not static – they are constantly evolving and changing.

Learning outcomes

- Self-confidence.
- Self-awareness.
- Understand how identities and cultures form, are expressed, change and are connected:
 - how identity is expressed
 - how cultures are connected.
- Awareness of other cultures.
- Value different perspectives:
 - hold assumptions lightly.

Activity 1.1

Me and my identity ①

(90 minutes)

Learning outcomes

- Self-awareness.
- Understand how identities and cultures form, are expressed, change and are connected.
- Value different perspectives.

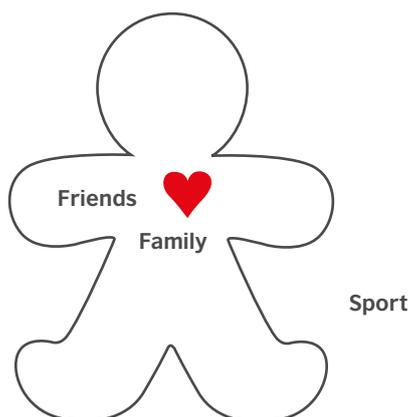
Summary

An opportunity for participants to get to know one another and identify what they care about. Explore concepts of identity and community. Participants draw a picture representing themselves with a heart in the centre. Around the heart they post words representing the things that are important to them. The closer to the heart, the more important it is. Participants share in pairs and in the wider group before debriefing.

Preparation and materials

Pens, flipchart paper, an example outline of a person with a heart.

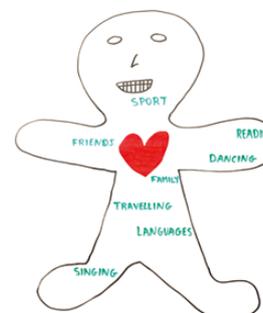
Figure 13: Me and my identity



Approach

1. Ask participants to each take half a sheet of flipchart paper and draw a basic outline of a person or another image that they feel represents them (e.g. star or butterfly) on the paper. At the centre of the image they should draw a small heart.
2. Participants then take sticky notes and write the things that are important to them as individuals on each note (at least five), for example 'family', 'religion', 'sport' or a personal principle or opinion or a place.
3. They should then place the sticky notes onto the sheet – closer to the heart if it is important and further away from the heart if they feel it is less important.
4. Ask the group to get into pairs, ideally with people they don't know well, and share with the other person about themselves. Participants should share only what they are comfortable with sharing.
5. Now ask the group to place all of their images together (on a wall, tables or the floor). Invite participants to walk around all the images, noticing similarities, differences and things that make them curious.

Figure 14: Example image



Activity 1.1 (continued)

Debrief

Invite the participants to sit or stand around the images. Begin the debrief:

- How did that activity make you feel? Why?
- Explain that talking about things we care about motivates us and can make us feel proud. It can also make us feel more connected with others. To motivate people and build trust and understanding, we need to touch their heart as well as their head.
- It could make us feel uncomfortable and vulnerable as we reveal things to others about ourselves and discover things about others. Sharing with others is challenging and takes time and sensitivity.
- Were there similarities/differences in the group?
- We often share common identities with many people including those whom we assume to be very different.
- In the group each of us has experienced life in a different way. By understanding more about the different perspectives and experiences of other people in the group, we can see a bigger picture.
- Share with the group: 'These pictures tell us something about our personal identities. Can anyone share an example of when their identities changed?' (Do the sticky notes move at different times in your life?) How did they change? And why do you think this was? How did this make you feel?' Examples: When I became a mother or father. When I got married. After the war broke out. When I travelled to another country.
- Ask: 'Does the same apply to our cultures? For example, our national culture or ethnic culture?' Yes, our cultures and identities are not fixed – they age. To improve our understanding of ourselves and others it is important to understand more about the circumstances, context and influences common in every society (for example, gender relations) that helped to form our identities and cultures. As we move forward, what are the parts of our own cultures that we would like to build on, and where would we like to see change? (Check how this is different for different people in the group.) Why are these changes needed?

Alternative approach 2

- Identities under pressure. To go deeper you may wish to share this with the group: 'When we share identities with other people our relationship with them is usually strengthened. This helps us to feel safe and secure. As diversity increases we might feel less secure and more disconnected from our social environment. Events around the world show that people can respond to this in many different ways, including by vigorously defending and promoting their identities and by valuing differences, building trust and understanding, and finding shared identities between different groups'. Ask the group: 'Can you think of examples of this?'
-

Activity 1.2

Identity lenses 1

(45 minutes)

Learning outcomes

- Value different perspectives.

Summary

Participants learn to consider a person's identity from different perspectives.

Participants draw a circle with a cross in the middle.

In each corner of the circle they write one of their identities. Participants then reflect on how their perspective on an issue might change if they emphasised one of their identities more than the others.

Participants are encouraged to try to look with different lenses to understand more about the issues they face in their lives and society.

Preparation and materials

Pens, flipchart paper.

Approach

1. Ask participants to identify some of their important social identities (the social groups they belong to). For example, their national identity (e.g. Jordanian, British or Indian), regional identity, gender identity (as a woman or a man), ethnic identity and identities related to personal interests or career (e.g. hip-hop fan, football fan or doctor).
2. Ask the group to consider their own, and then share in pairs, a time when a particular identity felt very strong. Why did this happen? What did we feel? Example responses: 'When I encountered people from another country I felt my national identity more than before', 'I felt proud because of what we had achieved', 'I was judged by someone else just because of my identity, and I felt angry'.

Debrief

- Ask the group to share examples in plenary.
- Ask them what they have learned:
 - how we emphasise particular identities and how this influences the way we see things
 - by looking with different lenses we can see a bigger picture
 - how and when we think looking with different identity 'lenses' could help us as Active Citizens
 - when we engage in dialogue, building trust and understanding with others, and planning social action.

Figure 15: Looking at events with different identity lenses



Activity 1.3

Two truths and one lie ①

(30 minutes)

Learning outcomes

- Value different perspectives – hold assumptions lightly.
- Team-build and network within the group.

Summary

Introduces participants to the idea of assumptions and explores how our assumptions drive our behaviour. Encourages participants to hold their assumptions lightly.

All participants write three things about themselves: two of these are truths and one is a lie. They then move around the group sharing and trying to guess which is the lie. The debrief focuses on the assumptions we make about others and how holding these lightly can help us to discover more.

Preparation and materials

Pens and paper.

Approach

1. Ask participants to take a piece of paper and write three things about themselves: two of these should be truths and one should be a lie.
2. Give the participants an example based on yourself: 1. I own a car. 2. I speak three languages. 3. I enjoy climbing mountains. In plenary invite participants to guess which is the lie. Once some participants have guessed, share with them which of these was the lie.
3. When participants have written their two truths and one lie they should move around the room sharing with other participants, each time guessing which is the lie. Each time, after hearing the guess the person sharing should reveal the lie. Participants should visit at least five other people.

Debrief

- Who in the group found that people regularly guessed wrong about them? Ask for examples of wrong guesses and conclude by saying 'Ah, so people assumed... [you own a car]. Why do you think they assumed this?' Do this at least three times.
 - What are we doing when we make assumptions? Guessing, predicting, stereotyping and so on
 - Are assumptions good or bad? Gather responses.
 - Explain that assumptions are normal, we make assumptions all the time – they help us to navigate life using our experience and knowledge to guide us. At the same time assumptions can be prejudicial, leading to different types of discrimination. Ask the group if they can think of any examples of harmful assumptions (related to gender, disability, race and so on).
 - Can they think of a time when someone made assumptions about them? How did it make them feel? Point out it's easy to fall into the habit of stereotyping, but it's important to be careful not to cause others to feel the same way.
 - Remind the group that when we encounter other people and cultures or when we plan a social action project it is important to be aware of the assumptions we hold and hold them lightly so that we can question and learn as we discover new insights. Being aware of our assumptions makes us more open to new learning.
-

Activity 1.4

A story about assumptions ①

(10 minutes)

Learning outcomes

- Value different perspectives – hold assumptions lightly.

Summary

Participants begin to explore commonly held assumptions and stereotypes, and why challenging them is important.

Preparation and materials

PowerPoint presentation with the following story written on it.

Approach

1. Show and read the following story to the group: 'A father and a son are travelling to school by car. A tree falls on the car and the father is knocked unconscious and the son breaks a leg. The ambulance rushes the son to hospital and the father is left behind, where he is looked after by a doctor. When they arrive at the hospital the surgeon looks at the boy with the broken leg and says 'This is my son!'
 2. Ask the group to consider how this is possible on their own for one minute.
 3. Ask how many people think they know the answer. Those who are really sure they know should put their hand up high, those who don't really know but have an idea should put their hand about waist height and those who really don't know should put their hand towards the floor.
 4. Share with the group the approximate percentage of how many people are sure they know. Ask those members of the group who are not sure but have an idea to share their ideas. Participants don't usually guess the right answer immediately and there are usually some wild ideas about the father not really being the father; note that these answers are not correct.
 5. Finally, share the answer: the surgeon is a woman. Note that many of the group were wrong in their assumptions because of their cultural assumptions about women. Share that cultures inform our assumptions, which can stop us from seeing possibilities. Explain that assumptions and stereotypes that disregard a person's abilities, opportunities and potential are at the root of some forms of discrimination.
- Share examples from your own context, or you can use these:
- Negative gender stereotypes about women being the 'weaker sex' contribute to different forms of gender discrimination, such as women being denied equal leadership opportunities.
 - Gender stereotypes associated with a denial of weakness are associated with men taking more risks and being reluctant to seek advice, which is partly thought to explain men's lower life expectancy and higher incidence of certain life-threatening diseases.
- Conclude by reminding the group: 'Let us be more aware of our assumptions and hold them lightly. This will help us to build trust and understanding and design better social action projects.'

Activity 1.5

Visible and hidden parts of our identity

1 4

(30 minutes)

Learning outcomes

- Understand how identities and cultures form, are expressed, change and are connected.
- Value different perspectives.

Summary

Participants explore the idea that all of us have hidden and visible parts of our identities and cultures. Participants brainstorm visible and hidden parts and consider how this has an impact on our lives.

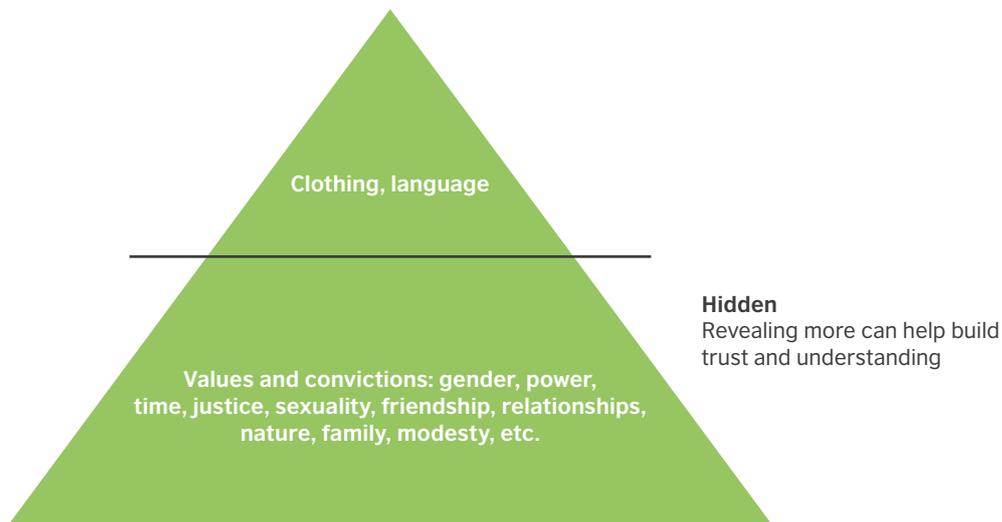
Preparation and materials

Use the outline drawing of the identity iceberg (see Figure 16) for guidance.

Approach

1. In Activity 1.1 'Me and my identity' we revealed something about ourselves to others in the group. Share the idea that we all have hidden and visible parts of our identity.
2. Brainstorm with the group some of the visible and hidden parts of our identities in a triangle like the one in Figure 16.

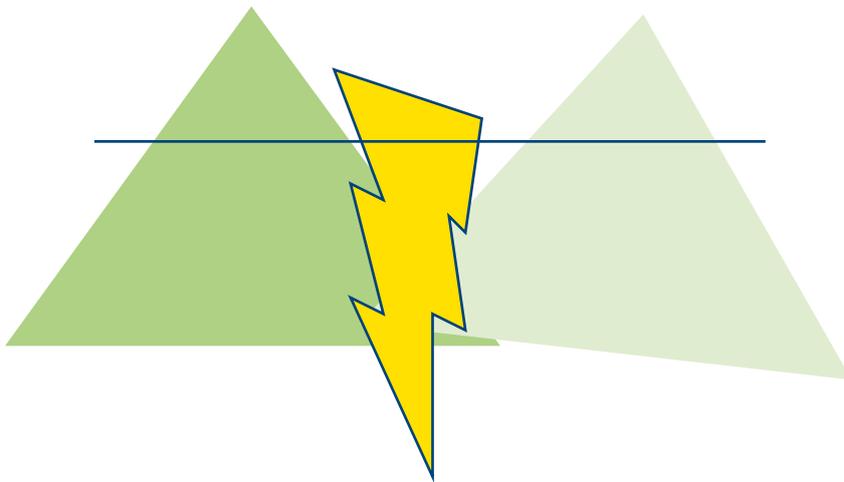
Figure 16: The identity iceberg



Debrief

- What do you think the impact is of having most of our identities hidden on 1. new relationships, and 2. cultural encounters, i.e. curiosity and misunderstanding? Can anyone give any examples?
- Share the idea that the same diagram applies to our cultures. Our cultures also have visible and hidden parts.
- Share that as cultures come together, the hidden parts (those beneath the surface) increase the possibility for unexpected collisions. Consider how issues, problems and/or conflict that you are familiar with relate to the hidden parts of culture.
- Share the idea that because a lot is hidden we often rely on our assumptions about other people and cultures and that these assumptions can have negative and positive meanings.
- By holding our assumptions lightly, asking questions and revealing the things that are beneath the surface, we can build trust and understanding.

Figure 17: Iceberg collision



Activity 1.5 (continued)

Alternative approach: deeper 2

1. The Johari window gives participants another way of thinking about themselves and understanding the value of sharing more about themselves and receiving feedback from others.
2. Share with participants that the ‘iceberg’ helped us understand that there are parts of ourselves that are visible and hidden to others, and that we are going to look at how there are also parts of ourselves that are also hidden from us.
3. Share Figure 18 and the following explanation. The window represents the self – the whole person. The four panes of the window can be described as follows:
 - **free**: the part of yourself known to you and to others. It is the area of mutual sharing that we would like to enlarge.
 - **hidden**: the part of yourself known to you but not shared with others – like the part of the iceberg under the sea. What is hidden might be best remaining hidden, but it might build trust and make dialogue and collaboration easier if more of yourself was known and shared.
 - **blind**: the part of yourself known to others but unknown to you. For example, the tone

of your voice, a conflict in which you are involved, a good part of your character that you are not aware of.

- **mystery**: this part of yourself that is unknown to you and also unknown to others. Here may be talents and abilities that you do not yet know you have and that others have never seen. However, these are part of you and one day might come to the surface. By sharing information with others you can reduce the hidden parts of yourself and by receiving feedback you can reduce the blind parts. With regular feedback and sharing the window will open, and who knows what mysteries you might reveal about yourself.

(Created by Joseph Luft and Harry Ingham.)

Debrief

- The Johari window can be simply presented, followed by questions from the group and an open discussion. Or you can ask participants to draw their own window and to give feedback and share with others.
- To support positive and constructive feedback you could follow the introduction to the Johari window with the ‘Giving feedback’ activities in Module 3.

Figure 18: Johari window

	Known to self	Unknown to self
Known to others	Free	Blind
Unknown to others	Hidden	Mystery

Activity 1.6

The wall of greatness

4

(60 minutes)

Learning outcomes

- Self-confidence.
- Team-build and network within the group.
- Value different perspectives.

Summary

Participants reflect on what makes them proud of their communities and cultures. They write, draw and present what makes them proud of their community and culture followed by a gallery walk (see page 35).

Preparation and materials

Participants are asked in advance to bring a small memento, magazine cutting or article to depict what they are proud of in their communities.

Approach

1. Ask participants what the word 'community' means to them. Capture their words on a flipchart, for instance geographic locality (local, regional, national, international) or a community of interest (women, youth, Islam, business, arts) that interact around shared interests and values.
2. This activity can be carried out either as individuals or in small groups (where the members of the group are from the same community). Tell the group to reflect on the question 'What makes me proud of my community?'
3. They should do this by preparing their mementos and writing/illustrating their answer on sheets of paper. They can do this on their own, or, if there are distinct communities in the room, in small groups.
4. Individuals or groups will be given a space on a wall or table to post words, pictures and items that reflect what they are proud of. Put the text and images for each person or group together on the wall and the mementos on the tables below. (30 minutes)
5. Participants should now, in mixed groups of three or four, visit their images and mementos and share what makes them proud of their community. What do these items and images signify? Give ample time for participants to inquire, explore and mix.

Debrief

- What did people feel during that activity? Why? For example, 'It felt good talking about the things we are proud of/It was challenging/I've never reflected on what I am proud of'.
- Were there any differences/similarities within and between different groups of people? For example, did women have a different perspective to men in the room? How can we value different perspectives equally?
- Have we altered any of our assumptions about the communities we encountered?
- What was inspiring? Did we all have something to learn and something to share? Ask for examples.
- For communities affected by violent conflict, what did we learn? What surprised us?
- Are there any things that we feel we would like to share about our communities globally?
- Are there any things that we feel we would like to learn from other communities around the world?
- Did any inspiration for personal or social action emerge in the conversations?

Activity 1.7

Cultural investigators

(45 minutes)

Learning outcomes

- Understand how identity and cultures are formed, expressed, change and are connected.
- Team-build and network within the group.

Summary

The group get into teams and try to identify links to other global cultures in the room.

Preparation and materials

A4 paper.

Approach

1. Split the group into smaller groups of four. Each group is now a detective squad. The mission of each 'squad' is to find evidence in the room of as many global links as possible. Each 'squad' should write the global link and the evidence onto one sheet of flip chart paper. (8 minutes)
2. Ask the squads to place their paper in the centre of the room and gallery walk.
3. Invite the group to give their reflections. Were they surprised at how many there are? Why?

Debrief

- Did the group consider global influences on fashion, architecture, technology in the room, etc.?
- Examples of global links in a training room include food and drink: the first evidence of coffee drinking was in Yemen. Tea was first brought to the West from China in the 17th century. Technology: the earliest known example of the use of paper-like material is in Egypt (papyrus). The earliest known example of printing texts (from woodblocks) is in China.

Many modern inventions such as the light bulb, the telephone, the television, the computer and the car would not have been possible without discoveries by different people in different countries on different continents.

- Ask groups why there are so many cultures present in the room. For instance, our past, present and future have always been linked with other cultures. Other themes include imperialism and colonialism, trade, co-operation and sharing.
- Share with the group: change is happening. Our cultures are constantly changing, responding to circumstances, influences and choices. As Active Citizens we recognise that change can happen to us or with us.
- Ask the group: 'As change happens, what from our cultures do we want to build on and share with others, and where would we like to see change?'
- Again, draw out and reflect on any similarities or differences within and between groups. Do different people want to see different changes?

Alternative approach: creative 3

We all have a lot to learn from other cultures. One way to explore this is to research other activists from around the world. If the group has internet access, you could ask participants to form research groups. Each group should research one of the following activists in the evening and report back for three minutes in plenary the following day:

- Mahatma Gandhi (India): we can learn about non-violence and political organisation.
 - Kwame Nkrumah (Ghana): we can learn about youth and independence movements.
-

- Millicent Fawcett (UK): we can learn about campaigning for equal rights for women.
- Thomas Mann (Germany): we can learn about promoting human rights.
- Rani of Jhansi (Northern India): we can learn about leadership and resistance.
- Malala Yousafzai (Afghanistan): we can learn about advocating for education rights for women and children.
- Martin Luther King (USA): we can learn about civil rights.
- Shirin Ebadi (Iran): we can learn about challenging discriminatory laws.
- Augusto Boal (Brazil): we can learn about participation and how the arts can empower and tackle oppression.
- Berta Cáceres Flores (Honduras): we can learn about campaigning for indigenous and environmental rights.
- William Wilberforce (UK): we can learn about advocacy and commitment.
- Leymah Gbowee (Liberia): we can learn about promoting the safety of women and their participation in peace-building work.
- Nelson Mandela (South Africa): we can learn about resistance, struggle and forgiveness.

Below are a series of case studies which explore some of the ways in which cultures change. What other examples of cultural change can you think of in your communities?

Case study one

Culture forms people and people form culture (China)

Ge Youli was brought up by her grandparents and a great-aunt in Shanghai in the 1970s. The two women were determined to turn her into a 'real girl'. Her grandmother taught by example, doing all the household chores without complaint, doing the laundry, washing, cooking and cleaning, whereas her grandfather, then retired, did almost nothing to help. Her great-aunt never allowed Ge Youli to make any noise at mealtimes and gave explicit instructions about what kind of behaviour was acceptable for a girl. All the most delicious food was saved for her brother. Ge Youli's brother was allowed to play outside every day after school, but she was confined to the house learning how to sew or helping her grandmother prepare the meals. She felt under constant pressure to behave 'like a girl' or helping her grandmother

prepare the meals. She felt under constant pressure to behave 'like a girl' and to demonstrate self-discipline and restraint. Ge Youli resisted whenever she could, but could not identify or articulate what was wrong about her situation. When she grew up she understood that her situation was not unique and many other women in other countries had experienced these strict ideals. She became an activist for women's rights working to change norms in China and beyond. Her example shows how cultural norms can be transmitted through gender stereotypes. It also shows how people do not simply submit to their environment but also try to change it, and even create new cultural norms in the process.

(Sourced from BRIDGE, Gender and Cultural Change)

Case study two

Pakistan and music by Sumrah Ahmad

Pakistan is known for its diverse culture. Within one country we can experience many different cultures because of different communities, religious sects and ideologies. Music is one important and significant element of our culture. Each province of Pakistan has its own cultural music, which is distinct from one another.

The beauty of Pakistani music is that it absorbs different musical aspects from different cultures and produces new forms of music along with its own flavour. For example, we find classical, ghazal, folk and Qawwali

alongside pop, rock and hip-hop. We also have traditional pop and rock, like Sufi rock, which is an amalgamation of Pakistani and foreign music.

After independence our traditional music was also a reflection of South East Asian music, with the essence of Indian music as well. Now, in this globally connected era, our musicians have also innovated music with the global touch. Now we are entertained by Pashto pop, Punjabi hip-hop, Sindhi jazz and Baluchi rock.

Case study three

A tragic encounter: a Portuguese explorer encounters Tupi Indians (Brazil) in March 1500

‘They do not till the soil or breed stock, nor is there ox or cow or any other domestic animal. Nor do they eat anything except these manioc (corn)... and the seeds and fruits which the earth and the trees produce. Yet they are stronger and better fed than we are...

‘(They) skipped and danced with us to the sound of our tambours, in such a manner that they are much more our friends than we theirs...’ Pedro Alvares Cabral, March, 1500

Writing at a time of European colonial expansion, Cabral’s is the first account of a meeting between South American people

and European people. It’s a peculiar mix of wonder and admiration tempered by a sense of superiority. Unfortunately, there is no record of what the Tupi Indians thought of their strange visitors. Cabral’s mission was to conquer and colonise, so as to make Portugal wealthy.

Within a few years a quarter of the Tupi Indian population was enslaved to work in plantations that produced sugar to be sold. Most died through being worked to death or by diseases brought over to Brazil from Europe.

Case study four

It's not what you say, it's how you say it... on Facebook

In 1964 Marshall McLuhan suggested that the way we communicate (through television, books, internet, word of mouth, radio, etc.) can have a big impact on the way a society develops. Television, he suggested, is often a passive experience that promotes passive consumption. Today, social networking internet sites are more participatory. However, they, like television, promote a particular way of engaging with the world. It's a visual experience, based on sharing individual profiles and personal information; we communicate with others on many topics in small bite-sized chunks, sending virtual hugs and kisses, receiving news updates

and regular requests to join new groups. All this influences the way we think and act socially, promoting a particular set of cultural values. Media representations often portray women as homemakers and carers, dependent on men, or as objects of male attention; and men are also subjected to stereotyping, demeaning those who are in caring or domestic roles, or who oppose violence. These portrayals can influence perceptions in societal expectations of women and men which can undermine their well-being and inhibit their opportunities, potential and access to resources.

Case study five

The principle of profit

Many major clothing brands have been accused of using sweatshops to produce their products. Sweatshops are factories that exploit workers in poorer countries. Working in a sweatshop means working very long hours for very little money, regardless of minimum wage laws. In some countries child labour laws are violated, factories contain hazardous materials and equipment, and protests by workers can be violently repressed.

Sweatshops are one example of how, when applied without other principles, the principle of profit can lead to high levels of exploitation. To challenge this kind of exploitation at the national level can be difficult, since jobs are needed and factories threaten to move to other countries. Global agreements demanding more transparency and widespread monitoring could help tackle exploitation and make sure factories apply principles other than profit.

Activity 1.8

Gender or sex? ①

(45 minutes)

Learning outcomes

- Value different perspectives – hold assumptions lightly.
- Self-awareness.

Summary

Encourages participants to consider how culture can influence assumptions and the consequences this can have in society.

Preparation and materials

Sticky notes, flipchart paper.

Approach

1. Ask the group if they understand the difference between 'sex' and 'gender'.
2. Share the following statement: 'Sex is a biological construct, gender is a social construct'. Make sure participants can see this statement at all times during the activity. Invite participants to take four sticky notes: two should be one colour (representing men) and two should be another colour (representing women). Participants should write two things on the men's sticky notes that they believe to be true about men and two things on the women's sticky notes that they believe to be true about women.
3. Place two flipcharts side by side. At the top of one flipchart should be the word 'Gender', and at the top of the other, 'Sex'. Invite participants to place their sticky notes onto the appropriate flipchart.
4. As participants place them onto the flipcharts, group them (if they say the same thing) but do not move them from one flipchart to another.
5. Start with the flipchart marked 'Sex'. Read out eight or nine statements (where statements are repeated, ignore them) and ask the group: 'Is this biological or cultural?'
6. In the 'Sex' section you would expect to find biological facts, for example 'men do not give birth', 'women can breastfeed babies', but there are also usually statements that are cultural, for example 'men are tough', 'women prefer being at home' and so on. Discuss them with the group and, if appropriate, move them onto a different flipchart. Where it is not clear, place them between the flipcharts.
7. Do the same with the 'Gender' sticky notes. You will usually find that most of the statements are now on the 'Gender' flipchart.

Debrief

- Ask the group: 'What do we think this tells us about how we see women and men?' That is, they are mainly based on cultural assumptions.
 - Ask the participants whether they think the colour of the sticky notes chosen for men and women were appropriate. Note that cultural assumptions even include identifying particular colours with gender.
 - What do we think the impact of these assumptions is on women and men? That is, they help to reinforce social roles; they make it hard when you do not fit into this category; they undermine the opportunities we have, especially for women; they encourage unequal distributions of power.
-

- Share with the group: 'Gender roles vary greatly in different societies, cultures and historical periods. In one study of 224 cultures, there were five in which men did all the cooking, and 36 in which women did all the housebuilding. In some cultures men stay at home and women are in charge of the finances, women inherit property and men do not.'
- Share with the group: 'We have been focusing on gender identities and cultural assumptions. As we know, we all have many other identities, not just our gender.'
- Ask the group: 'What other groups do we make cultural assumptions about and what is the impact of these assumptions?' That is, we assume the perspectives of older people will be more valid than those of younger people, we associate younger people with crime and so on.
- Share with the group: 'The assumptions held about identities and cultures influence the way we are treated as well as the opportunities and challenges faced by those who share them. For this reason, as young people, as women, as a particular nationality or ethnic group we are constantly negotiating how we are perceived.'
- Invite participants to be aware of their cultural assumptions and the impact of those assumptions.

(This activity was sourced from UNFPA training.)

Activity 1.9

Who, me?

(45 minutes)

Learning outcomes

- Value different perspectives – hold assumptions lightly.
- Self-awareness.

Summary

An alternative approach to reflecting on assumptions is focusing on how they affect us as individuals.

Participants take a sheet of paper and draw or write something that represents how they see themselves on one side, and how they feel other people see them on the other side.

Preparation and materials

Statements printed on separate sheets of paper.

Approach

1. Each participant takes a sheet of A4 paper. On one side they draw or write something that represents how they see themselves. On the other side they draw or write some of the assumptions they feel that people make about them. Tell participants that later in the process they will be asked to share in pairs.
2. Participants share (in pairs) what they are comfortable with sharing from the two sides.
3. Why is there a difference between the two sides? That is, people don't know what I really like, miscommunication, different perspectives.
4. What is the value and the risk of holding assumptions?

Debrief

- When we speak to a person, they notice and make assumptions about us. We also make assumptions about the people we communicate with. The assumptions we hold influence the way we behave and the opportunities and challenges faced by others.
 - The assumptions we hold about ourselves are very important. A common assumption among some people or cultures is either that we have nothing to learn or we have nothing to share with others. Both of these perspectives makes the process of learning and building trust and understanding very difficult.
 - Share with the group that in building self-awareness and how our opinion impacts on others, we might consider the following questions:
 - How do the assumptions you hold about yourself empower you, and how do they disempower you? For example, 'My best friend is always encouraging me to go for what I want.'
 - How do the assumptions others hold about you empower or disempower you?
 - How do the assumptions you hold about others empower or disempower them?
 - End the session with participants clear that assumptions are normal, and we often don't even pay attention to them, but our assumptions have an impact on ourselves and others.
 - Let us be more aware of our assumptions and their impact; we have a choice about the assumptions we hold.
 - There is often a gap between the way we see ourselves and the way others see us. Giving and receiving constructive feedback is an important skill. This activity can be a good entry point to exploring the Johari window, feedback and dialogue (see Figure 18 page 66).
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Activity 1.10

Frames and reframing

(90 minutes)

Learning outcomes

- Value different perspectives.

Summary

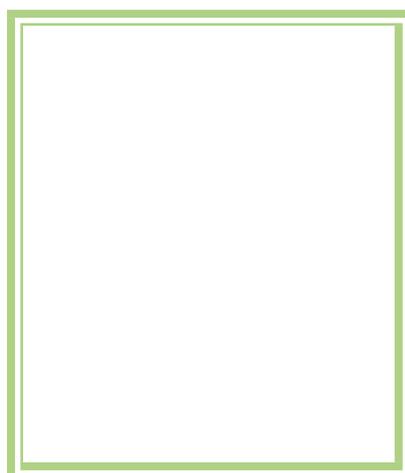
This activity is for participants with a high level of experience and knowledge. Participants will learn about frames theory, reflecting on what influences our perspectives, identifying ways of looking from different perspectives and why this is useful in building trust and understanding and planning social action.

A presentation with question and answers in plenary, followed by a creative activity designing frames and finishing with a plenary conversation.

Preparation and materials

PowerPoint with slides of key information, questions.

Figure 19: Framing



Approach, step one

1. Share with the group that when we look at the world around us, we look from a particular perspective. We leave some things in and some things out. You can help participants visualise this by holding up two hands in front to make a frame or else improvising a frame such as that in Figure 19.
2. Take the photo such as the one Figure 20 and cut it into four pieces. As previously demonstrated, this photo should be cut along lines that show the importance of seeing the whole picture to understand it.
3. Split the group up and give them one piece of the picture. Ask them to consider what this picture is about.
4. Ask the groups to share their thoughts with the whole group. The group will give different ideas about what the picture represents.
5. Ask the groups to put the pieces together to make the complete picture and to discuss what they think the picture is about now.
6. They might still disagree about the meaning of the picture. Say to the group: 'At first everyone had a different piece of the puzzle, but now we have put the puzzle together, do we see the whole picture? Do we now have a shared understanding?' Why/why not?
7. The reality is that we all have a piece of the puzzle. We each have different perspectives and as Active Citizens we see a bigger picture by exploring multiple realities through dialogue.
8. When we think about something, bear in mind what is in your frame, and what is left out.

Activity 1.10 (continued)

Figure 20: Picture for cutting



Approach, step two – deep and surface frames

1. Ask the group to look at Figure 21. Ask them the feelings and thoughts they associate with 'storm clouds'.
2. Note that culturally and emotionally we make different associations with an image like this. Places that suffer long periods of drought might associate it with hope and new beginnings, whereas other places might associate it with cold and damage to their property.
3. Share with the group: 'Our frames can be identified as "deep frames" (your world view) and "surface frames" (the phrases and slogans we use).'
4. Deep frames refer to our narratives about the world, and how we make sense of it. Give examples of deep frames: 'Man is above nature', 'Christians above non-Christians', 'Science is the closest we get to the truth'. Ask the group whether they can think of other examples.
5. Surface frames refer to phrases and slogans that promote a particular perspective. Show an example, for instance, the 'War on Terror' is a slogan used by the USA to justify an aggressive response to 9/11. Ask the participants what perspective they feel is promoted by this frame.
6. Show an example reflecting the local language, for example in English the phrase 'mother earth'. Ask the group 'What does this phrase imply?' Find out whether the group has any other examples.
7. Share with the group: 'Frames are everywhere. In this workshop the river metaphor is a surface frame for understanding the learning journey. We also use the surface frame "holding your assumptions lightly" as this is a practical way of avoiding rushing to judgement about a situation or person. We could have used alternative frames such as "stereotyping". Even the title to Figure 21, "Storm clouds", is a frame that suggests the picture is about the clouds and not the fields.'

Figure 21: Storm clouds



Activity 1.10 (continued)

Approach, step three

1. Once participants have designed their frame, invite them to join with three other pairs to share their design and the worldview it represents. (15 minutes)
2. Invite participants to swap their frames among themselves. Now choose one of the following issues and design a campaign slogan about this issue that would appeal to people who have the same perspective as the frame they are now holding: (ten minutes)
 - improving youth participation
 - protecting the environment
 - challenging gender discrimination
 - improving public health
 - peace-building in a conflict zone.

Example: 'Let's capitalise on our most undervalued asset: youth.' The World Bank presents youth issues in an economic frame.
3. Ask pairs to share their slogans in plenary.
4. Ask the group: 'How could this be useful when engaging in dialogue or planning social action?' It helps us to be open about the frames we and others bring to the conversation, look at issues from different perspectives and appeal to people we want to influence. It also enables us to be more aware of how we are influenced by language and identify which perspectives we are strengthening through our communication.
5. Finally, what's the risk in, for example, promoting environmental protection from a purely economic point of view or promoting youth participation using images of gangster rappers?
6. You could be strengthening frames (and values) that will have a negative impact on this issue and wider society in the long term.
7. This activity can also be a good entry point for advocacy activities.

Note for facilitators: after introducing the concept of framing, facilitators can invite participants to reframe the way they are looking at or speaking about a particular issue in the workshop simply by making a frame with your hands and changing the angle.

Frames are important for facilitators as well. How you frame the questions will influence the way the group think and respond.

Activity 1.11

Power of assumptions

4

(45 minutes)

Learning outcomes

- Self-awareness.
- Value different perspectives.

Summary

Introduces participants to the idea of assumptions and explores how assumptions drive our behaviour. Helps participants choose assumptions to guide our behaviour differently. Participants explore the meaning and influence of assumptions.

Preparation and materials

None.

Approach

1. Start the session by asking people to call out what they think assumptions are. Try to develop the following conclusions:
 - sometimes we think that a good outcome is to have no assumptions. The reality is that all humans hold assumptions and it is not good or bad, it just is
 - we do not need to always know what our assumptions are. However, if we want to engage positively with other people and cultures, we need to think about the nature of assumptions and learn to set them aside.
2. What assumptions did you hold when you joined this event? During this part of the conversation, you will need to pull out the following points:
 - the assumptions we hold inform how we enter situations and how we act

- as groups we can bring what appear to be completely different assumptions
- assumptions can therefore be different and we have the freedom to choose which ones we want to hold.

Alternative approach

1. Step two allows the group to examine assumptions in more detail.
2. Each participant takes a sheet of A4 paper. On one side they draw or write something that represents how they see themselves. On the other side they draw or write some of the assumptions other people make about them.
3. In pairs discuss the two sides.
4. What do you think are some of the assumptions that others hold about you?
5. What are some of the assumptions we hold about others?
6. What are the values and the risks in holding assumptions?
7. Why is it important as Active Citizens to 'hold our assumptions lightly?'
8. What ideas do they have for addressing assumptions and stereotypes individually and in our communities? For example, some of the ways to address gender assumptions might include challenging incorrect representations in the media, making sure education curriculums challenge stereotypes, positive role models and equal representation of under-represented groups in all forms of decision-making.

Activity 1.11 (continued)

Debrief

- When we speak to a person, they notice and make assumptions about us. We also make assumptions about the people we communicate with. The assumptions we hold influence the way we behave.
 - We have the power to choose the assumptions that we hold.
 - A common assumption in some communities is that either we have nothing to learn or we have nothing to share with others.
 - End the session by making sure the participants are clear that assumptions are normal; we often don't even pay attention to them; we have a choice about the assumptions we hold and how we hold them and we can choose to hold them lightly.
 - Share with the participants that one of the assumptions you are going to invite them to hold is appreciation, goodwill and good intent.
-

Activity 1.12

Exploring cultural baggage

(45 minutes)

Learning outcomes

- Value different perspectives – have curiosity.
- Interest in, and ability to, learn and share through dialogue.

Summary

Participants draw representations of the cultural baggage that they carry (the things we carry from our cultures that influence our outlook). These are shared in the group and reflected on.

Preparation and materials

A4 paper, pens.

Approach

1. Reflect on the points raised by the group about how to work effectively with difference. Introduce the idea that acknowledging 'cultural baggage' can help us to have effective conversations with difference.
2. Introduce the idea of cultural baggage: the things we carry with us from our cultures that influences our outlook. Perhaps it's from history, religion, occupation, politics, national character – they can be both positive and negative influences. The facilitator can share an example from their own lives, for example 'In my culture we value the wisdom of older people', 'in my culture it is not good to be too proud of your achievements'.
3. Invite participants to leave the room taking paper and pens. They have ten minutes to draw a suitcase bearing three or four words that represent their own cultural baggage.
4. On re-entering the room, the participants leave their baggage by the door, face down. The facilitators select at random a number of 'cases' (or run a gallery walk) and explore:
 - what they have written
 - why they have identified it as cultural baggage
 - where it comes from. For example, a particular cultural dimension, history, religion, colonial expansionism, occupation, politics, revolution, evolution, national character, gender stereotypes and assumptions
 - whether it is broadly positive or negative
 - whether it ever gets in the way, clouds judgement, affects decisions or leads to exclusion.
5. The facilitator invites the group to reflect on how acknowledging our cultural baggage could help us to communicate with difference (people who are different from us).

Activity 1.13

Appreciating difference

4

(45 minutes)

Learning outcomes

- Value different perspectives.
- Interest in, and ability to, learn and share through dialogue.

Summary

Moving on from reflecting on ourselves, our cultures and our communities, this activity introduces working with different points of view and perspectives.

Participants share a positive experience of encountering difference and explore what helps people to work well with difference.

Preparation and materials

Flipchart.

Approach

1. Read out the story 'The Elephant and the six wise elders in the mist' (see Activity 2.1). Brainstorm with the group: 'How and when do we encounter difference?'
2. Discuss in the group: 'What are some of the challenges and opportunities of living with difference?'
3. Separate participants into groups of four.
4. Ask participants to choose a story that they are happy to share about 'when they experienced difference(s) and found it a positive experience'. Ask them to vividly recall the situation by getting them to answer: 'Who was involved?', 'Where did it take place?' and 'What happened?' We are looking for situations where despite, or because of, the difference, the experience was positive.

5. The group should share their experiences and then, together, notice what contributed to the positive outcome. What factors produced the positive outcomes that participants recalled? Ask the group to treat all the stories as confidential.

Debrief

- Bring the group back together after 15 minutes and facilitate a review of the question, 'What can support you in working with difference?'
- Try to stop participants from simply retelling their stories by asking the following questions that will focus their attention on what works well:
 - what have you noticed about what helps people to work well with differences?
 - what were things that were common in your stories?
 - what surprised you? What was your personal discovery about what might help us to appreciate and work with differences?
 - what have we experienced so far in Active Citizens that could help us to work effectively with difference?

Activity 1.14

Understanding conflict

4 2

(25 minutes)

Learning outcomes

- Understand how identity and cultures are formed, expressed, changed and are connected – conflict.
- Value for different perspectives.

Summary

Participants reflect on and discuss with others their understanding of the words ‘conflict’, ‘violence’ and ‘peace’.

Preparation and materials

Three flipchart pages with the words ‘conflict’, ‘peace’ and ‘violence’ written large in the centre.

Approach

1. Ask the participants to break into groups of between four and eight. Give each group a flipchart with one of the words (‘conflict’, ‘peace’ and ‘violence’). Ask them to discuss in the group: ‘What do these words mean to you? Is it always a good thing or always a bad thing?’ Ask them to write their thoughts onto the flipchart so that they can present back in plenary. Give the groups 15 minutes to discuss the questions in their groups.

Debrief

- Gather the groups back in plenary after 15 minutes and ask each group to report on their discussions.
- Allow at least 20 minutes for further discussion. Encourage dialogue on each issue and expression of personal experience and practice from their own countries.
- Encourage the groups to reflect on any similarities and/or differences of perspectives within and among the groups. For example, do women and men define these terms in the same way? Encourage discussion about how different groups might experience conflict, peace and violence differently (see also the social development themes introduction to conflict and gender).
- Use Figures 22 and 23 to frame the issues that arise. Explain that conflict can be expressed or suppressed or repressed, and that there are some stated reasons for conflict and others that are hidden.
- Explain the difference between ‘working in conflict’ and ‘working on conflict’.

Activity 1.14 (continued)

Figure 22: ABC triangle

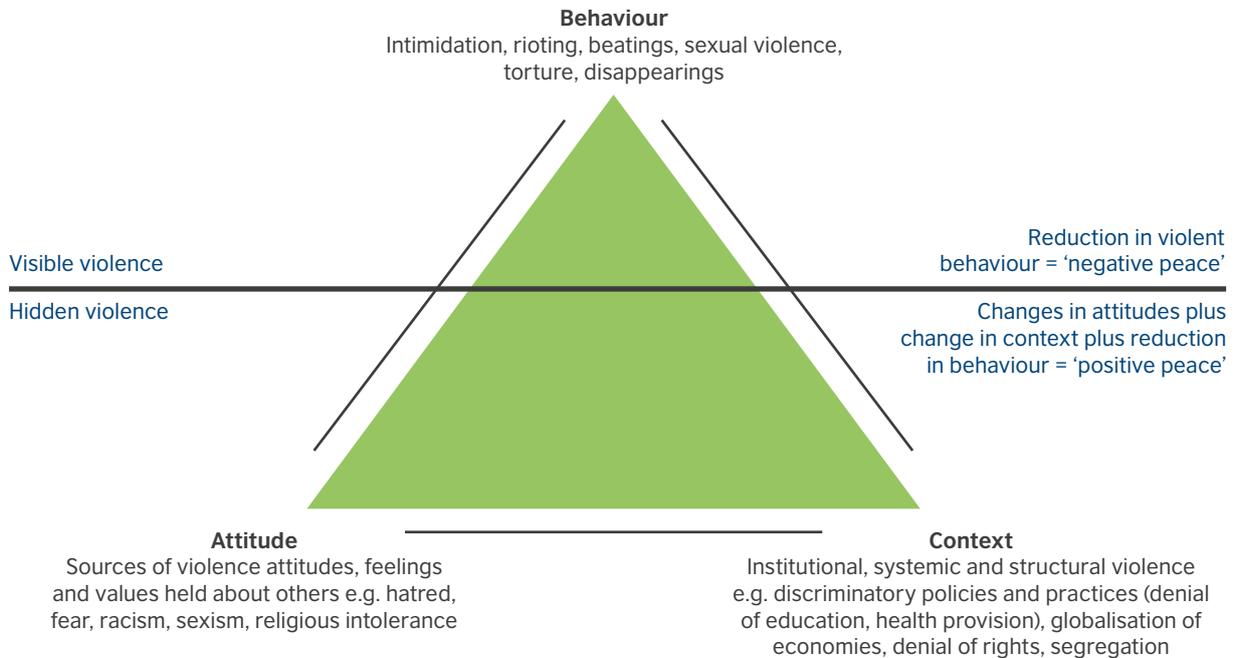


Figure 23: Framing conflict

		Goals	
		Compatible goals	Incompatible goals
Behaviour	Compatible behaviour	 No conflict	 Latent conflict
	Incompatible behaviour	 Surface conflict	 Open conflict

Alternative approaches to exploring identities and culture

There are many creative ways to explore issues related to identity and culture. Here is a summary of some brilliant ideas applied by Active Citizens facilitators in different parts of the world.

1. **Organise a culture party.** Invite participants to organise a cultural party in the evening. Food, song, dance, poetry and games are all welcome. This works especially well when participants have different backgrounds.
 2. **Attend a cultural event.** Visit artistic shows, singing, dancing and theatre. All of these have the potential for a fantastic opportunity to reflect on and experience different cultures. Look for events that touch on specific historical or cultural moments.
 3. **Making culture.** Learn and practise traditional cultural arts such as dances, weaving, making pottery or cooking. Invite a local expert to lead the process.
 4. **Share stories of growing up.** Use the dialogue approach 'Fishbowl' to provide a space for people to share their experiences of growing up in the community. How did their identities take shape? How were they influenced by different cultures?
 5. **Cook up culture.** Ask participants to represent their cultures through cooking. Participants who can cook choose an appropriate dish that represents one of their cultures and work with others to cook for those members of the group who want to join them. Each night a different dish can be served!
 6. **Visit places of cultural interest.** Identify where to visit; it could be a place where multiple cultures live side by side, a popular spot for cultural activity, a museum, gallery or monument. What do you notice? Explore different ways of looking.
 7. **Watch a film about cultures and intercultural encounters.** Examples of relevant films: *Baraka* (Ron Fricke, 1992), *Babel* (Iñárritu, 2006).
 8. **Find images of identities and cultures.** Find photographs or images of different identities or cultures in the media that reflect strongly held cultural assumptions or which break from them. Discuss the impact of the assumptions on individuals and cultures.
 9. **Invite speakers from different backgrounds to talk about their identities and cultures.** What shaped them? How do they perceive themselves and how do others perceive them? What is their story?
 10. **Cultural objects.** Invite participants to bring objects that represent something they are proud of about their culture. Use these to support the process of getting to know one another or combine them with the 'wall of greatness' activity.
 11. **Research the history of a culture or place.** Participants carry out a research task, reflecting on how a particular culture or place has developed over time. They can represent this through words, film, movement, essays and so on. A space can be given for sharing.
-

Activity 1.15

An image tells a thousand words

(60 minutes)

The creation of images produced by ourselves rather than by nature or a machine, serves to show that the world can be re-created. The creation of images of the world as we want it to be, is the best way to penetrate the future.

Augusto Boal

Learning outcomes

- Self-confidence.
- Building of trust and understanding within the group.
- Develop empathy.
- Self-confidence.
- Value different perspectives.
- Have curiosity.
- Value different perspectives.
- Ability to communicate non-verbally.

Summary

To build on the idea that there are lots of ways of communicating and expressing ourselves, this activity explores how we can use our bodies to tell stories. Participants create images ('statues') of words, feelings, people or ideas that are then viewed and interpreted by the rest of the group.

This kind of exercise often tells us more about the people commenting on the image than the image itself. The way we interpret the images reflects our own stories and experiences, so it's a safe way of understanding more about the different values, attitudes and beliefs within the group. It could also be a useful tool to help communities look at difficult issues or ideas that they might find hard to talk openly about, such as gender, power or family.

It may be useful to have done some energiser exercises that use the body before this.

Preparation and materials

None.

Approach one

1. Ask the group to stand in a circle and tell them that they are going to create statues using their bodies. Ask them if they understand what a statue is. Can they give any examples of statues they know?
 2. Tell them that you are going to call out a word and they are going to create a silent, still, statue that represents how that word makes them feel, or what that word makes them think about. This is not about getting it 'right' or 'wrong' and participants should use their whole body. Ask them to be expressive, be imaginative, be brave, and to not think about it too much or worry what other people are doing.
 3. As facilitators, demonstrate a statue of a word – 'power', 'hope', 'family', 'strong', 'brave', etc. You could include words from the Active Citizens vision such as 'peace', 'community', 'trust' or 'understanding'. Be bold with your demonstration – the braver you are the braver they will be.
-

4. Ask the group to turn and face the outside of the space. Tell them that you are going to count down from five to one, and when you've reached one, they should all turn back into the circle so that they can see each other and create their individual statue of the word that you call out. Then ask them to stay frozen.
5. Each time, invite the group to have a look around, just with their eyes, at the other statues in the circle. Are there similarities? What does this tell us about how the group feels about the word?
6. Facilitators can focus on one statue or two statues next to each other and tell the rest of the group to relax out of their statues. Ask the group, 'What do you see?' 'What words do you think of when you look at this statue?' 'Who might they be?'
3. It's important to handle this activity with cultural sensitivity and awareness. For some groups and in some cultures it may not be appropriate to touch each other, and therefore physically moving the body of your partner might not be OK. In some contexts, it may not be appropriate for men and women to partner together.

Approach three

1. To build on this exercise, you could ask the participants to get into pairs and label themselves A and B. A is the sculptor: the artist who has been making some of the world's finest pieces of art for decades. B is a lump of clay, ready to be made into a brilliant statue. Following similar instructions to the activity above, A has 30 seconds to create a statue of the word that's been given by the facilitator, using B, their partner in front of them, as the clay to make their statue. A creates whatever the word means for them. If the word is 'power', they might mould B into a statue with the arms held high and the fists closed tight, with one leg in front of the other.
2. Once the statue has been created and is frozen, the artist should step back and take a walk around the space to look at some of the other sculptures that have been created in the 'museum of power'. Encourage participants to take the exercise seriously and commit to it, as it requires some real focus.
1. Another variation of the exercise is to ask the group to stand in a circle and ask someone to enter the space to make a still image, without having thought too much about what they're making or the story they're trying to tell. Ask the rest of the group: what do you see? Ask this a few times, then ask what else they see. Encourage participants to say whatever comes to them: 'I see a woman carrying a bag, I see an old footballer walking off the football pitch' Accept what comes from the group: 'Ah, OK, you see an old footballer walking off the pitch, and what else? Then invite another participant into the space in the middle of the circle to make another image in the circle that responds somehow to the first image. Again, encourage participants not to think about it too much – they don't have to have an idea of what the image might mean when they enter the space. This exercise is about responding instinctively. Once the two images are in the space, ask the group again: what's the image? What's the story? What do we see now? What else?'
2. After the image has been explored, ask for another participant to come and touch one of the statues on the shoulder which 'unfreezes' them and the incoming participant then makes another statue that creates a new image and with it a new story. Repeat the process exploring what's changed and what the group now sees in the image using same questions.

Activity 1.15 (continued)

Debrief

- How did the group find the activity? Was it uncomfortable? Did we learn anything about ourselves or the group? How did it feel expressing ourselves without words? Did you gain any insights about the topics we explored through creating and looking at the images in the room?
 - Through image theatre we can introduce the idea of multiple perspectives and using the body as a way of communicating and telling stories. Was this an interesting way of using our imaginations to tell stories? How could we apply what we have learned in our communities?
 - Facilitators can use image theatre with groups who might struggle with reading and writing. It could be used at different stages of delivering the workshop. It can also be developed to create images in small groups, or as a whole group. Facilitators can encourage the audience to think about what the images/characters might be thinking, or if there was a sound and an action that summed this up, what might that be? Image theatre is a useful tool for facilitators and can be the foundations for lots of creative activities.
-

Activity 1.16

The story of my shoes

(45 minutes)

Learning outcomes

- Self-confidence.
- Self-awareness.
- Awareness of other cultures.
- Understand how identities and cultures form, are expressed, change and are connected.

Summary

A simple but potentially powerful activity that uses storytelling to support people to share some of who they are and the experiences they've had. This exercise is especially useful with groups that may not know each other very well or may feel uncomfortable talking directly about their personal lives, such as survivors of violence.

Preparation and materials

None.

Approach

1. Get the group into pairs and ask them to find their own space in the room.
2. Each person is going to have five minutes to tell their partner the story of their shoes in as much detail as they can. This may sound like an impossible task but encourage the storyteller to go into as much detail as they can. Where did the shoes come from? Who bought them? Where did they buy them? Have the shoes been anywhere interesting? Are you fond of them? What's the most exciting thing they have done or the furthest they've been?
3. Encourage the storyteller to not block anything, to go where the story goes and to enjoy the telling of the story. Be detailed, be creative, be curious and don't be afraid of silences if they happen.

4. The listener should just listen, without interruption or any comments – ideally they should remain silent for the duration of the story. This can be difficult: our natural instinct is to ask questions, or want to know more information, but as much as possible, the listener should do just that – listen.
5. Once the five minutes are over, the pair should swap roles and repeat the process.

Debrief

- These are questions to ask the group:
 - did you learn anything about your partner?
 - did anything surprise you about the direction the story went?
 - does the story of our shoes tell us anything about our communities, culture or identity?
 - what did we learn from the differences in the stories?
 - how did it feel when you were just listening?
 - was it frustrating not being able to respond or comment?
 - why might it be useful skill to practise listening?
- How could storytelling help us and our communities at different stages of the Active Citizens learning journey? For example, stories could support dialogue within and between communities. They can also help us to learn more about the needs, opportunities and challenges within the community.

Activity 1.16 (continued)

- Facilitators could choose to build on the metaphor of the shoes throughout the workshop – think about the journeys that participants have come on to arrive at the workshops today. What have they been like? Have you had to sacrifice anything to be here? They can also look at the journey participants have had getting to where they are now in their lives.
- Each of us has stories to share. These stories are a great resource for understanding ourselves, each other and the communities we are part of. Storytelling is also a vital skill that can be used to encourage people to understand and support our social action projects.



Facilitator reflections

Module 1

How do you feel after Module 1?

Are there burning questions that you would like to explore further?

Why is self-knowledge and exploring identity and culture important for building trust, understanding and sustainable development?

What are the challenges of delivering Module 1 in your community?

What are the opportunities for delivering Module 1 in your community?

Personal notes



Module 2
**Intercultural
dialogue**

What is intercultural dialogue?

'Dialogue' in Active Citizens refers to conversations in which people with different beliefs and perspectives learn from and share with one another. This focus on learning and sharing makes dialogue different from other forms of conversation, such as debate or negotiation.

Because dialogue is about learning, it is an approach that values different ideas and beliefs. The more perspectives involved, the greater the opportunity for learning; and out of multiple perspectives greater collective wisdom can emerge.

It is based on the principles of participation and the belief that greater inclusion in dialogue not only contributes to learning but also builds mutual understanding and stronger communities. It helps develop our empathy with others, as we see not just actions and words but the beliefs and motivations behind them. Through dialogue we aim to both reveal our differences and to find our common ground.

Dialogue might address questions that have no conclusive answers. It can also support us in developing and finding solutions with others.

Dialogue can be planned or spontaneous, structured or unstructured, formal or informal. It can emerge among people who are genuinely interested in one another's perspectives, and in this sense some of the best dialogue happens in homes and public spaces.

But it's also important to be aware of some of the barriers to intercultural dialogue. Discrimination, exploitation and poverty act as structural barriers to dialogue and impact particularly on marginalised and excluded groups. Making sure there is a level playing field for intercultural dialogue involves

recognising the power and politics that keep these barriers in place. For example, pervasive gender discrimination and stereotyping subordinate women to male-dominated interpretations of cultural traditions and religion, leading to cultural diversity taking precedence over women's rights. The practice of female infanticide (the deliberate killing of female babies for cultural reasons) is one example of this.

The key to successful intercultural dialogue lies in creating spaces that are inclusive and promote values of tolerance, mutual understanding and respect.

In cases where there are underlying conflicts or unequal power relations, dialogue requires careful preparation, design and facilitation. Depending on the aims and the context of a dialogue, it might last for minutes, hours, days, or it could be a continuous process.

There are many skills, attitudes and behaviours that can support us in dialogue, for example listening and questioning skills. There are also useful methods and processes that can be used to organise conversations in a way which maximises effective learning and sharing. You'll find several examples in this toolkit.

Dialogue can help us to learn more about each other and share our hopes, fears, aspirations and obstacles that we face. For many disabled people, for example, it is societal obstacles, including access barriers, negative attitudes/stigma and prohibitive policies and laws, that are the truly disabling factors in their daily lives. Creating opportunities for Active Citizens to share and learn through dialogue around these issues can be enriching and of practical benefit to individuals and communities.

The encounter with the Other, with other people, has always been a universal and fundamental experience for our species.

People thus had three choices when they encountered the Other: They could choose war, they could build a wall around themselves, or they could enter into dialogue.

Ryszard Kapuściński, Polish historian and journalist

Why is it important?

Globalisation has led to people around the world increasingly encountering different perspectives and cultures at home. Global systems such as markets, media, finance, climate and faith significantly influence and impact local communities and lives. Some of the most pressing issues, such as climate change, are of global concern and cannot be understood and addressed effectively without dialogue and co-operation.

Encounters with new cultures and diverse opinions can lead to more learning and opportunities but can also create a sense of disempowerment; challenge our sense of identity; create tension and make us feel captive to powerful outside forces. Dialogue builds trust and understanding and underpins participative approaches to conflict resolution (see Activity 2.2 Four words). It is a need that is pervasive, required throughout the project cycle in planning, implementation and evaluation, and can be treated as part of the project development process or a social action output in itself. For the purposes of this toolkit it is treated as part of the learning on dialogue (rather than Module 4: Planning social action). It is a vital skill in any leader, working at any level in society.

When in dialogue you seek to question your assumptions, open yourself up to new ideas; increase your empathy with differing views; understand the barriers that others face to meaningful participation in dialogue; expand and possibly change someone's point of view; find

common ground; and keep dialogue alive. This process builds consensus, improves the viability of decision making and prepares the ground for sustainable action. In this way dialogue is a powerful tool of leadership and decision making.

In summary, dialogue can:

- improve understanding of local context
- improve decision making
- increase co-operation
- increase pride in one's own identity
- increase empathy, consideration for others, trust and understanding
- generate innovation
- increase social inclusion and gender equality.

An Active Citizen brings dialogue into their lives and not just their work.

Learning outcomes

- Understand how dialogue can be used:
 - what is dialogue?
 - purpose of dialogue – community development.
- Ability to learn and share through dialogue:
 - confidence to learn and share through dialogue
 - principles of dialogue
 - approaches to dialogue – listening skills, questioning skills, community development.

Activity 2.1

Elephant and the six wise elders in the mist ①

(10 minutes)

Learning outcomes

- Value different perspectives.

Summary

The story introduces the idea that all of us have a piece of the puzzle and there is value in the many different ways we view the world.

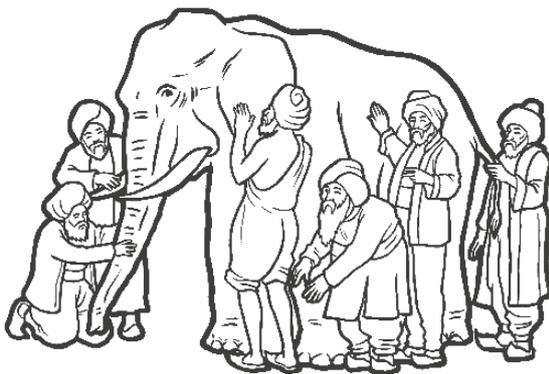
Preparation and materials

None.

Approach

1. Share the following story with the group.
Once upon a time, there lived six wise elders who spent their lives travelling through the land, far and wide. One very foggy day they heard that an elephant had entered a village close to where they were staying. They had no idea what an elephant was and, although they had heard of this fantastic creature, they decided to go and find out more about this animal. When they came across the elephant they all touched the elephant to explore it.

Figure 24: Elephant and the six wise elders in the mist



The elephant is a pillar, said the first elder, who touched its leg.

Oh, no! It is like a rope, said the second elder, who touched the tail.

Oh, no! It is like a thick branch of a tree, said the third elder, who touched the trunk of the elephant.

It is like a big hand fan, said the fourth elder, who touched the ear of the elephant.

It is like a huge wall, said the fifth elder, who touched the belly of the elephant.

It is like a solid pipe, said the sixth elder, who touched the tusk of the elephant.

They argued about what the elephant was like and every one of them insisted that he was right, each one shouting louder, convinced that their perspective was the right one.

Debrief

- Begin by asking the group about the story:
 - Who was right? (Everyone? No one?)
 - Who was telling the truth?
 - What is going on in this story?
- After allowing the group to share answers and thoughts, introduce the concept of perspectives if it has not arisen. Draw out the fact that each elder had his own perspective.
- Continue the discussion by asking, 'How could they better understand what an elephant is?'
- Explore the value of different perspectives and how they might be revealed – by sharing knowledge and experience and asking questions of others. How that is done effectively is the subject of this module.

Activity 2.1 (continued)

- Finally, ask: 'What else could the elephant represent?' Examples might be our community, an issue, or even me.

Alternative approach: creative 3

1. The elephant story can come to life through experience.
2. Place an object in the centre of the room and get a number of blindfolded participants to feel the object and guess what it is.
3. Do not say anything about communicating with one another during the task.
4. This could be repeated so that everyone has a chance to take part.

Case study six

Dialogue requires faith

Dialogue also requires an intense faith in human beings; their power to make and remake, to create and recreate; faith that the vocation to be fully human is the birthright of all people, not the privilege of the elite.

Founded on love, humility and faith, dialogue becomes a horizontal relationship of mutual trust. Trust is established by dialogue; it cannot exist unless the words of both parties coincide with their actions.

Nor can dialogue exist without hope. Hope is rooted in our human incompleteness, from which we move out in constant search, a search which can be carried out only in communion with other people.

Finally, true dialogue cannot exist unless it involves critical thinking, thinking which sees reality as a process, in transformation, thinking does not separate itself from action but constantly involves itself in the real struggle without fear of the risks involved.

Paulo Freire, *Pedagogy of the Oppressed*

Activity 2.2

Four words

4 1

(60 minutes)

Learning outcomes

- Understand dialogue and when it can be used – purpose of dialogue.
- Understand dialogue and when it can be used – principles of dialogue.
- Understand dialogue and when it can be used – approaches to dialogue.
- Understand Active Citizens.

Summary

Illustrates challenges and opportunities of learning and sharing with other people. Using a think, pair, share approach (see page 34), participants think on their own about the four major characteristics of an Active Citizen before engaging in dialogue and negotiation to agree the four words as a whole group. You might want to use a different statement to open up discussion about an issue, one that is more relevant to the specific group or context. For example: 'The biggest barriers to social inclusion are...'

Preparation and materials

Paper and pens for each participant.

Approach

1. Tell the group that we are going to explore the key characteristics of an Active Citizen. It is going to challenge us as individuals and as a group. We will reflect on these challenges after the exercise.
2. Ask the participants to, on their own, think of four words that are 'the four most important characteristics of an Active Citizen'. It is very important that the group do not use sentences or phrases. Each word should be a possible ending to the sentence: 'A real Active Citizen should be...'

3. After the group have four words each, put the group into pairs and ask each pair to agree on just four words for 'A real Active Citizen should be...'
4. After the pairs have done this, ask them to find another pair to form a group of four; again they must agree just four words between them.
5. Repeat this process until there are just two large groups in the room and each has just four words.
6. Now give these two large groups ten minutes to agree on the final four words that will represent the whole group's judgement of the key characteristics of an Active Citizen. If the group can't reach an agreement in ten minutes, stop the exercise.

Debrief

- Debrief in plenary. (Example answers in italics.)
- Explain that the words the group have been discussing include some of the attitudes and skills that the Active Citizens programme wants to build.
- Let us reflect on the challenges and opportunities of working with others. (Ask participants to help write up and record the answers to these questions.)
 - How did you feel?
Pleased with the discussion, frustrated, proud, excluded.
 - Why do you think you felt like that?
We needed a facilitator, the full process wasn't explained at the beginning, we worked as a team, there wasn't enough time, some people were speaking all the time, we made sure that everyone had an opportunity to speak, not everyone was able to participate equally.

Activity 2.2 (continued)

- What were you doing in this activity?

Negotiating, reflecting, making decisions, discovering different interpretations, coming to a consensus.

- Were there things about this process or about the way you acted that supported dialogue?

In this process, at the beginning everyone has the chance to think for themselves and speak. By appointing a group facilitator we managed the conversation so all voices were heard. I focused on listening and trying to understand.

- Were there things about this process and the way you acted that did not support dialogue?

Time was too short, we had to reach a consensus, there was too much shouting.

- What could you do to make this process more effective for a dialogue? Were there things in the process that did not support dialogue?

We did not know or agree the process in advance. The process needs more time. Make sure women and men are able to participate equally (in a mixed group). A facilitator could help to make sure quieter voices are heard. Arranging seats in a circle is better than sitting opposite each other in separate groups. We don't have to achieve consensus; by focusing on learning from one another we could have a better dialogue. We should listen and respect one another's opinion. We should avoid splitting the group into opposition groups, as this creates tension.

- Emphasise that this activity also shows how conflict arises at the individual, interpersonal and group level. Note that conflict is part of human interaction and can have creative and destructive potential.
 - When and where can you use dialogue in your work? How can you apply the principles of dialogue in your work?

You now have a shared list of things that support and put up barriers to dialogue.

Alternative approach: deeper 2

1. The debrief to 'Four words' can also support participants' reflection about their own behaviour and that of others. Some questions to ask include:
 - think about yourself and the way you acted. Did you support the process?
 - how was your behaviour, body language and your questioning and support of others?
 - is there a difference between what we say and what we do? During the discussion, did we live up to our beliefs about dialogue?
 - the activity can also teach us about belonging. Did you become 'attached to your words'? And how did this attachment shift to other words as the process developed, despite the fact you only had a few minutes to think of them? Why is this?
 - who held on to one or more of 'their words' until the end, and who did not? Why? And how do people feel about both holding on and letting go of 'their words'?
 - did the final words really represent the whole group, and if not, why not?



Activity 2.3

Dialogue is not...

(45 minutes)

Learning outcomes

- Understand dialogue and when it can be used – approaches to dialogue.
- Understand dialogue and when it can be used – principles of dialogue.

Summary

Participants share and discuss their experience of being involved in or witnessing different types of communication.

Preparation and materials

Ask the group to source newspapers, video clips and so on to illustrate their experience.

Approach

1. You will be exploring all the different types of communication that happens between individuals and groups. We will also reflect on what we understand by the term 'dialogue' through exploring what it is not.
2. Ask the group to get into smaller groups of three to five people and to share their experience of being involved in or watching different types of communication between individuals or groups. These could be either positive experiences, for example a negotiation that ended in agreement, or negative, for example a televised political debate with the representatives shouting at one another.
3. When everyone has had a chance to tell their story, ask each group to pick one story and prepare to share it with the whole group to demonstrate a particular type of communication. Encourage the groups to be creative, for example by acting out a drama, or drawing a cartoon strip. Where possible, offer the groups access to the internet to find video clips. Each group will have two minutes to share.
4. Ask the group to return to plenary and share their experience in turn.
5. After each presentation, ask the group to discuss:
 - what type of communication did we see?
 - is this common? Who has been involved in or seen something similar?
 - what is the value and what are the issues of this approach to communication?
 - does this approach support dialogue? If yes, then how?
 - was this approach inclusive (e.g. equal representation of women and men and different identities, and avoiding gender stereotyping)? If not, how could it be more inclusive?

Debrief

- What have we learned from this activity?
- Were these common types of exchange? In what ways do these different types of exchange have a positive or negative impact in our societies? Why?
- What have we learned about dialogue? Write the responses on a flipchart with two columns for what dialogue is and what it is not.
- Share with the group: 'The word "dialogue" means different things to different people. We also might not understand the same thing from the words we use to describe the different approaches. It can help our understanding to think of dialogue in relation to other types of communication, and it also helps us to use examples of our experience to describe what we mean, rather than relying just on words.'
- The following case study might help you to support the discussion.

Activity 2.3 (continued)

Case study seven

Dialogue is not

Negotiation: a discussion intended to produce an agreement. Different sides bring their interests to the table, and the negotiation has a transactional and bargaining character.

Debate: a discussion usually focused on two opposing sides, and held with the objective of one side winning. The winner is the one with the best articulations, ideas and arguments.

Advocacy: the act of pleading or arguing in favour of a certain cause, idea or policy.

Conference: a formal meeting for consultation or discussion.

Consultation: in a consultation, a party with the power to act consults another person or group for advice or input to a decision.

Discussion: generally a rational and analytical consideration of a topic in a group, breaking a topic down into its parts to understand it.

(Adapted from *Mapping Dialogue* by Marianne 'Mille' Bojer, Marianne Knuth and Colleen Magner.)

Activity 2.4

Listening at three levels 1 4

(45 minutes)

Learning outcomes

- Ability to support, and learn and share through, dialogue – listening.
- Value different perspectives.

Summary

To allow participants to experience and practise listening in different ways. Participants share a story of an incident that didn't turn out as they wanted it to. They are listened to in different ways, and different interpretations of the story emerge.

Preparation and materials

Paper and pens.

Approach

1. Share that in this activity we explore the idea and value of listening at three levels:
 - the facts
 - the feelings
 - the purpose.
2. This is also known as listening with the head (the facts), the heart (the feelings) and the feet (the purpose).
3. Split the group into groups of four. One person volunteers a story that they are comfortable to share: an incident or situation that is not yet settled or where they would have wanted a different outcome. If the group is still getting to know one another, ask them to avoid deeply emotional experiences.
4. Ask the three remaining participants to choose one of the following roles and explain that they will be asked to share what they heard afterwards:
 - one person in the group should listen only for the facts (head)
 - one person should focus on listening only for the feelings (heart)
 - one person should focus on listening for the purpose – why the storyteller is telling this story (feet).
5. Invite the storyteller to share their story.
6. Now ask the participants to share what they heard. Avoid them just retelling the story and instead focus on giving just the information related to their role (either the facts, feelings or the purpose behind why the storyteller shared their story).

Debrief

- Ask the group how they found listening at different levels. What was valuable about this process?
- Are there different ways the story can be interpreted? Has the storyteller learned anything through this process?
- Reframing (reinterpreting stories or questions) is using different lenses to help people to move from a 'point of view' to 'points of viewing'. Reframing can open up possibilities, allowing people to move on and facilitating change. The purpose of reframing is to help people see that there could be multiple realities to their event.
- As Active Citizens, how will you listen for more than the facts?
- Are there times when it would be useful to listen more for the facts, the feelings or the purpose? For example, judges in a court of law try to make sure that attention is paid to the facts. When listening to someone who wants to sell you something, you might want to listen for the purpose – why is this person telling you a personal story? Is it just to encourage you to buy the product?

Activity 2.4 (continued)

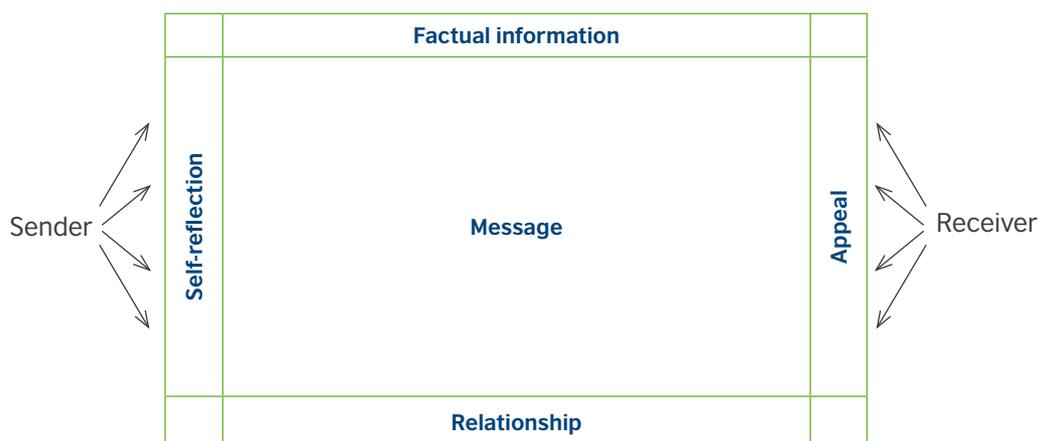
Alternative approach one: deeper ②

1. Introduce and/or revisit the concept of frames, framing and reframing (see Activity 1.10).
 - Reframing (reinterpreting stories or questions) is using different lenses to help people to move from a 'point of view' to 'points of viewing'. Reframing can open up possibilities. The purpose of reframing is to help people see that there could be multiple realities to an experience.
 - As we discovered in 'Me and my identity' (Activity 1.1), emphasising a part of our identity during a conversation can also influence the way we experience it. As Active Citizens, how will you listen for more than the facts?

Alternative approach two

1. Introduce the four ears model as one way of understanding communication (five minutes). This model (see Figure 27) shows that communication has four sides which need to be understood and interpreted using four ears:
 - factual information – information, data
 - self-revelation/self-disclosure – what the sender (speaker) discloses about themselves (for example, values, feelings, motives) either intentionally or unintentionally
 - relationship – the relationship between the speaker and the receiver (the listener), including what the speaker thinks of the listener
 - appeal – what the speaker would like to happen.
2. Ask participants to consider this brief exchange, using the four ears approach from the perspective of the man and the woman. Please note that the example is based on cultural assumptions around gender roles which should be held lightly as they do not apply in many cases.

Figure 27: Listening with four ears



3. Explain that there were alternative ways of interpreting what the woman had said (five minutes). For example, she could have been saying there is something green in my soup and I like it! In this case, maybe the woman was hearing the message mainly with the relationship ear. Our tendency in communication is to interpret aspects of messages in ways that are familiar to us, or which reinforce our assumptions, rather than to engage all four ears.

Four ears in practice (15 minutes)

1. Split the group into groups of four. In each group, two people volunteer to act out a small exchange and the remaining two volunteer to observe the exchange and interpret it in terms of the four ears. The exchange and the interpretation should be no more than five minutes. The roles are then changed so that the pair who observed act out an exchange and the other pair observe. (Total time for small group work: 15 minutes.)

Debrief (30 minutes)

- This model stresses the fact that there are always four layers in communication, which must be heard using all four ears. Explore with the group reflections on using the four ears.
- Did you tend to listen with a particular ear?
- What happens when we only hear the facts of a message? What does it feel like to communicate with people who only focus on the facts?
- What happens when we interpret a message as a self-revelation? What does it feel like to communicate with people who interpret self-revelation when communicating? How can you adapt your communication for people to understand the other ears that you are communicating with?
- What happens when we interpret communication with the relationship ear? In situations where there are poor relationships or conflict, what can this mean? How can communication be adapted so that people can hear with the other ears?
- What happens when we interpret communication with the appeal ear? How do others tend to react to the appeal?
- How did you find the practice of listening with four ears? What was useful about the process?
- What might listening with four ears mean for Active Citizens?

	Woman	Man
Facts	There is something green in my soup.	There is something green in the soup.
Self-revelation	I don't know what the green stuff in the soup is.	She doesn't know what the green stuff is. She doesn't like the green stuff in the soup.
Relationship	You should know what the green stuff is. You know I don't like green stuff in my soup.	She doesn't like my cooking.
	Tell me what the green stuff in the soup is!	She only wants to eat food that she is used to. I should only cook what she likes.

Activity 2.5

The power of questions ①

(30 minutes)

Learning outcomes

- Value different perspectives.
- Ability to support, and learn and share through, dialogue – questioning skills.

Summary

Introduces the skill of questioning as a tool for identifying a need for change. Encourage people to be curious and apply questioning skills in their work.

Preparation and materials

None.

Approach

1. Ask participants to think of a question that will make another person smile. Ask participants to move around the room and ask people this question.
2. After three minutes, ask participants to change the question to a question that will make the people they ask feel proud. Repeat the process two or three times; each time, participants should think of a question to trigger a particular emotion or reaction: make the other person think or feel motivated to take action.
3. Now ask the group if there were any powerful questions expressed. You might want to write them down.

4. Ask participants what they understand by the term 'powerful question'. For example, a question that makes me think deeply or differently or which triggers an emotional response.
5. Give the participants one or two minutes to think individually about a powerful question they've been asked and which they're willing to share.
6. Ask participants to work in pairs to share this powerful question and what they think made it powerful.

Debrief

- In plenary, ask the group their thoughts and insights about the power of the questions.
- Can a question change the way we think about something?
- What makes you want to ask questions? For example: curiosity, study and need. Continue the conversation by asking what drives their curiosity and what it means to be curious.
- If we recognise that questions are powerful, then to change ourselves or our communities we can begin with the questions we ask.

Language is very powerful. Language does not just describe reality. Language creates the reality it describes.

Archbishop Desmond Tutu

Alternative approach one: creative ③

1. 'An important object'. This short activity can be used before 'The power of questions' to get participants thinking, or afterwards as a way to reinforce the learning.
2. As a facilitator you will need to prepare by choosing an object that means something to you and that you are comfortable being questioned about.
3. The aim of the activity is to stimulate deeper questioning from the group, moving from simple questions such as 'what is it? Where is it from? What do you use it for?', to questions such as 'what does it mean to you?' 'Why have you brought it to show us?', which will help reveal things about you. Some questions will 'unlock' deeper understanding.
4. Arrange everyone into a circle and place the object in the middle of the circle.
5. Encourage participants to ask questions to learn as much as possible from this object.
6. Only respond directly to the questions. Do not reveal any more information than is asked. Listen for good questions that reveal more and lead to deeper learning and insight.
7. Hopefully, you will share more personal stories and information through the questions. Be aware that not everyone will feel comfortable sharing personal stories. If it's a mixed group, it might be more productive to conduct this activity with single-sex groups first before coming together as a group.
8. Stop after a few minutes. Ask the group to think about what kind of questions were powerful, and led to deeper learning. Which were they, and why were they powerful?

Alternative approach 2: deeper ②

1. This activity links well with appreciative inquiry. Asking powerful questions is core to appreciative inquiry, and to continue the conversations started in this activity's debrief you could move on to that activity. (See Activity 2.13).
-

Activity 2.6

The questioner within

(60 minutes)

Learning outcomes

- Self-awareness.
- Ability to support, and learn and share through, dialogue – questioning skills.
- Value different perspectives.

Summary

To encourage people to become more reflective and positive by examining the questions they ask themselves.

Preparation and materials

Personal journals.

Approach

1. Invite participants to get seated comfortably. Create a safe space for self-reflection (music might be helpful) and invite them to think about what kinds of questions they ask themselves.
 2. Make sure participants understand the notion of inner questions, by providing personal examples ('Did I do something right?' 'How should I achieve this?').
 3. Ask participants to write their inner questions in their journal.
 4. The facilitator continues with grounding the knowledge:
 - questioning is a key ingredient for personal change
 - change starts with the individual through questioning
 - people need to pay attention to the kinds of questions they ask themselves. Language creates reality and questions create reality as well; the very way they are expressed frames the way we will respond
 - when we ask our questions we can either take a position of a judge or a position of a creator (enquiry and discovery)
 - in noticing the kinds of questions it's important to shift the focus of questions from a problem mode to an affirmative enquiry mode – from judge to creator.
-

Table 11: Judge and creator

Judge	Creator
Who's to blame?	What happened?
What's wrong with me?	What's useful about this?
Why am I such a failure?	What do I want?
How could I lose?	What can I learn?
How can I be in control?	What is the other person thinking, feeling, needing and wanting?
Why are they so clueless and frustrating?	How can this be a both-gain?
How did I get stuck with the worst team?	What is possible?
Why bother?	What are my choices?
	What's best to do now?

- Explain that we are going to separate questions into two categories: 'judge' questions and 'creator' questions. Give an example of a 'judge' and 'creator' question and ask participants to share what they understand by 'judge' question and creator' question.
 - For example, a 'judge' question is judgemental of the person being asked the question, and a 'creator' question demonstrates curiosity and is framed in a positive way.
- Ask participants to think, pair, share a 'judge' question or 'creator' question they have been asked.
- Ask participants to think of two 'creator' questions to inspire motivation, commitment and creative thinking for themselves and among other Active Citizens. The second question should be written and collected by the facilitator.
- Collect the 'creator' questions, and choose a moment (either after the activity or later in the workshop) to randomly hand out the 'creator' questions among the group so that each person holds a new 'creator' question.



Activity 2.7

The power of body language

(30 minutes)

Learning outcomes

- Value different perspectives.
- Ability to support, and learn and share from, dialogue.
- Self-awareness.

Summary

Three activities exploring body language as a method of communication.

Preparation and materials

The second approach requires chopsticks or similar thin sticks.

Share with the group that they are going to reflect on one aspect of communication: body language. Choose one or more of the following activities depending on the group and the time available.

Activity one: Walking conversations

1. Ask everyone to walk around the room hunched up, bent back, head lowered, scrunched face, closed shoulder. After one minute, tell them to have a conversation with someone.
2. Ask people to walk around the room standing straight, walking on the balls of their feet, head held high, shoulders open. After one minute, tell them to have a conversation.

Debrief

- What was the difference? What can we learn from this?
- Body language is a powerful communicator and body position has an impact on our attitude.

Activity two: Feeling lines

1. Caution: this activity can be culturally sensitive and emotional.
2. Split participants into two lines facing each other, line A and line B, separated by at least five metres. Each person should have a partner opposite them (in some cultures it is best to make sure the partner is of the same sex).
3. The partners look into each other's eyes for 30 seconds.
4. Ask line A, 'What feeling are you experiencing towards the person opposite?' Adopt an honest position or gesture that reflects this feeling (let it be natural, not exaggerated). The people on line B should now move slowly towards line A if they feel comfortable to do so, concentrating on how they feel and whether there is a true feeling of comfort. During this process, line A should feel free to signal 'stop' at any moment if they wish the person from line B to stop moving towards them. Ask them to stay focused on the other person and ask if the feeling is changing. Change your body posture and closeness accordingly.
5. The facilitator lets this happen for a few minutes. Now switch. Line B should now do the same with line A.

Debrief

- How did we feel during this activity? Why?
 - What might this activity tell us about the role of body language in creating an atmosphere that supports dialogue?
-

Activity three: Chopsticks

1. Each person should find a partner.
2. Each pair is given a chopstick or equivalent.
3. They are then asked to hold the chopstick up between the two of them. Each participant should place just one of their fingers on one end of the chopstick. The chopstick is now suspended between the two index fingers of the pair.
4. The pair then move the chopstick, finding a rhythm. As they become comfortable, tell them to try new things and begin to move around. There should be no speaking.

Debrief

- How did this make you feel?
 - What does this tell us about making connections and working together? For example, finding a rhythm where we are moving together, building unspoken patterns of working together.
 - What might be the challenges in building trust or working well together?
 - What might this represent?
 - It can be helpful to explore how body language might be perceived differently by different sexes. For example, touch can show camaraderie, but it can also be a signal of power and superiority.
-

Activity 2.8

Giving feedback

(45 minutes)

Learning outcomes

- Understand dialogue and when it can be used
 - principles of dialogue.
- Ability to support, and learn and share from, feedback.

Summary

To provide participants with the space to think about what they have experienced and the insights they have gained. To introduce the notion of giving feedback and explore the power of feedback, in allowing a shift in thinking. Participants give positive feedback to one another and reflect on the experience.

Preparation and materials

None.

Approach one

1. Get participants into two circles (carousels) with the people in the inner circle facing those in the outer circle for the first round. Spin the wheels so that people are opposite a new partner for subsequent rounds.
2. 'You have got first impressions of everyone in this group today. Thinking about the person you are now looking at, what is the one thing you notice about how they made a positive contribution to our community of Active Citizens?'
3. Allow each pair to discuss what they noticed about each other for three minutes, then spin the wheel to repeat the process three times.
4. Spin the wheel one more time and ask the pairs: 'how did it feel to be given that feedback by those three people?'
5. Allow just one minute for the group to notice how they are feeling.

Debrief

- Ask participants:
 - How did it feel to share that feedback?
 - What do you normally associate with feedback (for example, what feelings, situations, language, how we usually respond)?
 - What made it different and valuable today?

Approach two

1. Ask participants: 'Think on your own of a time you have received useful feedback from someone else. What made it useful?'
2. Ask participants to share their experience in pairs.
3. Ask participants: 'What do we understand by the term "feedback"?''
4. What are the principles of giving and receiving feedback? For example, feedback should be constructive, focused on the action not on the person, sensitive, given at an appropriate time, received as a gift...
5. How do we want to work with feedback in our work and life?
6. In closing, the facilitator draws out the following points:
 - feedback is a gift that we can use as a community to support our learning
 - if we want to give powerful feedback, we need to notice how we are all working together
 - people have first impressions of us all the time. Whether we think they are 'right' or 'wrong', it is valuable for us to be aware of the impression we create.

Activity 2.9

'I' messages: giving feedback

1 4

(45 minutes)

Learning outcomes

- Understand dialogue and when it can be used.
- Ability to support, and learn and share from, dialogue – approaches to dialogue – listening.

Summary

Apply good practice approaches, giving opinions to and about others.

Approach

1. Begin the activity by saying a couple of 'I' messages', for example 'I feel that the cooks put too much chilli in the sauce at lunchtime', 'I feel some of the best learning in this workshop has been through the creative activities.' Share with the group the idea of 'I' messages (see below).

'I' messages are a way of saying how you feel without attacking or blaming. Instead of saying what was wrong with the other person and their opinion, 'I' messages de-escalate conflicts and facilitate constructive dialogue and problem solving. Here is an example of the difference between a 'you' message and an 'I' message: instead of saying 'you're wrong', or 'that's crazy', you can say 'I don't understand', or 'I think there might be other ways of seeing this.'
2. Explain that to be more effective in communicating with others and giving sensitive feedback we can use 'I' messages:
 - 'I feel...
 - Say how you feel. Follow 'I feel' with a feeling word: 'I feel disappointed.'
 - 'When you...'

Say what caused the feeling. 'I feel disappointed when you cancel our plans at the last minute.

– 'I want...'

Say what you want to happen.

3. Split the group into threes. Ask each group to think of scenarios where there is a need to give feedback in a sensitive way, for example working in a team, or in an argument. Ask them to prepare a short sketch (up to two minutes), which they will perform in front of the whole group. The sketch should set the scene and demonstrate good use of 'I' messages to give feedback.

Debrief

- Ask the group what they saw in the sketches. What did they notice about what was going on?
- Which responses were most effective and why? What have they learned about the use of 'I' messages?

Activity 2.10

Fishbowl dialogue ①

(90 minutes)

Learning outcomes

- Understand dialogue.
- Purpose of dialogue – community development.
- Principles of dialogue.
- Approaches to dialogue – community development.
- Ability to set up and support dialogue.
- Value for different perspectives.

Summary

The group experience dialogue and reflect on ways to improve dialogue and the facilitation of dialogue.

Approach

1. Ask participants to suggest topics for discussion. The topic should address relevant issues to the group and should draw out different perspectives.
2. Ask participants to form a group of between six and eight participants and invite this group to form a small circle to discuss this topic. Ask the rest of the group to form a large circle on the outside of the discussion circle. The discussion circle then engages in dialogue on the topic while the large outer group observes. The outer group is not permitted to engage in the dialogue.
3. The outer circle should observe the discussion and make notes. They should note key points and think about whether the discussion is developing into a successful dialogue, and why, including where there is good practice and what the challenges are.
4. Quietly prompt the people in the outer ring to think about who is included and who is not and what the dominant and marginalised perspectives are, and why.

5. After a period of between ten and 15 minutes (depending on how engaged the group are in the dialogue) ask three of four volunteers from the small group to step out and invite three or four volunteers from the outer circle to join the small group to continue the discussion. Ask the volunteers entering the dialogue to put into practice what they had considered helpful to the dialogue during the observations.
6. Continue to switch participants in and out of the dialogue as long as there is valuable dialogue and engagement from the group. Bring the dialogue to a close with at least 15 minutes left for debrief.

Debrief

Consider the learning about:

- dialogue and the possibilities for learning and sharing
 - fishbowl as an approach, and where it might be effective
 - individual behaviour, including listening and questioning
 - setting up and managing a successful dialogue
 - record responses about what can help or prevent good dialogue.
-

Alternative approaches

1. There are many variations on this exercise, for example: regularly altering who is in the outer circle and who is in the inner circle; gradually growing the inner circle; following the first discussion, having each member of the inner circle form a separate small group with members of the outer circle to discuss the issue further; and by having decision makers and members of the media in the outer circle as listeners before gradually introducing them into the conversation.

2. Facilitating a dialogue like this can be used in interesting ways to support a dialogue project. It can be a social action project in itself.

Debrief

- After carrying out dialogue, reflect in plenary on the challenges and successes. Then draw out key lessons for the future.

Case study eight

Fishbowl dialogue

The fishbowl can be used to manage a discussion and empower voices in the group or community that sometimes go unheard. Gather community members, media and decision makers and ask them to begin the discussion as listeners while marginalised or less vocal community members who have agreed to take part are invited to begin by discussing their chosen topic in the inner circle. Facilitate this discussion from within the inner circle and gradually give space for those in the outer circle to join the inner

circle – either by inviting those who have spoken to move to the outer circle or by adding a chair to the inner circle. This can also empower less-heard voices within a workshop environment.

Be aware of the power dynamics between different groups in the community before you try this exercise. Spend time building the confidence and skills of marginalised groups before inviting them discuss their chosen topic in front of other community members.

Activity 2.11

Forum theatre 4

(35 minutes)

Learning outcomes

- Understand dialogue and when it can be used – community development.
- Ability to support, and learn and share from, dialogue.
- Understand Active Citizens.

Summary

Role play activity that allows participants to put into practice the skills and approaches they have learned by listening to and giving an opinion on situations of tension.

Preparation and materials

None.

Approach

1. Ask the group to reflect on what have they experienced in Active Citizens so far that could help them have successful conversations, in which they are learning and sharing. For example: holding our assumptions lightly, asking powerful questions, acknowledging cultural baggage, revealing parts of our hidden identities, listening at different levels and holding multiple perspectives. Write the points on a flipchart and display it prominently.
 2. Share with the group that they are now going to role play putting some of these ideas into practice. Explain the process.
 3. Split participants into four groups and tell them they have 15 minutes to complete the following task.
 4. Groups one and two work alone to come up with a three- to five-minute role-play scenario where a situation or conversation escalates into conflict. For example, somebody borrowed property without asking first, or somebody said something hurtful to a friend about you.
 5. Groups three and four work alone to think of how in a possible conflict scenario they could express opinions in a way that would help to resolve the situation and avoid conflict. They should practise examples of how they would respond, paying attention to the language they use and body language.
 6. Put each 'performance group' (1 or 2) together with an 'expressing opinions group' (3 or 4). You should now have two groups.
 7. The two groups deliver their performances and give five minutes for the 'expressing opinions' groups to discuss the conflict scenario they have just seen and to plan an 'intervention'.
 8. Interventions: this is where the performances are repeated and a member from each of the 'expressing opinions' groups makes an intervention. An intervention is when someone calls out 'freeze', the role play freezes and the audience member comes up to take the place of a central character. They then act in the role play to resolve the situation using the skills they have discussed in their group.
-

9. Tell the 'performance groups' to avoid making it easy. There should be no unrealistic, magical solutions – it should feel real.
10. One rule is that no one may offer violence as a solution.
11. It is best to have a facilitator present at each role play.

Debrief

- What did we value about this experience?
- What worked for us and what was difficult?
- How can we use this experience in our daily lives and as Active Citizens?
- Explore issues in relationship to conflict:
 - what did we learn about conflict?
 - is conflict always negative?
 - in what ways can conflict be positive?
 - is conflict experienced differently by different people? If so, how?



Activity 2.12

Dialogue through storytelling

(90 minutes)

Learning outcomes

- Value for different perspectives.
- Purpose of dialogue – community development.
- Approaches to dialogue – listening skills.
- Approaches to dialogue – questioning skills.

Summary

Participants open up and learn and share through stories.

Approach one

1. Introduce the activity by saying that in many of our cultures stories are a way of exploring common truths by looking at specific experiences. Active Citizens are invited to enter this activity using the skills they have learned from the programme so far.
2. Split the group into groups of four or five people.
3. Explain the process to the groups: each group is asked to identify either a topic that is important to Active Citizens or to them personally. Invite participants to each spend ten minutes on their own writing a personal story they have about this topic. The stories should have real meaning for them personally.
4. Ask one individual in each group to share their story with others in the group. The group should actively listen (refer to 'Listening at three levels' – Activity 2.4). Following this, each person in the group expresses how it matches their story or experience and how it is different.

5. Ask each group to engage in dialogue using the following questions: 'What (was the story)?', 'Why (did the events in the story occur)?', 'What do we understand from the story?' and 'How might we act differently as a result of this story?'
6. Ask each group to capture what they feel are the main points of the story as well as their learning. These can then be shared with the rest of the group, or uploaded online to share with other Active Citizens if the participants are comfortable with this.

Debrief

- In plenary ask participants, 'What were the challenges and successes of dialogue through storytelling?' 'How could we use this in our communities to build trust and understanding or in preparation for, or as part of our social action?'
-

Approach two: Cartoon strip

1. As an addition or an alternative to verbal storytelling you can use a cartoon strip.
2. Ask the group to draw an empty cartoon strip of six boxes, as in the following diagram.
3. There could be more boxes, but the value of fewer boxes for participants is to think about what the most important information is to communicate, and to put as much information into one drawing as possible.
4. Explain that they can draw pictures, use speech and captions to illustrate their story.

Figure 27: Cartoon strip

1.	2.	3.
4.	5.	6.

Activity 2.13

Appreciative inquiry

4

(60 minutes)

Learning outcomes

- Value different perspectives.
- Ability to support, learn and share from, dialogue – approaches to dialogue – community development, questioning skills.

Summary

Participants learn about the concept of appreciative enquiry by exploring its meaning.

Preparation and materials

Definition of appreciative inquiry: a management theory based on the assumption that there is something that works well in every community, group or organisation. It also assumes that if you are going to carry forward parts of the past then they should be the best parts.

Approach one

1. Ask participants to think back to the discussions about exploring the value of holding our assumptions lightly. Share that when we do this we become curious about the people and situations we encounter. Also refer to Activity 2.5 The power of questions, if you have done that activity. Explain that this session will explore a powerful approach to being curious and asking powerful questions.
2. Begin the session with an appreciative question, for example you could ask, 'What is the most inspiring moment that you have experienced?'; 'What has sparked your imagination so far in Active Citizens?' Discuss different answers for a few minutes, and conclude with the observation that participants have just experienced appreciative inquiry.
3. Share with the participants that you are going to explore the words 'appreciative' and 'inquiry', and write the two words on two flipcharts.
4. Ask the question, 'What does appreciation mean'? For example: caring, value, constructive, gratitude, recognition. Support the group to brainstorm and record the responses on the flipchart.
5. Repeat the same process for 'inquiry'. Responses might include: curious, discovery, explore, searching, investigation, finding, digging.
6. Join both sheets to show that the two sets of words are linked.
7. Use a 'think, pair, share' approach to get participants to reflect on the two sets of words and their links, to think of possible definitions for appreciative inquiry, and then to share their thoughts in pairs with the group.
8. Finally, share the 'official' definition, and ask if people understand the concept and if there are any questions.
9. Some people might be used to a problem-solving approach, or believe that we learn best from our mistakes. Appreciative inquiry provides us with an alternative perspective and a different approach, which can reveal valuable new ways of seeing and doing things.
10. Using appreciative enquiry can be a good way of exploring identity issues, because it does not generate conflict. For example from a gender perspective used in mixed groups it can allow both women and men to narrate their stories and develop personal visions.

Debrief

- How do you feel about this approach?
- Could it support your work? Why/why not?
- Do you think this way of thinking comes naturally to you, or is it an effort?

Approach two: Deeper reflection 2

1. Introduce two of the goals of appreciative inquiry:
 - we have the responsibility to celebrate our successes
 - we learn best from what is working.
2. Allow space (five minutes) for participants to reflect on the meaning they give to each goal and to share and discuss thoughts in plenary or in groups.
3. Share that appreciative inquiry can be used, once an issue for social action has been identified, as a tool to design and implement action for change. It can be used to develop plans and draft questions for community research, to involve communities and to develop social action plans.
4. Share the four-step process detailed next, referred to as the 4D cycle.
 - *Step one: discovery questions (discovering what is):*

First, look for the best of what has happened in the past, and what is currently working well. This is suited to both large and small groups in face-to-face meetings. Use appreciative questions to gather information, for example 'What makes you proud about your community?' or 'What do you value most about your organisation?' (Liberating questions, the root cause question, instead questions, how questions, mining for diamond questions.)

...in every organisation something works and change can be managed through the identification of what works and the analysis of how to do more of what works.

Sue Annis Hammond, *The Thin Book of Appreciative Inquiry*

- *Step two: dream questions (what could be):*

In this step, participants will dream of 'what might be'. This should be based on the discovery from the first step, and can be done individually, in social action groups or with the participation of groups of stakeholders from the community.

- *Step three: design (what should be):*

Step two will produce a vision of the future based on the best of the past. In step three participants will design strategies and plans to carry out their social action (see Module 4).

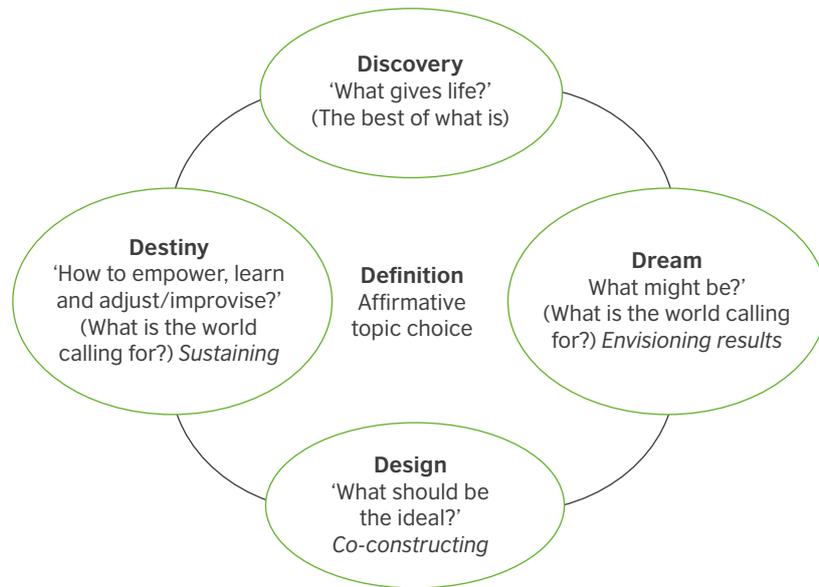
- *Step four: delivery (action plan and execute):*

The final step involves taking action towards your 'dream'.

Facilitator note: many of the questions in this Active Citizens toolkit are appreciative, for example in asking ourselves how to make this a 'brilliant workshop', and in the 'wall of greatness' activity.

Activity 2.13 (continued)

Figure 28: 4D cycle



Case study nine

The assumptions of appreciative inquiry

1. In every society, organisation or group something works.
2. What we focus on becomes our reality.
3. Reality is created in the moment and there are multiple realities.
4. The act of asking questions of an organisation or group influences the organisation or group in some way.
5. People have more confidence or comfort to journey into the future (the unknown) when they carry forward parts of the past (the known).
6. If we carry parts of the past forward, they should be what is best about the past.
7. It is important to value differences.
8. The language we use creates our reality.

Activity 2.14

Facilitating dialogue in the community

4

(90 minutes)

Learning outcomes

- Ability to support, learn and share from, dialogue – approaches to dialogue – fragile and conflict-affected communities, community-based dialogue, facilitation and listening skills.

Summary

Participants engage with the realities of community-based dialogue on a conflict issue, designed to reflect their context. This helps participants practise the skills and attitudes needed for community-based dialogue, consolidates learning from other dialogue sessions (for example, power of questions, listening at three levels and 'I' messages: giving feedback) and allows critical reflection on the strategies for community-based dialogue.

Preparation and materials

Scenario description and role briefs for community members (adapted to fit context):

- dialogue facilitator brief
- observer brief
- paper and pen for observers.

Approach

1. Introduction (five minutes). Ask participants to think about what dialogue is. Note that there are many different approaches to dialogue, and that in communities affected by conflict, dialogue is as much about creating a space for different perspectives to be shared and understood as it is about resolving conflict. Ideas on dialogue you might wish to share include:

'Dialogue is a conversation in which people think together in a relationship. Thinking together implies that you no longer take your own position as final. You relax your grip on certainty

and listen to possibilities that result simply from being in a relationship with others, possibilities that might not otherwise have occurred.'

William Isaacs, *Dialogue and the Art of Thinking Together: A Pioneering Approach to Communicating in Business and in Life*

'Dialogue is focused conversation, engaged in intentionally with the goal of increasing understanding, addressing problems, and questioning thoughts and actions. It engages the heart as well as the mind. It is different from ordinary, everyday conversation in that dialogue has a focus and a purpose... Dialogue, unlike debate or even discussion, is as interested in the relationship(s) between the participants as it is in the topic or theme being explored. Ultimately, real dialogue presupposes an openness to modify deeply held convictions.'

Patricia Romney, *The Art of Dialogue*, http://animatingdemocracy.org/sites/default/files/documents/reading_room/art_of_dialogue.pdf

2. In general terms, community-based dialogue might be understood in terms of characteristics (for example, voluntary, self-aware, deliberate, focused on learning and open-ended) and principles including:
 - listening – listen deeply
 - participation – support people's genuine voices
 - questioning – hold space for and respect other people's views
 - sharing – broaden other people's awareness and perspectives
 - inclusion – make sure everyone has an opportunity to participate meaningfully.

Activity 2.14 (continued)

3. Role preparation (15 minutes): Introduce a scenario description and share it with participants (on flipchart paper, handout or PowerPoint slide). The scenario should be adapted to fit the context (an example is included from South Sudan for reference).
4. Give each participant a role as either a community member, an observer or a facilitator. There should be no more than two dialogue facilitators, and the ratio of community members to observers should be no more than 4:1 (for every four community members, there should be at least one observer). Make sure there's an equal mix of women and men among participants and community members. In conservative communities it might be necessary to facilitate these activities in single-sex groups, at least initially.
5. Give the appropriate written brief to each participant, ask them to familiarise themselves with it and ask the session facilitators if they have any questions. The observers should agree among themselves which community members they will observe (no more than four members) and which one of the two dialogue facilitators they will observe.
6. Role play (40 minutes): Explain that the role play will run until the session facilitators stop it and that they may freeze the role play and swap roles.
7. Run the role play for up to 40 minutes. You may freeze the role play and swap community members, dialogue facilitators and observers to make sure participants try different roles and to move the dialogue along. This should not happen more than twice during the role play.
8. At the end of the role play, thank everyone. Ask them to use the skills learned from earlier dialogue sessions (for example, power of questions, listening at three levels and 'I' messages: giving feedback) to debrief.

Debrief (30 minutes)

Structure the debrief so that after a general opener the dialogue facilitators give feedback, then the community members and finally the observers. Debrief questions can be framed around the following questions:

- General/opening questions:
 - How did the role play feel?
 - What went well? What didn't go so well?
 - Whose voices were heard? Whose were not?
 - For the facilitators of the dialogue:
 - Were you able to keep the dialogue open and focused on trust and understanding?
 - What were the most challenging moments? Why were they challenging? How did they try to deal with them?
 - For the community members:
 - Were you able to get your perspective across? Did your understanding of other perspectives change during the dialogue?
 - What were the most challenging moments? Why were they challenging? How did they deal with them?
 - For the observers:
 - Who asked powerful questions?
 - Were there any community members who dominated the dialogue? How did they dominate?
 - Were people listening to one another? How did you know they were listening to one another?
 - How did the facilitators try to help the dialogue progress?
 - General/closing questions:
 - When and where can you use dialogue in your community?
 - How can you apply the principles of dialogue in your work?
 - What might you need to do before a dialogue?
-

Sample scenario description

South Sudan

It has been a particularly dry year; it is the dry season and there are two payams bordering each other. Payam A is dry and populated by cattle keepers, whereas Paya B has more water sources remaining and is home to crop farmers.

A cattle camp from Payam A has crossed into Payam B in search of land for grazing. Some conflict has emerged from youths between each side. People from Payam B claim the cattle are eating and ruining the crops and

trespassing on the land. People from Payam A claim that their cattle have been poisoned and stolen.

Young men from the two payams have been fighting with each other, and one youth from Payam B has been seriously wounded.

Facilitators from a community based organisation in Payam B have been approached by the chiefs of both payams to facilitate a dialogue between the two communities.



A sample community member brief

South Sudan

Youth from Payam A

Cattle are your livelihood and you have many family members to support. You just want to be able to graze your cattle where you can. You feel persecuted and angry. You feel that people from Payam B hate your people and don't respect them.

Youth from Payam B

Agriculture is your livelihood and you have many family members to support. You just want to be able to cultivate your crops. You wanted retribution for the injury to your people. You feel that people from Payam A are ignorant and warlike.

Community member (male), Payam A

You fought in the war alongside people from all backgrounds and believe that you should all live together in peace. You believe strongly in justice and discipline and think that all youths are unruly.

Community member (female), Payam A

Your family is really suffering. Your culture does not encourage you to speak in public unless you are specifically asked for your opinion. You have a very strong feeling that communities from both payams should draw on their heritage and no more youths should be hurt.

Community member (male), Payam B

You fought in the war alongside people from all backgrounds and believe that you should all live together in peace. You think that all youths are unruly. Your children don't stay home and farm. You are worried that you might not be able to defend.

Community member (female), Payam B

You have spent a lot of time outside of South Sudan, due to the conflict. You are very sad that there is fighting between South Sudanese. You are also angry and upset as it is your relative who has been seriously wounded.

Chief of Payam A

You are a very important man with a lot of cattle and have been a chief for 25 years. You like to listen to all contributions before making decisions and decrees. You are not happy with the attitude of some of your young people but do not wish to make judgements without having the facts in front of you. You are unsure as to the role of the facilitators.

Chief of Payam B

You have been a chief for five years. You are very hot tempered and quick to walk away if you feel disrespected. You are angry as you feel that outsiders have trespassed in your people's land without permission. Your expectation is that justice will be done and you will be compensated and it is the job of facilitators to make this happen.

Priest from a diocese covering payams A and B

You are an older priest, respected by both communities. You like to talk a lot and frequently make references to the Bible.

Cattle camp leader, Payam A

You are a young man, respected for your fighting skills. You do not talk much. As a child, you did your schooling in Payam B.

Facilitator reflections

Module 2

How do you feel after Module 2?

Are there questions you have that you would like to explore further?

What are the challenges of delivering this module in your community?

What are the opportunities for delivering this module in your community?

Personal notes



Module 3

**Local and global
communities**

What is community?

The most common use of the word 'community' is a group that share a geographic locality and have shared interests in the quality and opportunities of that locality. It can also mean a group of people who have a shared set of values and interests.

A set of shared values and interests might be created by:

- employment, for example professional associations, unions, informal communities of practice
- shared religious faith
- people of the same ethnic background
- people of the same sex and/or sexuality
- interest in leisure activities: sport, music
- pursuit of specific causes, e.g. climate change, child rights and gender equality.

Some communities are 'elective' or 'intentional', meaning that members have made a conscious decision to be part of the community, and others are based on circumstance and history.

An individual may belong to several communities, with each community having a strong influence over the values and choices that individual makes. In this way the concept of community is also sometimes key to understanding a person's identity.

Whereas some communities merely exist and are affected by changes around them, some communities are organised to protect their interests and influence change. Those that are organised are likely to have a strong behavioural code or culture (see Module 1: Identity and culture), although culture is more commonly associated with group behaviour and a community with group interests.

Communities may be relatively small and have focused interests e.g. the workplace. In these days of mass global communication and increased interdependency communities can be large/global and not restricted by geographical and national boundaries, e.g. faith groups or environmental interests. In these cases interests might be more vague, sometimes conflicting and behaviour inconsistent.

It is likely that a person who belongs to a local community is at the same time part of a global community of interest.

A community can be understood in several ways, e.g. in terms of interests, in terms of power or as a protective system. The way in which a community is organised to protect its own interests can be seen as a system. For these reasons understanding community from different perspectives is an important part of sustainable problem-solving and agenda setting.

Understanding how a community perceives itself is a key part of appreciating a developing culture. For example, in the broader disability community in the UK, the globally applied approach of 'nothing about us without us' has been developed and widely communicated. This has enabled disabled people to advocate consultation with providers of goods and services that involve them, in order to ensure that they meet their needs. Often many (false) assumptions have been applied about the needs of disabled people leading to inadequate goods and services being provided. This has proven a valuable alternate approach to often well-meaning assumptions-based planning. This is one way in which a thematic community has been able to influence policymaking and public attitudes.

What is active citizenship?

Citizens are members of an organised state or country. Their 'citizenship' can describe their status and by implication the rights and duties they have in relation to their country. For example, a citizen might have the right to have a passport issued by the state and the duty to pay taxes to the state. From this definition the term 'citizenship' has developed further to denote the process of participating in the common life of a community and the Active Citizens programme uses this broader definition. 'Active Citizens' are those people who look beyond these basic legal duties (previous examples) and are further engaged voluntarily in activities that somehow affect the public life of their locality or communities. This might be through 'civil' society (citizens using their freedom to join together, usually for the purpose of managing social change in their locality) or 'civic' society (relating to the ruling powers or decision makers of the community). This programme focuses on a particular aspect of active citizenship: social development projects.

What is global citizenship?

As well as being citizens of their state or country, people inhabit a global community that is increasingly interdependent through trade, politics and intercultural exchange via mass communication. The 'common life' of the global community has many shared challenges that require collective action as well as international political engagement. Understanding the nature and potential for this action is illuminated by developing capacity as a local active citizen, just as developing awareness as a global citizen might affect choices and perspectives on local citizen action.

Active Citizens are those who understand the interdependencies of their communities with those in other places and engage in activities whose outcomes have a positive impact beyond their own country or that bring a global perspective to their own situation such that the outcome relates to the global 'greater good' (such as justice, peace and sustainability).

This programme works towards more globally conscious Active Citizens through both the training and the element of intercultural dialogue, but in the first instance invites participants to practise their insights in a local setting.

What is inclusive citizenship?

Inclusive citizenship means that all people can participate in decision making processes and hold others to account. Empowerment through inclusive citizenship at the local level is important for the promotion of people's human rights and for sustainable development, but can also lead to previously excluded groups, in particular the poor, women and girls, and people with disabilities, becoming more involved in political and decision-making processes at a wider, possibly regional or national level. Supporting inclusive citizenship requires an understanding of existing power relationships in a community and of the practical obstacles to participation faced by excluded groups.

Learning outcomes

- Understand the concept of community and connections between the local and global community:
 - concept of community
 - one's own community
 - different perspectives on a community
 - local and global interdependency.
 - Ability to identify key stakeholders in the community:
 - systems and systems thinking
 - power and decision making in the community
 - fragile and conflict-affected communities – conflict mapping.
 - Ability to identify a social development issue to address in the community:
 - systems and systems thinking in problem-solving
 - fragile and conflict-affected communities.
 - Motivation to act towards sustainable development.
-

Activity 3.1

Community mapping ① ④

(90 minutes)

Learning outcomes

- Understand different perspectives on a community.
- Ability to identify social development issues to address in the community and insights into needs and opportunities.

Summary

Participants create a shared visual map of their local community, including positives and areas of concern, with broader community engagement if possible.

Preparation and materials

Paper and lots of coloured pens, sets of printed images (see Figure 31) and two examples of community maps.

Approach

1. The group's task is to make a giant map of their locality on the large sheet of paper. If the group have come from a number of localities, split them into smaller groups based on where they come from. It is important that this exercise is a mapping out of a location that is familiar to them.
2. Show an example to the group from your own community. Ask each group to draw in pencil (with the help of the rest of the group) a very rough map of the geography: roads, towns, hills, borders – whatever is right for the scale of the area you are working in. Stress again that it doesn't have to be accurate or detailed.
3. Use different colours for different types of organisation (for example, green for factories and shops, red for housing, blue for government buildings and so on). (optional) Give out the icons and explain that people can use them to represent different features of the community.
4. Ask the group to identify some of the good things about the local community, the local assets and resources:
 - what services and facilities does the community have?
 - what skills does the community have?
5. Now ask the participants to write on sticky notes some of their emotions or feelings for different parts of the area, as well as for the different buildings and facilities they have placed on the map. These can be positive or negative. They should place these sticky notes on the map.
6. Ask the group to identify some of the things they want to improve in their community.
7. Identify issues or concerns in the community and mark them on the map.
8. Identify where there are gaps in knowledge and further research is needed.

Activity 3.1 (continued)

Figure 31: Icons that can be used in the community map



Positive places



Issue or place of concern



Decision making



No access



Unknown



Place of learning/arts and culture

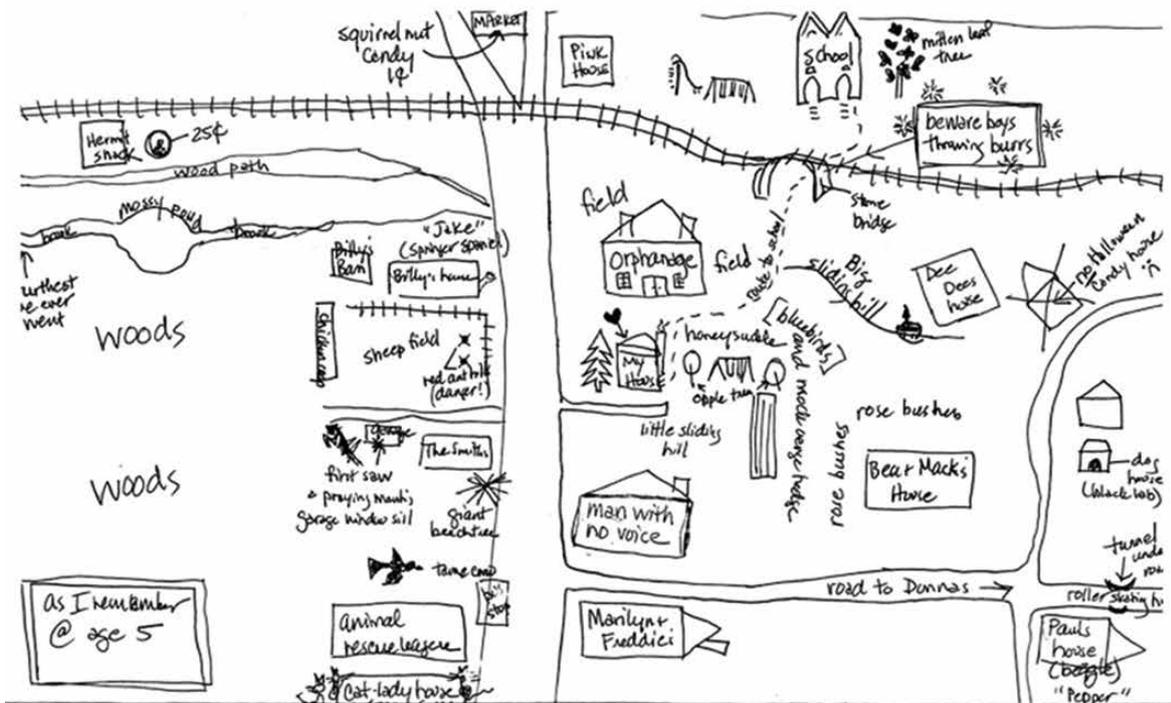


Negative places

Debrief

- Bring the group together and ask them to share their feelings about the activity.
- Explore the assumptions and the issues underlying their attitudes and why different people might have different perceptions. Example: 'We have different feelings about our communities. There are underlying tensions.'
- Explore the assumptions and the issues underlying their attitudes and why different people might have different perceptions. Ask why some places on the map attract a lot of positive comments and other places attract a lot of negative comments.
- Ask how this map will help to inform our social action projects, and how both the map and the process to develop it might be improved.
- How has this exercise made people feel?
- Ask participants to bear this exercise in mind together with the key themes that emerged during social action or community project planning.
- What are some of the key themes that have emerged? Especially those connected with social issues, e.g. drainage, gender-based violence, health, freedom, space, drugs and jobs.
- Have any safety and security issues emerged? If so, what are they? Do these have a different impact on women, men, girls and boys in the community?
- How does this help you to identify possible interventions for social action?
- How might you use community mapping to plan social action or community project planning?
- This activity can lead directly into the issue mapping/problem tree activity detailed in Module 4. You can take the issues identified through the mapping and use the problem tree to analyse them by looking at the root causes and opportunities for social action.

Figure 29: Example of a map of a geographical community



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Figure 30: Example of a community map focused on a community of interest



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Activity 3.2

Who decides?

1 4

(120 minutes)

Learning outcomes

- Ability to identify key stakeholders in the community – power and decision making.

Summary

In this activity participants explore the idea of power and empowerment and reflect on who has power locally and globally, how those powers are connected and their influence on the group's social action projects.

Preparation and materials

Paper, pens, coloured marker pens, sticky tack or sticky tape.

Approach

1. Share with the group: 'Thinking about power can help us to think about who we need to work with and influence and what we need to be careful about when planning social action.'
2. Open a discussion: 'What is power?' Power is everywhere, knowledge, choice, influence, the ability or capacity to perform or act effectively. See Activity 3.6 What is power?.
3. Share with the group: Power is seen as productive and positive, and not only as restrictive and negative. For example, 'empowering' people to help themselves
4. Ask the group to think, pair, share (use the facilitator's technique on page 34) about a time when they felt empowered. What happened? What was the setting? Who were the characters? What feelings and emotions did you or other people experience?
5. How was the empowerment achieved? What does this tell us about power?
6. Do Active Citizens have power? In what way? In the choices we make, in the principles we hold, as part of a larger network, the tools, resources and access we have.
7. What do we need to be careful about in holding power? The facilitator can explore more deeply some of the following ideas: seeing power as the purpose, abusing power, acting for others.
8. What learning can we take from this activity that will help us as Active Citizens?

Alternative approach one: who decides in our community?

1. Put participants into sub-groups of four or five and hand out the sheet on the following page. This table can be adapted to include questions relevant to their community. Explain to participants that this activity can help inform their social action.
2. Ask them to fill it in and then report back to plenary. Discuss the different answers.
3. How are the answers similar/different for women and men? What does this tell us about power relations between women and men at household level, community level and national level?
4. In what ways could we have power and influence over these decisions?

Alternative approach two: Who decides in our community?

1. The handout sheet can be adapted by the facilitator to reflect decision making power relevant to participants and covering the household, community, state and national levels.

Table 13: Who decides?

Who decides...
1. at what age it is legal to get married?
2. how you should be punished if you stole something from a shop or a market?
3. whether someone is allowed to build a house in your locality?
4. what time shops are allowed to stay open until in your town?
5. whether local common land can be turned into a play area for young people?
6. who cleans the streets in your locality?
7. what social programmes can take place in your community?
8. who is on your local council?
9. whether religious leaders are influential in your town?
10. how you personally can spend your own money?
11. what you are allowed to view on the internet?
12. how safe it is to walk around your locality?
13. who can settle in – or leave – your town or city?
14. whether it's legal for people to have homosexual relationships in your country?
15. what clothes you should wear at a wedding?
16. at what age people can leave school?
17. when to have children?
18. what should be spent on daily household expenditure (e.g. food, drink, recreation and clothing)?
19. on your mobility outside the home

Activity 3.3

Power walk ①

(60 minutes)

Learning outcomes

- Understand the concept of community and the connections between local and global – our community.
- Understand the concept of community and the connections between local and global – different perspectives on our communities.
- Ability to identify key stakeholders in the community – power and decision making.
- Motivation to act for sustainable development.

Summary

A simple but powerful activity to provoke thinking about power and inequality.

Preparation and materials

Adapted role cards, enough for one per person. Roles could include the following, in each case specify whether the role is male or female:

- a young child m/f
- a university student m/f
- a newly arrived asylum seeker m/f
- a local councillor m/f
- a member of parliament m/f
- a street vendor m/f
- a successful local business person m/f
- a married mother with children m/f
- a wheelchair user m/f
- a wheelchair user m/f.

Adapted list of statements (see the following).

Approach

1. Introduce the activity but do not say too much about it. Share with the participants: 'This game requires you to use your imagination.'
 2. Give each participant a role card. Explain that you want them to imagine what it would be like to be that person. Be clear about whether the role is male or female. Whether you're working with a single-sex group or not, it's good experience for participants to put themselves in the shoes of someone from the opposite sex. For example, a male Active Citizens participant could play the role of an adolescent woman, and a female participant could play the role of a male wheelchair user.
 3. Ask the participants to stand in a line, side by side and facing you.
 4. Tell participants, to stand in a line, side by side and facing you. If you think your character displayed on the card would answer yes to the statement, take a step forward; if you think they would answer no, stay where you are.'
 5. Read out the following statements to the group (adapt according to your group and context):
 - I feel safe in my community.
 - I have spare time to watch films and spend with my friends.
 - I can vote.
 - I can afford a foreign holiday.
 - I never go hungry.
 - I believe my children will be better off than I am.
-

- I am confident I can get a job.
 - I get to see and talk to my parents.
 - I am satisfied with my life.
 - I get a say in local decisions.
 - I can pay for hospital treatment.
 - I can express my opinions in public.
 - I am not in danger of being beaten up.
 - When I go to the doctor I can speak for myself.
 - I can provide a child with what they need.
 - I have a good income.
 - I will be consulted on issues that affect my life.
6. After you have finished ask the group to put their character sheet on the floor and step away so that they can see the position of all the role cards.
7. Explain to the participants that this exercise was designed to give them an idea of the different powers different people have in their lives and how they participate in their communities.
- What responsibilities and duties do you think the different people have?
 - What rights do those 'left out' have?
 - What have we learned about power and participation?
- Finally, as the group were imagining that they were someone else, ask them what assumptions they made to get into that character and what informed their responses to the statements. Ask them how it felt to walk in the shoes of someone else today. If they were one of the individuals without power, how did they feel about the others with more power than them? Similarly, ask those who had more power how that made them feel about those with less power. Conclude by reminding the group that different kinds of discrimination, such as gender inequality or racism, have harmful effects and can lead to the abuse of power and privilege.

Debrief

- The discussion can develop in many different ways, but some important points to cover are:
 - Who were the groups or people left out?
 - Why were they left out?
 - Why was the gap between those in front, in the middle and at the back so big?
 - Was there any difference based on age and gender? What else?
-

Activity 3.4

Power, influence and advocacy

1

(45 minutes)

Learning outcomes

- Understand the concept of community and the connections between local and global.
- Understand the concept of community and the connections between local and global – different perspectives on our communities
- Ability to identify key stakeholders in communities – power and decision making.
- Motivation to act towards sustainable development.

Summary

Participants interact with ‘the power flower’ and explore who has power, who influences power and how we can advocate with and for our communities.

Materials

‘Power flower’ worksheet.

Approach

1. Display a copy of the ‘power flower’ (Figure 32) without any words written on it.
2. Ask the group if they have heard of the expression ‘grassroots’. Explain briefly that ‘grassroots’ is a commonly used word by organisations to describe their target groups of people in communities, because they are at the root of everything they do. The participants will decide which groups specifically are at their grassroots, but for now, just write the word ‘grassroots’ on the figure
3. Explain that at the middle of the flower is the ‘centre of power’, for example the minister of education. Again, they will decide who will be at the centre of power for their issue and in their community, but write ‘power’ into the flower.
4. Explain that the petals represent influencers on the centre of power, for example advisers, or the media. Write ‘influencers’ next to the petals.

5. Finally, explain that the stem represents advocacy. Advocacy is arguing for a particular cause, often trying to influence particular public decisions, for example policies. In this case it is advocacy that aims to get the voice of the ‘grassroots’ heard by the influencers and the centre of power.
6. Share that advocacy can be done:
 - for and on behalf of individuals and groups
 - with individuals and groups
 - by individuals and groups.

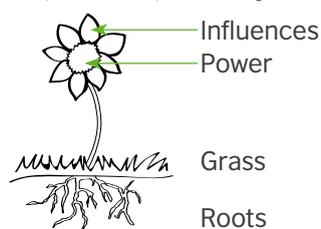
Break down the participants into groups of four or five and give each group a ‘power flower’ or ask them to draw their own. Ask them to consider what change they would like to make in their community and to write onto the worksheet the different stakeholders: the centre of power, the influencers (both formal, such as advisers, and informal, such as the media) and the people and groups that are at the roots.

7. Return to plenary and share each of the flowers, allowing questions as you go.

Debrief

- What principles should we have when carrying out advocacy? Capture these.
- What have we learned from this activity?
- How might this help us be more effective in our role?

Figure 32: Power, influence, advocacy



Activity 3.5

Power graph

(45 minutes)

Learning outcomes

- Understand the concept of community and the connections between local and global.
- Ability to identify social development issues to address in the community.
- Motivation to act towards sustainable development.
- Ability to identify key stakeholders in the community – power and decision making.

Summary

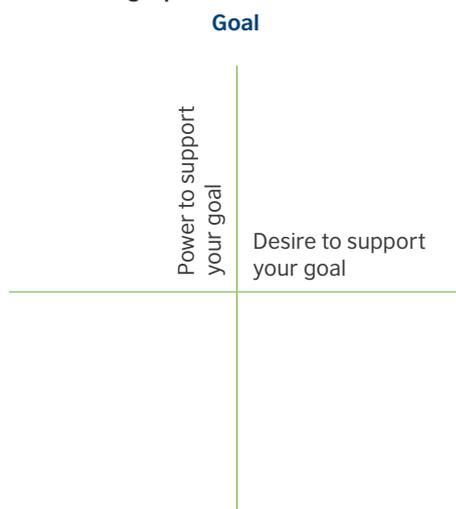
This approach identifies which stakeholders could influence Active Citizens' social action.

It works well if the group have already identified the type of change they would like to see, or you could take an issue that arose from the community mapping.

Preparation and materials

Flipchart with the following diagram.

Figure 33: Power graph



Approach

1. Agree a specific change that the group would like to see in their community, related to a shared issue that has emerged. It is important that it's a specific goal and not just a theme. Write the goal on top of Figure 33.
2. Ask the group to brainstorm onto sticky notes all the stakeholders associated with that goal – with one stakeholder per note. It is important that they are very specific, for example not writing 'the government' but 'the minister of agriculture'. Or not simply writing 'the media' but naming specific papers, stations or people.
3. Wait until each participant has a few stakeholders written and then ask them to stop and to think back to the power discussions, the different types of power and who has power over and could influence the change they would like to see.
4. Show the two axes of the diagram and explain that in this activity we are defining power as the ability to make the change that you want to see. Some of the stakeholders that have been noted may have the power to achieve your goal alone; others might be far from it. Some might be completely supportive of your goal and others might actively be working against it.
5. Ask each person in turn to read out one of the stakeholders and to place it on the diagram according to how much power they have to progress towards the goal and how much they are for or against the goal. Make sure the stakeholders are specific and get agreement from the participants about the positioning.
6. Do this five or six times in plenary and then ask everyone to come up and place their stakeholders on the diagram, avoiding repetition.

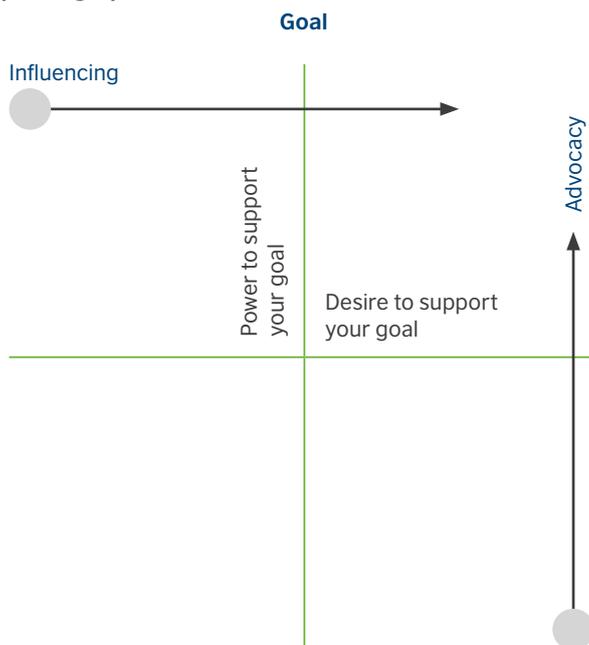
Activity 3.5 (continued)

7. When all the stakeholders have been posted, ask what needs to be done to help achieve the goal. Through conversation, establish that if every one of the stakeholders was in the top right (for example, they had power and supported the cause) the goal would be achieved. So the possibilities include:
 - getting people in power to support you more – influencing
 - getting those who support you more power – empowerment
 - there is also the option to get people who are against you to lose their power.
8. Draw arrows to represent these movements and write 'Influencing' and 'Empowerment' on them, then ask the group how this might be done. Refer to previous discussions on influencing, advocacy and power and empowerment (see Figure 32).

Debrief

- Ask if and how this activity has helped stimulate or focus ideas for social action.
- Capture the key learning points from the activity.

Figure 34: Movement on the power graph



Activity 3.6

What is power?

(40 minutes)

Learning outcomes

- Understand the concept of community and the connections between local and global.
- Motivation to take action towards sustainable development.
- Ability to identify key stakeholders in the community – power and decision making.

Summary

This activity explores the concept of power and its different types, supporting participants to reflect on their experience of power.

Preparation and materials

Definitions of types of power written up. Cards with the types of power written on them, one type per card.

Approach

1. Introduce the activity and ask the group what they understand by the word 'power' and why we might be talking about it in this programme. Allow people to speak freely for a few minutes without intervening.
2. Explain that we will be exploring the concept further but, referring to the vision of Active Citizens, that all change, from personal to global, involves a shift in power, and that is why it's important to understand the concept in more detail.
3. In the opening discussion it is likely that people focused on 'power over', talking about dominant people, countries and so on. Tell the group that there are four types of power and ask them what types of power they think there are. Have the types of power written up but do not reveal them until the group discussion draws them out. When you do reveal them, mention a little about each type according to the following details:
 - power 'over' refers to the ability of the powerful to affect the actions and thoughts of others. It includes domination, force, coercion and abuse
 - power 'to' refers to the capacity to act, including the ability to claim rights, citizenship or voice
 - power 'within' refers to a sense of self-identity, understanding of our rights and role as citizens, and confidence and awareness, all of which can be a pre-condition for action. It is commonly described as 'inner strength'
 - power 'with' refers to the strength that can emerge through collaboration with others, collective action and alliance building. Commonly described as 'strength in numbers'.

Activity 3.6 (continued)

4. When the four types are well understood, introduce the idea of visible, hidden and invisible power:
 - visible power is all forms of power that can be easily seen and analysed. The power can be contested in public spaces, through formal decision making and so on
 - hidden power can limit the powers of excluded and marginalised people and groups (women and girls, people with disabilities, the poor, etc.) ‘behind the scenes’. This might include dominant groups setting ‘the rules of the game’, excluding particular issues from the agenda, media bias, etc.
 - invisible power refers to deep-rooted ideologies, public narratives and social norms that privilege some groups in society over others. It also refers to beliefs that people hold about themselves that reinforce the inequalities.
5. Split the participants into groups of four and hand out cards with one of the four types of power on each. Ask each group to exchange stories of their experience with that type of power, and in relation to visible, hidden and invisible power. For example, a story might be about hidden power within, or invisible power over. Ask the group how these experiences made them feel. Were there any similarities or differences in the group between women’s experiences and men’s experiences?
6. After ten minutes, ask each group to share one of the stories in plenary.
7. Move the conversation on by asking what they understand by the term ‘empowerment’.
8. Facilitate a short discussion on what a deeper understanding of power means for work towards empowerment.

Debrief

- Ask people to share what they have learned about power and empowerment.
- Refer to the statement that ‘all change involves a shift in power’ and ask if they can give examples of change they have been involved in by talking about a shift in power.
- Ask how they feel having a deeper understanding of power.
- Often, simply by understanding that there are different types of power, people can feel empowered.

Approach two: creative

1. Instead of asking the groups to discuss types of power, ask them to either draw a cartoon to represent their example, or to set up a ‘physical cartoon’ or short sketch.

Debrief

- Ask if and how this activity has helped stimulate or focus ideas for social action.
 - Capture the key learning points from the activity.
 - Ask if and how this activity has made them think differently about experiences of power and empowerment from other people’s situations and points of view.
-

Activity 3.7

Power in our communities

4

(30 minutes)

Learning outcomes

- Understand the concept of community and the connections between local and global.
- Power and decision making.
- Ability to identify key stakeholders in communities' power.

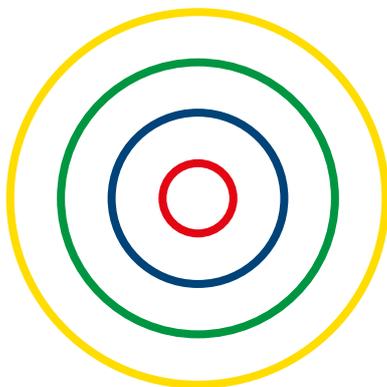
Summary

A short activity to map and explore power from the local to the global. For many groups this activity works best by allowing the group to define the headline for each ring of the circle themselves (for example, 'tribe', 'clan' instead of local).

Preparation and materials

Flipchart, or something large to draw on.

Figure 35: Power circles



Draw a circle the size of a football.

Approach

1. Start by asking the group who's got power 'locally' (or close to us). Refer back Activity 3.2. Write each example on a sticky note and place them in the centre of the circle.
2. Draw another circle outside of this one and ask who has power regionally. Write each example on a sticky note and place them in this ring.
3. Draw another circle outside and ask who has power nationally, and repeat the process.
4. Draw another circle outside and ask who has power globally, and repeat the process.

Debrief

- Is this a fair representation of who has power? Are there key people or institutions missing? Encourage the group to think about both formal and informal power structures at all levels. For example, this could include power in personal relationships and in households, as well as in more formal decision making forums, such as local councils and national governments.
- What about people in the community – do people generally have power? Is it the same for women and men, girls and boys? Can you give examples?
- How do the different powers on our diagram influence one another? Again, how and where does the community influence the groups we've listed?
- What are some of the ways Active Citizens could exercise power on the areas we've listed on the target rings? Note that Active Citizens can exercise power locally, nationally and globally. Power can take place through engaging in dialogue; it does not have to be imposing an action.

Activity 3.7 (continued)

Approach two: deeper

1. Conversations about power can also lead into discussions about the systems we are part of. Sometimes people assume that power and choice are in the hands of individual people or organisations. In many cases it is the systems we are part of that define the choices an individual or organisation can make. For example, a chief executive of a large profit-oriented bank cannot just decide to redistribute money to poorer people; the bank they are part of has governance systems in place, policies and shareholders that limit their ability to act. If they were to act against the principal aims of the company, they would be replaced. In many cases the same could be said of other decision makers – systems are powerful influencers within our communities and systems emerge for a whole variety of reasons, organically, intended or unintended, and their impact is far-reaching. Ask the group to share examples of how systems play a powerful influencing role both positively (giving a voice to marginalised groups, progressive laws and policies) and negatively (for example, unequal resource allocation) in their community.

Activity 3.8

Globally connected, locally engaged 1

(30 minutes)

Learning outcomes

- Understand the concept of community and the connections between local and global.
- Ability to identify key stakeholders in the community – power and decision making.
- Understand Active Citizens.

Summary

Participants visualise global connections and gain an understanding of the global dimension to Active Citizens.

Approach

1. Ask participants to think back to the ‘Globingo’ Activity 0.1 and to bring out their completed sheets. If you have not done it already then do this activity now.
2. Ask participants to imagine that this room is now the whole world. Help by explaining which directions are north, south, east and west and where their country would be on this imaginary world map.
3. Ask each participant to choose one answer (for example, one country) from their globingo card and move to stand where they think that country is. If someone is already ‘in that country’, they can choose another answer and place on the map.
4. Allow everyone to get into position.
5. Share with the group: they don’t need to worry about exact locations. It’s not a geography class!
6. When everyone is settled, moving across the map, ask each participant to explain where they are standing and who is connected to that country and how. For example, ‘I am Susanna and I am in Bangladesh because Kam is wearing something made there.’
7. When you have heard from everyone, ask participants to call out any other countries on their sheet that have not been mentioned.
8. Invite comments and discussion from the group about the map and its content. What do we see here? What does this mean?
9. Try to draw out the range of connections that the group has across the world, and to the number of different countries.

Debrief

- Share with the group: just by asking a few questions to this small group we have spread out around the world. Although we don’t see these connections in our daily lives, they link us to the world and affect our lives. What we do affects the world – where we travel, what we buy, who we talk to, etc. – and what happens around the world affects us.
- Reference the Active Citizens strapline, ‘Globally connected, locally engaged’, and ask people what that means to them. Explain that Active Citizens is a global programme in three specific ways:
 - The global Active Citizens network: there are thousands of Active Citizens around the world who have been through the same learning journey as you and who are taking action in their communities.

Activity 3.8 (continued)

- Shared local and national issues: Active Citizens work in communities to address local issues such as sanitation, access to education, and women and girl's empowerment; these issues are common to communities across the world. We can collaborate with, learn from and stand in solidarity with others who are experiencing the same issues and trying to do something about them.
 - Global issues: Active Citizens also addresses global issues such as environmental degradation, gender-based violence, economic injustice and violent extremism. The Active Citizens network gives us the opportunity to take action at a global level on global issues.
-

Activity 3.9

Our communities

(30 minutes)

Learning outcomes

- Understand the concept of community and connections between local and global communities.
- Ability to identify key stakeholders in the community – power and decision making.
- Understand the concept of community and the connections between local and global communities – different perspectives on a community.

Summary

Participants explore the different communities that they are part of locally to globally.

Approach

1. Give the group three minutes to consider all the different communities they feel they are part of and to write each one on a separate sticky note.
2. Explain that we can think of two types of communities: a community based on a geographic locality, and a community of interest, which interact around shared interests, experiences and values.
3. Show the group Table 14. Explain that these boxes are simply there to help us think about different types of community, but that there is overlap between them.
4. Give some examples for each, ideally about yourself, including where there are communities that exist locally to globally, for example:
 - you are part of a local mosque but also part of the global ummah
 - you support Arsenal Football Club, and feel connected to the global fan base, and you also play football for your local club.
5. Now you can visualise some of the different communities that the group are part of, ask them what it is that makes a community a community – what do these communities have in common? Capture the responses clearly on a flipchart.

Debrief

- Summarise the key points that have been captured, picking up any questions and clarifications along the way.
- Close the activity by asking if anyone would like to share any reflections about their communities and what they have learned.

Approach two: deeper 2

1. Two additional questions can help support a deeper understanding of communities and help link these discussions to the learning in Module 1.
 - which of these communities have ‘a culture’? Some communities are based on a shared culture and some develop cultures over time. Some communities comprise many cultures, for example a city.
 - which communities change and which are static? And why do they change?
2. To help move the conversation from understanding to thinking about change, you could ask what we can learn from these discussions about building and strengthening communities.

Activity 3.9 (continued)

Table 14: Types of communities

	Geographical	Interest
Local		
National		
International/global including online		

Activity 3.10

Ubuntu – exploring our connectedness

(30 minutes)

Learning outcomes

- Understand the concept of community and the connections between local and global.
- Ability to identify key stakeholders in the community – systems and systems thinking.

Summary

Participants explore the concept of 'ubuntu' and explore it in the context of their own lives.

Preparation and materials

Meaning of ubuntu written up.

Approach

1. Introduce the idea of 'ubuntu': it is a southern African Bantu word used to define a philosophy or worldview. It defines identity in terms of an individual's relationship with others, describes a sense of community and joint working and a responsibility towards others.
2. **Interconnectedness:** in the ubuntu way of seeing the world there is no disconnect – the individual is both whole in their own right and part of the wider whole, both intrinsically linked.
3. Archbishop Desmond Tutu said:
'A person with ubuntu is open and available to others, affirming of others, does not feel threatened that others are able and good, for he or she has a proper self-assurance that comes from knowing that he or she belongs in a greater whole and is diminished when others are humiliated or diminished.'

It is often expressed in the phrase 'I am, because you are because we are'.

4. Ask the group what they understand by the term 'ubuntu'. Ask them to brainstorm and capture words, phrases or ideas and translations or similar concepts in their language. Ask the group if they can think of any examples of ubuntu at work.

Debrief

- Identify which of the preceding is most appropriate for the group. How could thinking about ubuntu help us move forward as Active Citizens?
- Ubuntu requires us to recognise the unique worth of each person, and to celebrate the success of others and value their contribution to the wellbeing of the whole system.
- Ask the participants to think on their own about how they apply ubuntu in their everyday lives.
- How could the skills and attitudes we have explored together support this contribution?

Activity 3.11

Global snap

(30 minutes)

Learning outcomes

- Understand the concept of community and the connections between local and global.
- Ability to identify key stakeholders in the community – systems and skills in systems thinking.

Summary

A simple and fun activity, which uses a team competition to make links between local and global issues.

Preparation and materials

Paper or sticky notes and pens.

Approach

1. Explain to the group that they are going to take part in a competition between two teams, but do not explain the purpose of the activity.
 2. Split the group into two teams and, without explaining why or letting one team hear the other's instructions, ask one team to write as many local issues as they can, and the other team to write as many global issues as they can. Ask them to write one issue on each note or piece of paper. Give them three or four minutes, but check that they have at least 20 issues in a pile before you stop them.
 3. Ask each team to give themselves a name, and then write the two team names on the top of a piece of flipchart paper with a line down the middle to divide them. This is to record the scores.
 4. Ask the teams to line up sat opposite each other and explain the aims and the rules.
 5. This game – global snap – is about making local/global connections. One team has a list of local issues and the other has a list of global issues. The pile of issues you have written will start at one end of the line with a member of each team facing each other.
 6. A person from one team will read out the top issue from their pile and someone from the other team will read out the top issue from their pile. If anyone can think of a connection between the two issues they shout 'Snap'. The person who says '(or shouts!) 'snap' first will be asked to share what they think the connection is. If the connection is convincing then award the team one point. If the connection cannot be made, or if it is not convincing, then give the opposing team the opportunity to explain a connection and to win a point.
 7. If no one says 'Snap', or when a point has been awarded, then the piles pass to the next person in line on each team and the process is repeated.
 8. Choose how many points you will play up to.
 9. Example round:
Team A (local): 'price of maize'
Team B (global): 'climate change'

Participant: 'Snap! Climate change is affecting farming conditions through extreme weather, and how much land is available for farming. This is influencing the price of maize.'
-

10. Rules: The teams should take it in turns to say their issue first.

The person reading out the issues cannot say 'Snap'.

The pile must be upside down and no other team member should see what is about to be read out.

If you say 'Snap' you must answer immediately.

11. It can get loud and can be difficult to tell who shouts 'Snap' first, so it is helpful to have a co-facilitator or volunteer to help judge. Make sure that the competition does not become more important than the learning.

Debrief

- What have we learned about local/global connections?
- What is happening at a global level that affects our lives locally?
- What happens at a local level that has global effects?

Going deeper

- Each connection made is an opportunity to explore in more depth our global interconnectedness. You can collect a list of the connections that people make and use them to start conversations about connections and the implications for our communities and work.
 - This activity can also be used to start discussions about power relationships and what influences our lives, and about what wider issues we need to consider for community action.
-

Activity 3.12

Systems we are part of

(45 minutes)

Learning outcomes

- Understand the concept of community and the connections between local and global.

Summary

Participants explore the concept of a system and how we are connected locally and globally.

Preparation and materials

Explanation of the term 'systems'. *'A set of things working together as parts of a mechanism or an interconnecting network; a complex whole.'* Oxford Dictionaries.

Approach one

1. Share with the group: 'Understanding connectedness can help us to solve problems and plan appropriate interventions or projects. It helps us to see a problem as complex and prevents us from accidentally doing harm through our work.'
 2. We are connected to other people and to the world around us in millions of ways. Perhaps through the clothes we wear, the food we eat and the technology we use, we depend on other people locally, nationally and globally. This is because we are connected to many systems locally and globally.
 3. A system is when parts connect to give the collective group of parts new abilities. If you connect bicycle wheels to a chain and a chain to pedals connected to a bicycle frame then you have a bicycle – this is a system. This system works together and changes to one part of the system influencing the whole.
 4. Ask the group if anyone can think of any other examples of systems in action? See Table 15 for examples:
 - political (decision making structures, local, regional, national, global)
 - economic (financial systems)
 - environmental (rivers, oceans, weather patterns)
 - technological (electricity, the internet, mobile phones)
 - cultural (media, fashion, music, television, sport).
 5. Systems are not neutral and can include/exclude and have different impacts on different groups of people. Ask the group if anyone can think of examples of the positive and negative ways in which systems have an impact on the lives of different groups. Who gains and who loses from these different systems? Health systems that ignore the impact of budgetary decisions on people with disabilities can have a negative impact on their experience of specific health services.
 6. Ask participants to share some of the actions they have undertaken that day since they got out of bed, e.g. 'washed, ate breakfast or rode on a bus to the workshop'. Find out some details.
-

7. Choose one example and explore in depth how it connects to systems locally.
8. Write it in the centre of a flipchart, for example, Jakira ate vegetables.
9. Invite the group to explore what local systems this connects with:
 - the vegetables grew in an ecosystem (if grown locally) connecting animals, insects, plants and earth, which is connected with the weather system
 - the road and transportation systems that carried the vegetables to the shop
 - the local economy.

Debrief

- Start by restating that we are connected to lots of local and global systems that are interconnected. Then ask how they think being connected by systems locally and globally could impact on our lives?
- Is there any evidence of being connected locally and globally in this training room? For example, we are part of a global and local network of Active Citizens.

Approach two: deeper

1. If you want to explore global connections further, you could play global snap at this point if you have not done so already (see Activity 3.11 Global snap).
2. Examples:
 - tea was first brought to the West from China in the 17th century (trade)
 - the earliest-known examples of the use of paper-like materials are in Egypt (trade routes carrying innovation)
 - the earliest-known example of printing texts (from woodblocks) is in China
 - many modern inventions such as the light bulb, the telephone, the television, the computer and the internet would not have been possible without discoveries by different people in different countries on different continents.

Activity 3.12 (continued)

Table 15: Examples of global–local systems

Area	Some suggestions
<p>Technology</p> 	<p><i>Internet:</i> in the last 15 years the number of people who have used the internet has grown from around ten per cent to more than 40 per cent of the world's population.</p> <p>Mobile phones: were first mass-marketed in the 1990s. Six in every ten people now have mobile phone subscriptions.</p>
<p>Economy</p> 	<p><i>Growth of international trade and multinational corporations:</i> there are multinational corporations that have bigger budgets than the gross domestic product of some nations. Many people's needs and livelihoods are now closely tied to the decisions and actions of these companies. Also, our national economies are now closely tied together. Changes in economic policy, and shrinking or growing economies in one part of the world can have a massive effect somewhere else.</p>
<p>Politics</p> 	<p>More regional co-operation: for example through the European Union, the Southern African Development Community and the Andean Community.</p> <p><i>More powerful international institutions</i> such as the United Nations and the World Bank.</p> <p>Widespread political movements with global ambition: for example, communism, capitalism and democratisation.</p>
<p>Environment</p> 	<p><i>Growing global awareness</i> about environmental issues has led to policies and campaigns – locally and globally – aimed at managing resources, tackling climate change and the destruction of the natural environment.</p>
<p>Culture</p> 	<p><i>Pop culture:</i> global trends in style, image and the way we communicate transcend traditional cultural barriers including language and religion. Two examples: Facebook, the social networking internet site, has nearly two billion active users from hundreds of countries. Reality television shows have become massively popular around the world over the last ten years. The ideas for these television shows have been shared among different countries; the most common format: 'find our nation's next music superstar!'</p>

Case study ten

Gender equality and the global food production and distribution systems

Food production and distribution systems have shifted dramatically in the 21st century: the last century saw abundant production and low international food prices, whereas the current context is marked by rising market prices and constraints to production, posing threats to food security, often with gendered consequences. Farmers, particularly female farmers, have borne the brunt of cutbacks in public funding of agricultural inputs, such as seeds and fertilisers. Climate change is driving shifts in food production potential with particularly severe consequences for female smallholders, who are the least equipped to adapt to changing conditions, because

of the constraints they face in accessing information, credit and inputs. Growing investment in agricultural land, known as 'land grabs', in response to fluctuating prices in world food markets, is making it difficult for poor and marginalised farmers to maintain access to their land, often resulting in their dispossession. Women's lack of decision-making powers in resettlement schemes for the dispossessed and their exclusion from common property resources on which they are disproportionately dependent leads to a further deterioration in their wellbeing and status.

(Adapted from World Survey on the Role of Women in Development 2014, UN Women.)

Activity 3.12 (continued)

Case study eleven

***The Grapes of Wrath* – story about a system**

A farmer is facing eviction from his house and land by a tractor driver sent by the bank:

Tractor driver to the farmer: It's not me. There's nothing I can do. I'll lose my job if I don't do it. And look – suppose you kill me? They'll just hang you, but long before you're hanged there'll be another guy on the tractor, and he'll bump the house down. You're not killing the right guy.

Farmer: Who gave you orders? Who gave you orders? I'll go after him. He's the one to kill.

Tractor driver: You're wrong. He got his orders from the bank. The bank told them: 'Clear those people out or it's your job.'

Farmer: Well, there's a president of the bank. There's a board of directors...

Tractor driver: Fellow was telling me that the bank gets orders from the East. The orders were: make the land show profit or we'll close you up.

Farmer: But where does it stop? I don't aim to starve to death before I kill the man that's starving me.

Tractor driver: I don't know. Maybe there's nobody to shoot. Maybe the thing isn't man at all.

Farmer: I got to figure, the tenant said... 'There's some way to stop this. It's not like lightning or earthquakes. We've got a bad thing made by men, and by God that's something we can change.'

The preceding is a quote from *The Grapes of Wrath* (1939), a novel by John Steinbeck about the Great Depression, a period of deep poverty for farmers in the United States.

Activity 3.13

Systems triangle game

(50 minutes)

Learning outcomes

- Ability to identify social development issues to address in the community – systems and skills in systems thinking.

Summary

Participants form a human system and reflect on how identifying and working with leverage points within the system can help them plan social action. Participants discuss the ways in which viewing a problem as a result of a system can help solve the problem.

Preparation and materials

Prepare a chart with a circle and numbers around the circle based on the number of people in the group, e.g. if there are 18 people, write 1 to 18 around the circle, and prepare a set of sticky notes numbered 1 to 18.

Approach one

1. Inform the participants that we are going to explore the concept of a system.
2. Every participant stands in a circle. Give each participant a sticky note with one number on it; the numbers should be 1 to 18 for a group of 18 participants.
3. Ask everyone to mentally choose two people in the circle and remember the numbers of these people (they should not tell anyone who they've chosen and not choose the facilitators). These people will be their reference points.
4. Explain to participants that in a minute you will ask them to move to be an equal distance from their two reference points (this means being the same distance away from each of the participants you secretly chose). Show the participants what you mean by this.

5. Now ask everyone to move so they are an equal distance between their reference points and encourage them to do this in silence, without talking to one another or revealing who their reference points are.
6. Allow the participants to stop moving (the system settles). Note that often the system does not settle but remains dynamic – in which case you may have to ask the group to stop moving.
7. Once the participants have stopped moving the facilitator can ask one person to move and leave the group to settle for a second time.
8. If there is time, repeat this two or three times by moving someone different each time and ask participants to observe what happens to the whole system of participants each time you move someone.

Debrief

- Stop the exercise. Invite people to gather around the circular chart (like a clock but with the numbers 1–18 written around it clockwise).
- On the chart, ask participants to draw a line from their own number on the chart to each of their reference point numbers. The circular chart should now look like Figure 37.
- Ask the group to identify who had the greatest leverage on this system. (The person or people who had the most influence over the action of the system.) It is the person with the most connections to other people in the group. Ask them whether they notice that when these people move it affects the whole system considerably. Who were the balancing points? (Those with fewer references.)
- Are there people in the system who seemingly have few connections but could have a lot of influence? How would this happen?

Activity 3.13 (continued)

- Ask participants the question: 'What have we seen about systems in this exercise?' Draw out ideas around the fact that you can be much more efficient as a leader in the interventions you make if you know your system. You can avoid unintended consequences. It might be possible to identify one small intervention that makes a large difference rather than 20 with little impact.
- What is the importance of finding the leverage points as revealed by the exercise? When some people move, only minor or even no changes happen, whereas when some other people move, huge changes of the whole system follow soon. Emphasise the belief that all people in the group have great potential to be the leverage points in their own systems.

Note to facilitator: by understanding more about the systems we are part of (the linkages, the areas of influence, the powerful tweaks we can make), you can make the right decisions more often and identify the small actions that could lead to big impacts.

Figure 36: Forming a system

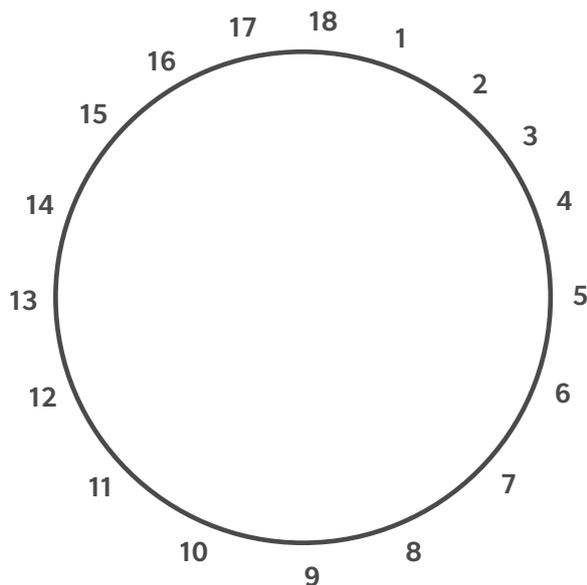
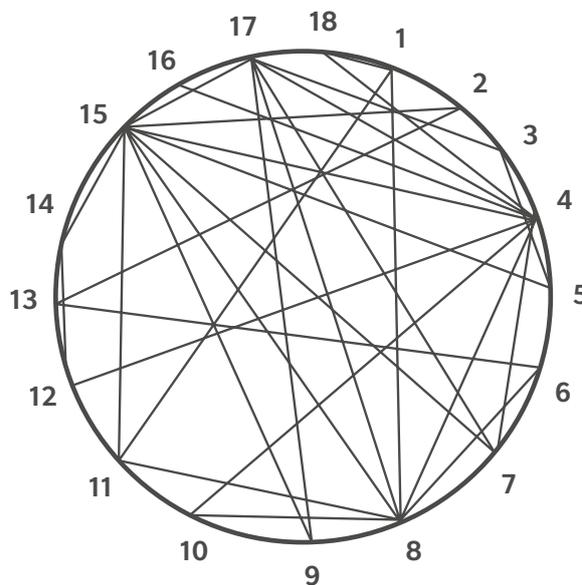


Figure 37: Leverage points



Approach two: Systems and our communities

1. Invite participants in small groups to discuss the following questions:
 - what are the tweaks (small changes) that could bring lasting change to benefit our wider communities?
 - what are some of the leverage points for making those tweaks in our community?
2. Invite the groups to share key points.
3. We don't have to design big social action programmes to make a difference; strategic 'tweaks' can be just as effective.

Approach three: Going deeper 2

1. Share the examples from Table 16 of the challenges and opportunities of looking at systems when planning action.
2. Look at how to work with systems.

Table 16: Systems thinking in planning action

Challenge of having an impact on systems	Active Citizens can work with systems by:
'It can feel too big to change'.	Focus on tweaking for big results. What are the leverage points where you can have an impact?
'They are complex' and our actions can lead to unintended consequences.	Carry out a risk assessment (see Activity 4.12) or force-field analysis (see Activity 4.14) before you undertake social action. Test different ideas. Monitor and evaluate them closely. Act on the learning before scaling up to a larger project.
We only see what we expect to see.	Change lenses to look at the system from different angles.
The changes we make to a system can make it better for a short time, then worse.	Try to look at what is making it better: is this sustainable? Look at the long-term picture: what are the risks?
You see parts, not the whole.	Look at the bigger picture.

The following text is a good example of how thinking through an issue leads to looking more holistically at the system rather than just the individuals who are part of it.

Case studies show how focusing on changing systems can lead to successful outcomes:

- In the Philippines, the National Campaign for Land Reform secured the redistribution of half of the country's farmland to three million poor households, contributing to their rights and livelihoods.
- In Morocco, the government has been using gender-responsive budgeting – identifying targets for both sexes and considering the gender impact of all key budgets – since 2002. Now, for example, when a school is planned, money is put aside to make sure there are adequate toilets that can be used by girls. Or when planning its efforts to improve access to running water in rural areas, the government also collects information on how many girls have to collect water – something which can stop them from going to school.

See the following page for an example of systems thinking in a local social action project.

Activity 3.13 (continued)

Case study twelve

Building bridges between police and youth

In 2008, relations between police and students in Sierra Leone hit an all-time low.

At a series of sporting events between high schools, students armed with rudimentary weapons such as knives, picks and rocks turned on police officers who were there to maintain peace. It was the culmination of tensions that had existed for years.

Joseph Charley, Sierra Leone's Assistant Inspector of General Police, decided enough was enough. Based in the country's capital, Freetown, where the problems were at their worst, the police chief wanted to build bridges between police and students.

Harnessing techniques he learned with the British Council, he used teamwork and communication skills to reach out to a student group called Students Against Violence. Members of this group expressed their grievances, which were relayed to Joseph through the club's president.

The youth group's president has been given office space at police headquarters in Freetown to develop good relations and make sure that communication channels remain open.

'Confidence and trust were gradually built between the two factions,' said Joseph. He said this has led to greater transparency and highly visible interaction without rancour.

Tensions have eased considerably between teenagers and police, largely because officers receive advance warnings of grievances or potential trouble using their student contacts.

If news of potential gang disputes reaches police, negotiators from the youth group broker discussions between the groups. Based on this intelligence, events that might descend into violence can be cancelled.

Joseph's strategy also involved a 'systems change' to alter the way in which both sides perceive each other. For example, the police's training curriculum now includes strategies for building good relationships with students. As a result of the new approach, police no longer attend sporting contests between youths and these events are now almost always peaceful.

Joseph Charley, participant in the interaction programme 2008–2009, Sierra Leone

Activity 3.14

Principles for social action

(30 minutes)

Learning outcomes

- Motivation to act toward sustainable development.

Summary

Participants agree a set of principles to carry out social action.

Preparation and materials

Pens and paper.

Approach

1. Ask the group what they understand by the term 'principles'. Example: 'Principles are rules that guide your actions.'
2. Discuss what would make a good principle. Include the point that a good principle for an Active Citizen is something that can be applied by all Active Citizens around the world and applied locally and globally.
3. On their own, participants reflect on the workshop and the learning and discussions up to this point, and consider: 'What key principles do we want to adopt to take into our social action?'
4. After five minutes, ask the group to get into groups of four and share and discuss key principles that they think will help our group be inclusive and effective. They should be principles that can be applied locally or globally.
5. Share these principles and facilitate a group dialogue to agree key principles for social action.

6. When deciding the group's principles:

- Agree them through dialogue. In this way the group will understand and be more committed to the principles. It might be helpful to divide a list between those that are agreed by everyone and those where there was no consensus.
- Share your principles with other Active Citizens groups nationally and globally. Here are some examples the group might want to consider:
 - the principle of ubuntu
 - the principle of holding our assumptions lightly
 - 'Fairness, Respect, Equality and Dignity' from the Universal Declaration of Human Rights.

7. Further examples:

Participation and inclusion: sustainable development takes:

- good understanding of the communities and context in which you are working, including the interconnections and systems that affect the change you want
- a real change in power relations – not a one-off fix
- collaboration between different individuals and groups
- ongoing work, including consistent monitoring, and possibly interventions.

These all require participation and the ownership of communities involved. Participation of communities, ensuring the ownership of social action and its outcomes, and acting with, not for communities, are not only values of Active Citizens but also will help build sustainability into what you are trying to achieve.

Activity 3.14 (continued)

- **Being culturally sensitive:** policy and action should be culturally sensitive. This means actors need to consider cultural norms and practice when designing interventions to make sure they are the most effective interventions. Further, the interventions should respect cultural norms and practice and avoid being unnecessarily damaging to cultural practice. To achieve this we need to develop heightened cultural awareness, take inequalities into account, empower different cultures to be opinion formers and give different cultures the opportunity to determine their own lifestyle.
- **Being gender-sensitive:** policy and action should be gender-sensitive. It should acknowledge the gender dimensions of issues (how issues affect and are informed by gender roles and relations) and recognise women's and men's different needs, experiences, perceptions and interests arising from their different social position and gender roles.
- To achieve this we need to challenge gender stereotypes, develop gender awareness including the ways in which women and men are discriminated against, and empower women and men to exercise their rights. We also need to challenge and transform the unequal power relations, attitudes, and systems that underpin gender inequality at all levels of our societies.
- **Youth sensitivity:** policy and action should be youth-sensitive. It should consider the needs and rights of young people and their place in society. It should consider their needs within different development agenda as separate and distinct from those of other generations and fully consult and engage young people in policy and practice.
- **Co-operation and mutual solutions:** communities and governments should support co-operation between communities and recognise that we have different visions, values and measures of success. This will require dialogue and equal participation, locally and globally. Decision making by citizens should have a direct influence at the local, national and global level.

Debrief

- Ask the group to brainstorm for five minutes on what these principles might mean in practice when developing social action.
-

Activity 3.15

Research in the community

4

(90 minutes)

Learning outcomes

- Ability to identify insights to inform the development of your social action project.
- Motivation to act towards sustainable development.
- Ability to identify social development issues to address in the community.

Summary

Participants carry out research in the local community to identify and/or clarify the needs of the community by seeking opinions from local people.

Approach

1. Refer to the community map developed in Activity 3.1, particularly where there are gaps, questions and possible areas of intervention. Explain that the outcome of this exercise is a list of concerns related to the issue at hand and a tentative naming of the problem.
2. Work with the group to clearly identify the kind of information you need and how you could obtain that information.
3. Work with the group to craft quality questions that are clear and not biased in favour of a particular opinion.
4. Agree a strategy for gathering information, e.g. carrying out conversations in the community, questionnaires, holding a dialogue, focus groups, researching via the internet asking local organisations and institutions for information. If the group is collecting information on a sensitive issue, such as sexual and reproductive health, or gender-based violence, they need to think about how they can collect information in a way that respects confidentiality and keeps participants safe, but at the same time allows for open discussions. For instance, focus-group discussions with single-sex groups led by someone of the same sex are likely to be more effective and less threatening than mixed-sex groups.
5. Discuss who you should talk to and the questions you want to ask. Talk to everyday people – for example, neighbours, kids, grandparents, librarians, shop clerks, taxi drivers and waiters. Read the local paper, and follow the local news. Consider asking journalists or the editor of the local newspaper about the kinds of views they hear on the issue. Talk to local leaders – for example, public officials, business people, religious leaders, activists, and teachers – but also be sure to talk to representatives of groups that may be under-represented in leadership positions in the community, such as women's organisations, disability organisations and youth organisations. They might have different perspectives on the issue that also need to be considered. Use local libraries, visit local non-profit organisations and local councils.

Activity 3.15 (continued)

6. Using the data you have collected complete the following:
 - Task 1: mapping and identifying community concerns through asking questions in the community.
 - Task 2: Grouping similar concerns and perspectives. Outcome: clusters of concerns.
 - Task 3: Naming the problem. Outcome: a statement that describes the common problem.

Debrief

- Depending on how the research in the community has been carried out, there will be a list of concerns, which may be clustered, ranked and/or described as a common problem. It is important that the research findings are checked with at least two other community sources of information; that is, triangulated. Other sources might include local authority reports, statistics on safety and security, and census information.
 - It is also important to think about how those who participated in the research will receive feedback on the research findings.
 - Once information has been gathered you may need to 'zoom in' on one or two particular findings and do further research to try to understand in detail the issue or opportunity.
-

Activity 3.16

Preparing for a community engagement visit

(30 minutes)

Learning outcomes

- Motivation to act towards sustainable development.
- Ability to identify key stakeholders in the community.
- Ability to identify social development issues to address in the community.

Summary

Participants visit organisations or initiatives in the community. This provides an opportunity for participants to see tools they have acquired in action. It also allows participants to learn and share leadership experiences with those in the organisations and communities.

Preparation and materials

1. Facilitators organise a visit to one or two community organisations.
2. Prepare profiles about each of the organisations/communities to distribute to the participants. Priority will be to visit those organisations or communities that have leaders with great leadership stories and are willing to share experiences with participants.

Approach

1. The facilitator will ask the participants to get into one or two groups depending on the number of communities or organisations to be visited.
2. The facilitator will set the context for the visits and then leave the participants to prepare for the visit. They would discuss the following:
 - a. What they would like to achieve through the visit.

- b. What impact they would like to make in the organisation or community visited.
- c. Share these questions with the group.

Field trip reflection

- What are some of the successful outcomes for your visit?
- What do we want participants to be saying about themselves, the community OR organisation visited and about us in the days and weeks after the visit?
- What does it mean for us to be regarded as 'curious and enabling' rather than 'problem solvers'?
- How can we make sure our community engagement is inclusive? For example, the types of organisations we visit, the kind of questions we ask, the people we engage with in those organisations.
- What questions might help develop a new recognition of what is possible?
- When I ask this group for feedback on how I contributed to the success of our visit, what do I want them to be saying?
- Following the community visit, debrief about the experience. What intervention has this organisation made in the local community?

Activity 3.17

Identifying where to make an intervention through social action

(15 minutes)

Learning outcomes

- Motivation to act towards sustainable development.

Summary

Identify where to focus next with the group to allow you to plan social action.

Preparation and materials

None.

Approach

1. Share the following with the group:
The group are now at a point where they can identify where they want to make an intervention, through organising a social action project/s.
 - social action projects don't have to be big or costly projects, they're often more effective when they're small, strategic interventions (tweaks) which benefit the wider community
 - the way in which you choose your social action and plan the activities is important
 - the process and approach is often an important part of the outcomes
 - this is an opportunity to use the knowledge, skills and attitudes you have gained as Active Citizens, exploring different perspectives, involving and empowering others and leading
 - by ensuring the programme is 'owned' by a broad diverse group you can help to increase the impact and sustainability of the social action

- choosing not just to focus on the problems but also recognising the opportunities and assets your community/ies has will open up more possibilities for powerful interventions.
2. Explore with your group how they would like to go about identifying their social action project/s. They can select which of the following is important going forward:
 - examples of social action from around the world
 - agreeing our principles for social action
 - by reflecting in the group on interventions that could make a lasting difference in the wider community
 - by undertaking research in the local community
 - by spending time exploring the root causes of the problem and mapping the influence of different stakeholders (government, media, business) on the issue.
-

Activity 3.18

Visioning the changes you want to see

4

(90 minutes)

Learning outcomes

- Motivation to act towards sustainable development.
- Ability to identify social development issues to address in the community.

Summary

How can we make our community a better place to live? What changes would we like to see?

Preparation and materials

Sticky notes, vision table, Activity 3.5 Power graph.

Approach 1, Stage 1: Reflecting on learning and preparing for visioning change

Refer back to the maps of our communities that we made and the need for dialogue and sustainable development that we identified during Active Citizens vision Activity 0.5. Make sure the changes benefit the community in general. Make them uplifting. Write them down.

1. Give participants 15 minutes to reflect on the outcomes of the exercises: Activity 1.6 The Wall of Greatness, Activity 3.10 Ubuntu – exploring our connectedness, Activity 3.1 Community mapping; and Activity 3.15 Research in the community.
2. Example questions:
 - what have I learned about my community/ies?
 - what works well in my community/ies?
 - what are some of the aspirations and hopes I have heard? What could be?
 - capture the outcomes on a flipchart in plenary.

Approach 1, Stage 2: Identifying the changes we want to see

1. Invite the participants to think as individuals: what are the changes they would like to see in their community? (What could be?)
2. Now ask participants to form two circles: an inner circle and an outer circle. The inner circle and outer circle should face each other. Each pair tells each other the change that they would like to see in their communities/nations and why. After two minutes the outer pair moves around and the exercise is repeated. After everyone has moved around four to five times then draw the group together in plenary.
3. Ask each participant to consider: 'what did you hear? What kind of changes did people want to make? Did you hear any similar to your own? What were the reasons?' Ask the group whether there are any key messages/ideas which are emerging from the group.

Debrief

- We can now explore which changes we want to work towards in groups. The intention is to see if there are changes where group members can work together to plan and deliver social action.
- Linking back to the community mapping exercise and who decides? Think about how different changes you want to see would affect the different groups that make up the community.
- We can also think about how to work with communities so that they can vision the changes they want to see.

Activity 3.19

Prioritising

(45 minutes)

Learning outcomes

- Ability to identify social development issues to address in the community.
- Motivation to act towards sustainable development.

Summary

Prioritising the changes we would like to see.

Preparation and materials

Sticky notes, vision table, Power Diagram.

Prioritising is used to move from discussing a wide range of ideas to focusing on just a few.

This can be helpful if the group want to work together on a few key social actions – as opposed to all working separately. There are many approaches to prioritising, and it's important to be transparent about the process in advance.

When prioritising the changes you want to see ask the group to take into account where and how they could best use the skills and knowledge they have developed as Active Citizens to support lasting change that benefits the wider community.

An approach to prioritising:

(you can use any or all of the following).

1. Conversation in plenary with the group to narrow down the key changes they want to bring about. Are any of the changes very similar? Is it possible to combine them? As they are discussed the facilitator should note any new ideas that emerge, and, if suitable, merge ideas.
2. Evaluating the changes according to criteria: participants are invited to agree criteria and then asked to identify which of the ideas best reflect these criteria.

Example criteria for deciding:

- reflects the group's principles
 - is an area where the skills and knowledge of the group could be put to good use
 - is an area where small strategic action (tweaks) could have a lasting benefit for the wider community
 - reflects the hopes and aspirations that emerged through research/community mapping exercises.
3. A voting process: the options are written on a flipchart and participants are invited to write their initials by the option(s) they would prefer. They are given two votes. The votes are counted and the issues with the most votes are chosen.
 4. For a confidential process invite participants to write their preference(s) on a slip of paper and deposit them in a box. Count the results.

Once the group have identified a few key changes, you can explore them in more detail through a world café session (see Activity 4.6 Images of change).

Activity 3.20

Conflict mapping 4

(90 minutes)

Learning outcomes

- Ability to identify key stakeholders – fragile and conflict-affected communities – conflict mapping.
- Ability to identify social development issues to address in the community – fragile and conflict-affected communities – conflict mapping.

Summary

Participants are introduced to the conflict mapping tool: a conflict analysis tool that can be used to represent the relationships between different groups, parties and actors in a conflict. They identify a conflict issue in their community, map relationships and explore how the tool might be used to transform conflict in their communities – if appropriate – and/or consider the relationships that will be impacted by the social action.

Note: this session should follow community mapping as a way to focus on key issues that impact on safety, security and peace in the community.

Preparation and materials

- Scissors, sticky tack and coloured paper or sticky notes (different colours).
- Flipchart paper and pens.
- Community maps from community mapping session.
- Conflict mapping key.

Approach

1. Introduction (5 minutes): Introduce the conflict mapping tool to participants. This is a visual conflict analysis tool that maps a conflict in terms of the relationship between the parties. Ask participants what uses this tool might have. Responses might include: to gain a better

understanding of an issue from different perspectives; to think about entry points for social action; to consider where the power lies and the nature of that power.

2. Conflict mapping exercise (50 minutes): Share with the group that the task is to map conflict in their community. Divide participants into the same groups used for community mapping.

Groups briefly revisit their community map and their response(s) to the following questions:

- what are some of the key themes that have emerged? Especially those connected with social issues, for example transport, drainage, health, freedom, space, drugs, margins and jobs
 - have any safety and security issues emerged? If so, what are they?
 - do these issues impact differently on women and men, girls and boys, and other social groups in the community? If so, how?
3. Share an example of a conflict map if useful. The following example represents conflict in the Jonglei State in South Sudan. The key conflict issue in this conflict map is cattle rustling. The map shows the plurality and complexity of relations around this issue.
 4. Each group should have sight of their community maps.

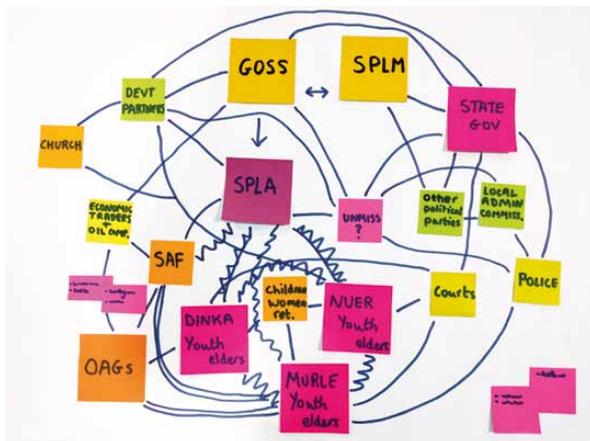
For those working on issues relating to conflict resolution. You will need a flipchart paper, pens, paper/sticky notes, sticky tack and a key for the map. Groups are then asked to:

- decide on a conflict issue in the community that you want to map out; consider whose perspective the map is being drawn from

Activity 3.20 (continued)

- identify the main groups, parties or actors in this conflict; consider the relative power and influence of these groups; the bigger the group, the larger the circle
- consider who else is involved; include yourself and your organisation(s) in the map
- depict the relationship between these groups, parties or actors using the key provided; or a key developed by the group.
- helps to understand the dynamics and relationships between actors/stakeholders
- to be able to clarify where power lies
- to be able to identify allies/potential allies for working on/in this conflict
- to be able to identify possible openings for action
- to be able to check the balance of our own activities
- are we working with the right people? Are there relationships we should be building?

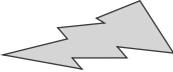
Figure 38: A conflict map



Debrief (35 minutes)

- How did you find this exercise? What was easy and what were the challenges?
- What did you learn about conflict in your community?
- What did you learn about your role/your organisation's role in conflict?
- Revisit the purpose of the tool:
 - to be able to visualise the situation – seeing it in this way helps us to build a conceptual overview of what the conflict looks like
- Note the limitations of the tool; although dynamic, it represents a point in time and a particular perspective. Conflict maps can, however, be used to show the same issue from different perspectives. The actors and issues can be moved and changed as a situation evolves. This tool allows you to keep on track with the fluidity of conflicts.
- The map can show gaps and underexploited opportunities with groups, parties and actors. It helps to identify options for social action and entry points to shift the power balance in the conflict. It helps consider who is best placed to do this, points to the groundwork that would need to precede social action and suggests what new relationships and structures need to be built.
- Conflict mapping can also be done to capture actors at different levels (for example, grassroots, middle and high level; community, state, national and regional level) of a conflict and how they interrelate. This can help with thinking about the local and global dimension of Active Citizens, potential advocacy work/ strategies and social action planning in general.

Table 17: Conflict mapping key

Symbol	Description
	Circles are parties to the situation; relative size = power with regard to the conflict issue.
	Straight lines are links/fairly close relationships; the thicker the line, the stronger the relationship.
	A double-connecting line shows an alliance.
	Dotted lines are informal or intermittent links.
	Arrows indicate the predominant direction of influence or activity; the thicker the arrow, the stronger the influence.
	Lines like lightning are discord, conflict.
	A double line across a line is a broken connection.
	A shadow shows external parties that have influence but are not involved; this might include you or your organisation.
	Rectangles are the conflict issue; it is helpful to name the conflict issue.

Activity 3.21

Understanding position, interests and needs in the community

4

(90 minutes)

Learning outcomes

- Ability to identify social development issues to address in the community.
- Insights into the positions, interests and needs (PIN) held by groups, parties and actors in conflict.
- Identify groups and PIN that participants are not familiar with in their community.
- Strengthen capacity to conduct community research.

Summary

Participants are introduced to the onion, a conflict analysis tool that can be used to help understand the position, interests and needs of different groups or parties in conflict. Participants depict the layers to conflict in their community and consider how to build knowledge of the community they live/work in.

Note: this session can follow conflict mapping as a way to focus on the relationship between two groups/actors in conflict in the community.

Preparation and materials

Flipchart paper, flipchart pens.

Approach

1. Share with the group that the task is to depict the layers of conflict in their community. If the group come from different communities, they can work in smaller groups as they should have a good understanding of their community.
2. Introduce the onion as an analogy for understanding conflict. The outer layer or position is the public stance that is taken. By peeling the outer layer we uncover interests, which is what groups, parties or actors in a conflict want to achieve. At the core are the needs that must be addressed. (See Figure 39, which can be included if it helps explain analogy).
3. Explain that a position is what a group, party or actor say they want. It tends to be a statement or a stance that is taken publicly. Examples might include the following: 'We want independence', 'This land belongs to us', or 'We want equal representation in local government.' Interests explain why a group, party or actors want something; in other words, the reasons behind these positions. Interests are generally tangible with more scope for negotiation than positions. Examples: access to land and resources, greater political voice, more livelihood opportunities. Needs are what parties cannot do without. They are fundamental issues that are non-negotiable, for example identity, recognition and security.
4. Note that in communities that are fragile, unstable and/or conflict affected, it can be difficult to identify what the real needs are, due to an unwillingness to share them openly with others and/or because groups, parties or actors might not know themselves what their real needs are. Ask for ideas about why groups, parties and actors are unwilling to disclose their real needs, for example:
 - don't want to show weaknesses or vulnerabilities to others
 - fear that this might reinforce their oppression
 - fear that it might undermine their domination.

5. Ask for ideas about why a particular group, party or actor in a conflict might not be aware of their real needs. For example, because of a focus on a collective identity and an unwillingness to look at the needs of groups within that identity/culture.
6. Note that the community map and conflict map will have generated issues and groups in conflict in their communities. Ask participants to review their conflict maps and community maps to list all the groups that are in conflict/parties to a conflict. Participants then draw three concentric circles on a sheet of flipchart paper (landscape), with space on the left and right sides, so that they can list the positions, interests and needs of two groups, parties and/or actors causing conflict in their community. In any one community, there might be many onions!
7. Remember that gender relations and other factors such as class, race, ethnicity, age and geographical location all determine the major actors in a conflict and the kinds of positions, interests and needs they might have. Clarifying the needs and positions of these different groups is crucial to understand what social action to take. It's also important to be aware that solutions to conflict can sometimes undermine women's rights or erode progress on gender equality if due consideration is not given to gender differences: for example, making concessions on access to land or natural resources might placate communities in conflict, but could worsen women's poverty if they are left out of land reform.

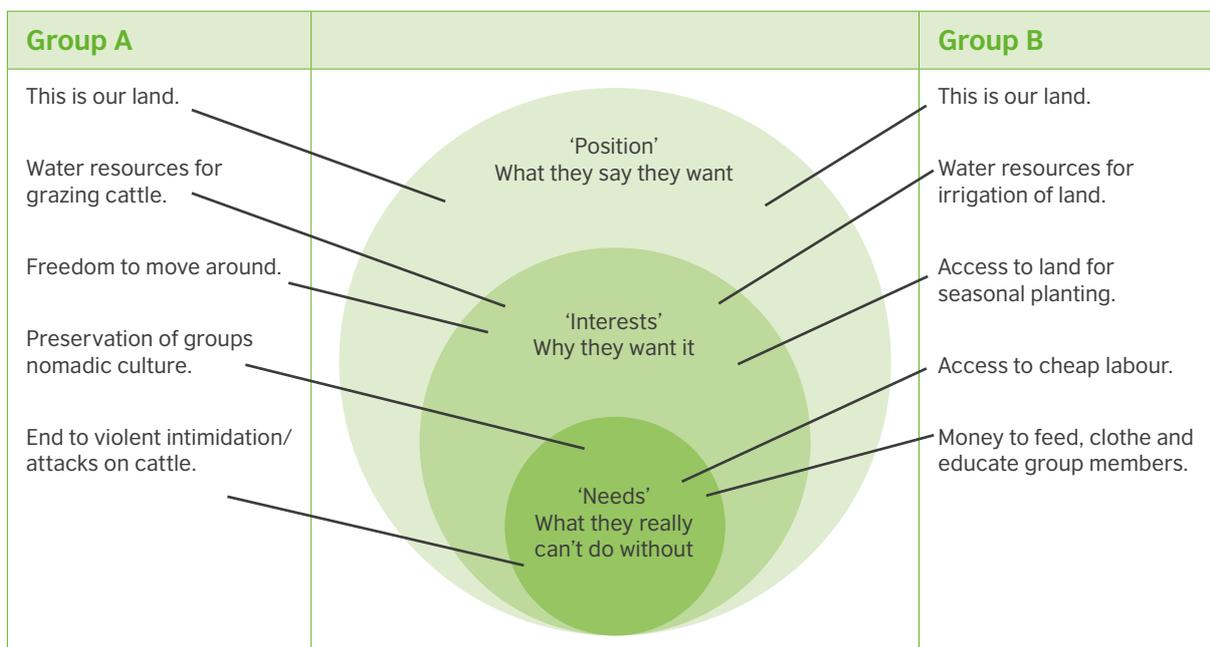
Debrief

- How did you find this exercise? How was it distinguishing between positions, needs and interests? Did the exercise become easier or more difficult as you unpeeled the layers?
- How easy was it to identify interests rather than values? Values are ideas about the wrong and right way to live, do things and treat others. Like needs, values tend not to be negotiable and they might be closely linked to our identity and culture.
- What did it tell you about your community that you already know? Are there things about your community that you still do not know?
- How might you uncover interests in your community? What do you need to know and do to uncover these interests and identify real needs?
 - look behind positions for underlying interests
 - put yourself in the other person's shoes
 - ask 'why?', 'why not? what would be wrong with...?' Ask brilliant questions
 - discover your own interests and the other person's
 - some interests are uncovered, some are discovered.
- How might you use this tool in your community? In situations of conflict and fragility, this tool can help (re)build trust, understanding and communication between groups, and might precede or be part of efforts to transform conflict. It can, for example, be a precursor to the facilitation of a dialogue process, or as part of mediation or negotiation efforts. It can also be used to help identify the needs underlying conflicts, so that the respective needs of parties in conflict can be acknowledged and addressed on some level.

Activity 3.21 (continued)

- In general, it is accepted that there is more scope for negotiation if conflict is based on different interests. When conflict is based on fundamental needs or values, negotiation will be much more difficult. For needs and value-based conflict, dialogue can potentially allow a better understanding of others.

Figure 39: Positions, interests, needs



Activity 3.22

Power chairs

(60 minutes)

Learning outcomes

- Different perspectives on a community.
- Ability to identify key stakeholders in the community.
- Power and decision making in the community.
- Identifying insights to support social action.

Summary

This exercise explores the idea of power and how it can be seen from multiple perspectives. It looks at how we position ourselves in relation to existing power structures and opens up a conversation around where power lies in our local and global communities.

Preparation and materials

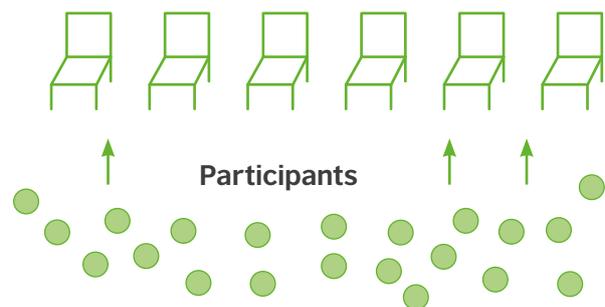
Six chairs that can be moved

Approach

1. Explain to the group this is an activity that will require participants to use some of the work they've done so far around images, metaphor and their imaginations.

2. Position six chairs in a straight line in the middle of the space, facing the group who are sat in the audience. All the chairs are facing the same way and are equally distanced apart (see Figure 40). Ask the group what they see when they look at all six chairs? If they had to choose, which chair do they feel has the power? Or where does the power lie in the image?

Figure 40: Power chairs 1

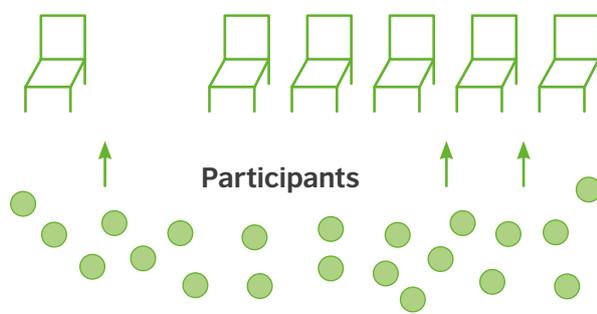


Participants looking at the 'stage' where the six chairs are positioned equivalent and facing the participants.

Activity 3.22 (continued)

- Now move one of the chairs at the end of the line slightly away from the others so that there is now one chair on its own, and five together (see Figure 41). Again, ask the group, which chair do they feel has the power? Or where does the power now lie in the image? Be curious and inquisitive, ask them to say why. What gives that chair the power?

Figure 41: Power chairs 2



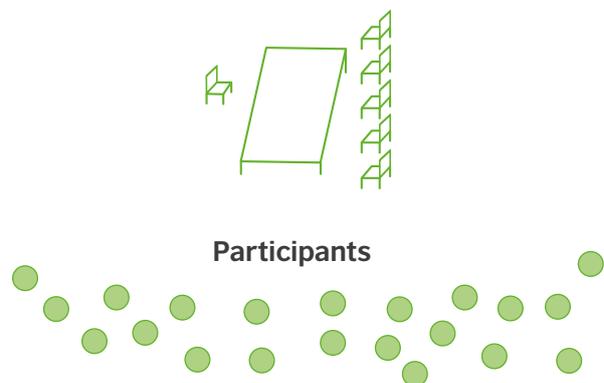
If chairs are unavailable in the workshop, facilitators could use tree trunks, they could ask participants to sit on the floor where the chairs would be, or even stand in the space instead of the chairs.

- As the conversations about power begin to emerge the facilitator should ask questions that link to our communities. For example, how could this conversation we are having about the chairs tell us about how we can work with power in our communities? Can anyone give an example of how being apart from a group can be a powerful act? For example, to influence decision makers or the community, you might want to work closely with them. On other occasions it might be better to stand apart in order to demonstrate an alternative or as an act of protest.

- Now play with the positioning of the chairs – one in front, then two sets of two and one at the back. Again, where's the power? What's changed? Is the chair at the front the most powerful? What about the one at the back who can see everything? Again following a discussion around the position of the chairs the facilitator can open a broader conversation around power and leadership, drawing on participants' experience of the different types of leadership and power which influence their communities. The chair at the back for example could represent hidden powers, the 'power behind the throne', those who are not always visible to the public but influence decisions. Are there specific examples of this within our communities?

- After some discussion, add a table to the image. Position five chairs lined up one side and one chair on the other (see Figure 42). Again, ask the group the same questions. Has anything changed?

Figure 42: Power chairs 3



Going deeper

1. You could ask for a volunteer to enter the space and position the chairs in such a way that, for them, one of the chairs has the most power and is more powerful than the rest. Once they've done it, ask the group if it's worked? Again, if so, why is it powerful? Do people agree? Does anyone have another idea?
2. If the group seem like they are enjoying this more abstract approach, you could develop the exercise by asking a participant to enter into the space and create a powerful image.
3. Ask someone else to come in to this image and create a statue that 'takes the power' so that they become the most powerful part of the image. Ask the group if it worked? Has anything changed? Did they take the power? What's happening in the image? What's the story? The group can then come into the space one by one, creating another statue, hoping to become the most powerful part. Keep asking the group: Who has the power? Why? How does this change things? What's the story here?
4. Now explore how the different positions taken by the group could represent different strategies for working with power in our communities. Are there specific examples of when or how we might apply these strategies?

For example, some of the statues might represent the following strategies:

- influencing others through being creative (for example if one of the participants is making a crazy shape to draw attention)
- using physical force (if a statue appears to be taking the power physically)
- acting as an adviser to power (if a participant appears to be whispering in the ear of another powerful statue)
- raising awareness of an abuse of power (photographing or filming a violent image of power).

Ask the group for specific examples of how and when these strategies can be applied in our communities.

Debrief

This is a big exercise and potentially quite abstract in what it's asking of participants. How did they find the activity? Did it feel strange exploring power through moving some chairs around a room? Did anything surprise them during the activity or any of the conversations that emerged? What did the chairs represent?

As well as revealing a lot about power and strategies for working with power this activity also helps us to develop our artistic abilities. Artists understand that the way that we arrange objects or people within a space can influence the way people feel and think. Whether it's sculpture, film, theatre, painting or dance, exploring how we can use space is a major part of creating art.

Facilitator reflections

Module 3

How do you feel after Module 3?

Are there questions you have that you would like to explore further?

What are the challenges of delivering this module in your community?

What are the opportunities for delivering this module in your community?

Personal notes

Module 4

**Planning and
delivering
social action**

Before beginning this module participants should have identified:

- What issue/problem or changes they would like to see in their community.
- Who they will work with – participants are in groups.
- Resources, challenges and power relations in their community.

Facilitators should encourage participants to apply their learning and skills for dialogue and community mapping.

Note that there are many approaches to planning social action. Different approaches will suit different projects and communities. Facilitators should choose the appropriate tools for their group and adapt them.

Where participants have no experience simple creative tools can be used to develop plans for action. See the community mapping creative alternatives section.

Alternatively, if participants work for a non-governmental organisation and have a lot of experience you could use the Active Citizens Logical Framework Approach Guidebook.

If a participant wants to carry out social action on their own, adapt the activities to make sure they can continue to work with others during the social action planning phase.

What is social action?

This is action to enhance community life locally involving groups of people working together, on a voluntary or not-for-profit basis. It is action that is principled, well organised and done in consultation and collaboration with others in the community and those affected by the initiative. Social action should be:

- Principled – reflecting the principles of Active Citizens (see page 33).
- Contributing to the vision of Active Citizens.

- Participatory – planned, organised and delivered with others in the community.
- Inclusive – reflects the needs and perspectives of those who are most excluded in the community.
- Building on skills and knowledge acquired through the Active Citizens programme.
- Building on local resources (skills, interests, knowledge and facilities).

Even though the project is fundamentally local in focus participants should ideally choose a social development theme that has global resonance (an issue of relevance to communities across the world).

For example:

- youth empowerment
- gender equality
- advocacy for education
- children's literacy
- conflict prevention and peace-building
- environmental protection.

The skills and tools for project planning and implementation are extensive. There are many standalone programmes from anything between two days to two years in duration that focus solely on project management including degree courses, professional development courses and MBA programmes.

This reflects the fact that project management is a valuable skill which substantially increases employability.

Project management is a fundamental life skill. The processes and tools are logical and simple. This module makes these methods and tools accessible so that people and communities can achieve their full potential.

Intercultural dialogue and coalition building in the community

There are many approaches to planning social action. Different approaches suit projects that are different in scale, nature and geographical focus.

Positive social action is informed by the diverse needs and perspectives of the local community and surrounding communities that may be affected.

For this reason community projects carried out by Active Citizens should incorporate intercultural dialogue and coalition building. Examples of how this might be achieved are provided in training but examples are listed here:

- identifying interests of other stakeholders through surveys, focus groups and open meetings
- advocating publicly
- entering into dialogue online to find out about global campaigns and perspectives on the same issue
- carrying out a project in partnership with others in the local community or the global Active Citizens network (an example of the global dimension).

Here are some key things for the group to take into account when planning social action:

- practise the learning
- identify personal (small actions) you can undertake
- identify strategic opportunities for group social action (tweaks for big results)
- use the skills and interests of the group, build a team ethic and support one another
- use an appreciative approach – build

on success

- take into account your principles
- engage in dialogue with others
- build alliances
- involve community members in decision making and delivery.

Project planning and delivery is both a science and an art. Although there might be many existing tools used across communities, things will often be much more difficult in practice. Groups might disagree, time and interest could vary and the operating environment might change. This does not represent failure: it is the ability to adjust and keep going that will indicate successful learning and hope for success in the future.

Learning outcomes

Skills in project planning and management:

- knowledge of the project cycle
- understand stakeholder analysis
- problem identification and analysis
- agenda setting
- identify interventions
- write a project plan
- monitor and evaluate a project
- risk analysis
- communication.

Activity 4.1

Project cycle

(60 minutes)

Learning outcomes

- Skills in project planning and management.

Summary

Participants learn about the concept of project cycles and discuss how the skills and approaches they have learned in Active Citizens will help them to plan and deliver projects.

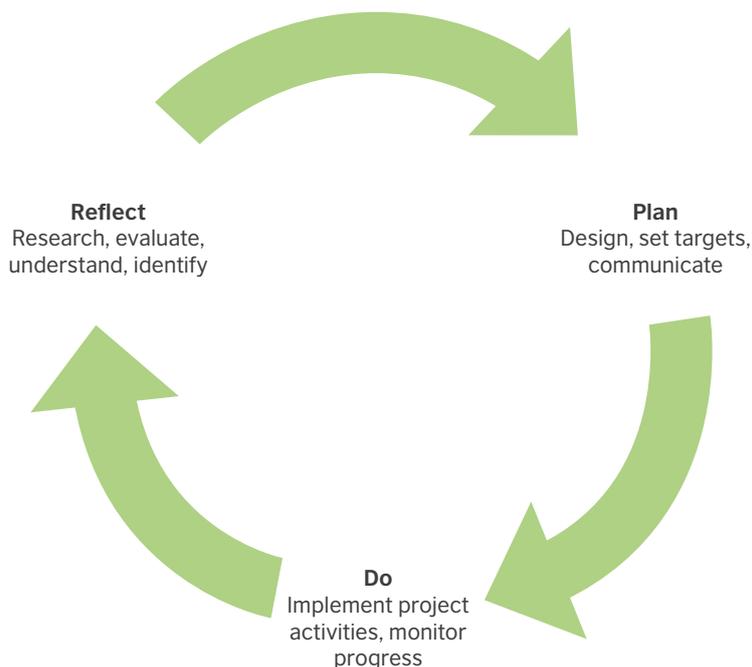
Preparation and materials

Problems/changes that the participants want to address should be written on flipcharts.

Approach

1. Ask participants to recall the journey we have travelled as a group, through 'me' (identity and culture), 'me and you' (dialogue) and 'we' (community). Share with the group: 'planning and delivering brilliant social action will require all the skills and knowledge we have gathered on our journey.'
2. Share: 'planning and delivering brilliant social action can be visualised as a cycle.' Present the cycle below.

Figure 43: The project cycle



3. Share with participants: 'during our learning journey, we've gathered knowledge, learned skills and engaged in dialogue.' Ask participants to form groups of four. The cycle should be visible to all groups. Hand out three different coloured sticky notes. The group should write down, one point per sticky note, the skills and knowledge they have gathered which will support them during the reflection phase (sticky note colour 1), the planning phase (sticky note colour 2) and the doing phase (sticky note colour 3). (ten minutes)
4. Now place a large copy of the cycle (across two flipcharts) in the middle and invite all the participants to place their sticky notes around the corresponding phase of the cycle.

Debrief

1. Debrief by inviting participants to share for each phase: we have reflected on our vision; our identities, cultures and communities; we have identified problems and changes we would like to see; and we understand more about power and decision making in the community. We have developed skills for dialogue that will help us during planning and delivery. (Ten minutes)
 2. Ask the participants: Why do we visualise social action planning and delivery as a cycle? After reflecting, planning and delivering, we need to reflect on whether we are achieving success and why. This means carrying out an evaluation that will inform our future plans. Successful projects pass through this cycle many times, evolving as they learn more.
 3. Share: Moving forward we will complete the cycle!
- We will:
4. Reflect on the problems we have identified/the changes we want to see, and identify exactly what it is we want to achieve.
 5. Plan ideas for social action, design our approach and write a plan.
 6. Deliver our social action in the community with support from facilitator/mentor/partner.
 7. Reflect and evaluate whether we have achieved success and learned lessons for the future.
 8. Share a timeline for when participants are expected to complete each of the preceding. Note that social action should involve participants spending time to support the delivery and evaluation of social action in the community (note that some countries have identified a minimum number of hours for each participant that is shared with participants in advance of the workshop).
 9. Share with the group the basic definition of social action given at the beginning of this module and answer any questions on social action.
 10. (Optional) Share videos and case studies of social action from around the world. You can find examples on the Active Citizens website.
 11. Share: Each social action group will fill in a social action template. The template covers important things we need to think about; show the template and list the key headings. Before we start on the template, we are going to reflect more on the problems we have identified/the changes we want to see.

Activity 4.2

Problem tree/objectives

(120 minutes)

Learning outcomes

- Skills in project planning and management – problem identification and analysis.
- Skills in project planning and management – identify objectives.

Summary

Participants reflect on the problems they will tackle through social action. Identifying and mapping the causes of the problem before finally reimagining the causes as objectives for social action.

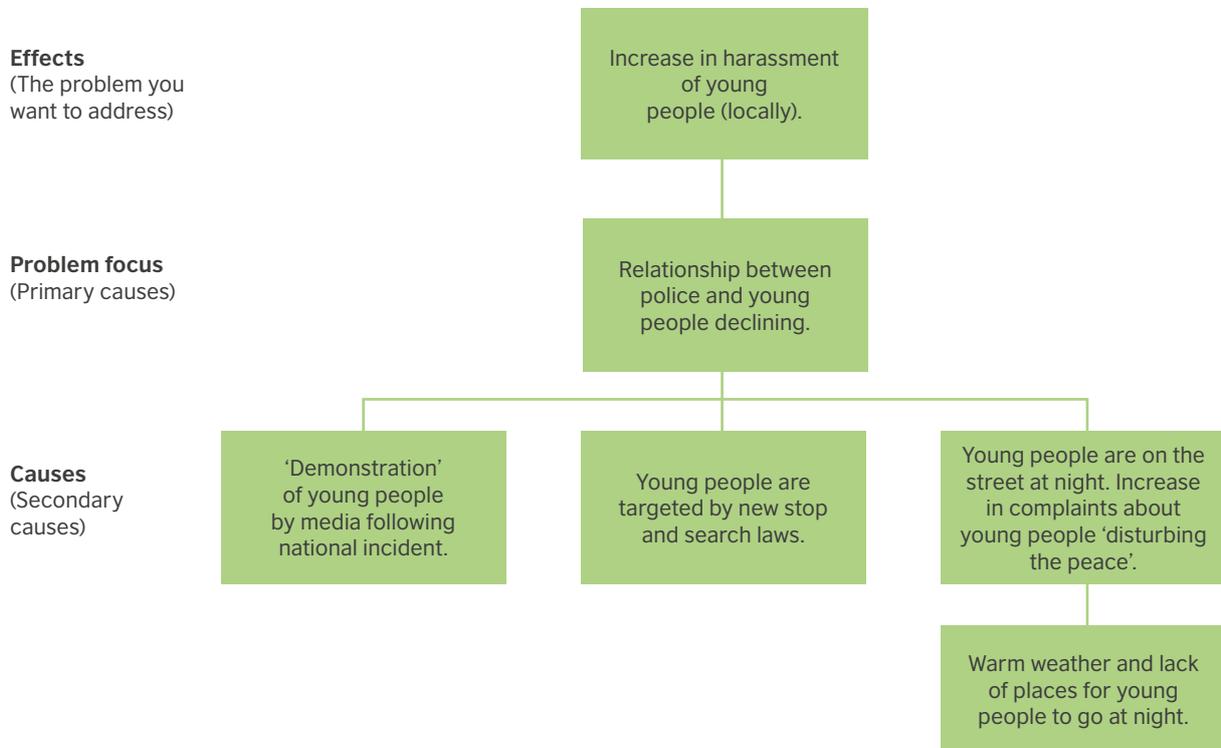
Preparation and materials

Image of problem tree, sticky notes, flipchart.

Approach

1. Share with the group: we're now going to reflect on the problems we've identified. Show an image of a problem tree. (5 minutes)
 2. Share with the group: problem trees are a simple way of showing the causes and effects that create a specific problem. Writing a problem tree breaks the problem down into manageable chunks. It helps you to identify possible areas for social action.
 3. Problem trees often suggest that there are linear cause and effect relationships leading to the problem, whereas in most cases the reality is more complex.
 4. Share with the group: The first step is to agree the broad problem or issue to be analysed. Ask each social action group to agree a broad definition of the problem. (10 minutes)
 5. Ask each group to write the problem they have identified in the centre of the flipchart. Each group should discuss and identify the causes of the problem on separate pieces of card or sticky notes and place them around or beneath the problem. Share with the group that as ideas of causes emerge they can be rewritten and rearranged. Share with the group that this will require dialogue and teamwork skills, especially because the reality is more complex – there is no right answer. (30 minutes)
 6. Remind the group to consider how the problem they want to address might be experienced differently by women and men, girls and boys, and other social groups within the community.
 7. Place the problem trees in the centre of the room. Invite participants to gallery walk around each of the problem trees. (10 minutes)
 8. Invite each social action group to give a short presentation of their problem tree and invite feedback from the group on whether they feel this is an accurate representation and areas they might change. The social action group should note these comments – consultation is important for effective social action planning whether or not we agree with all comments. (25 minutes)
-

Figure 44: Problem tree



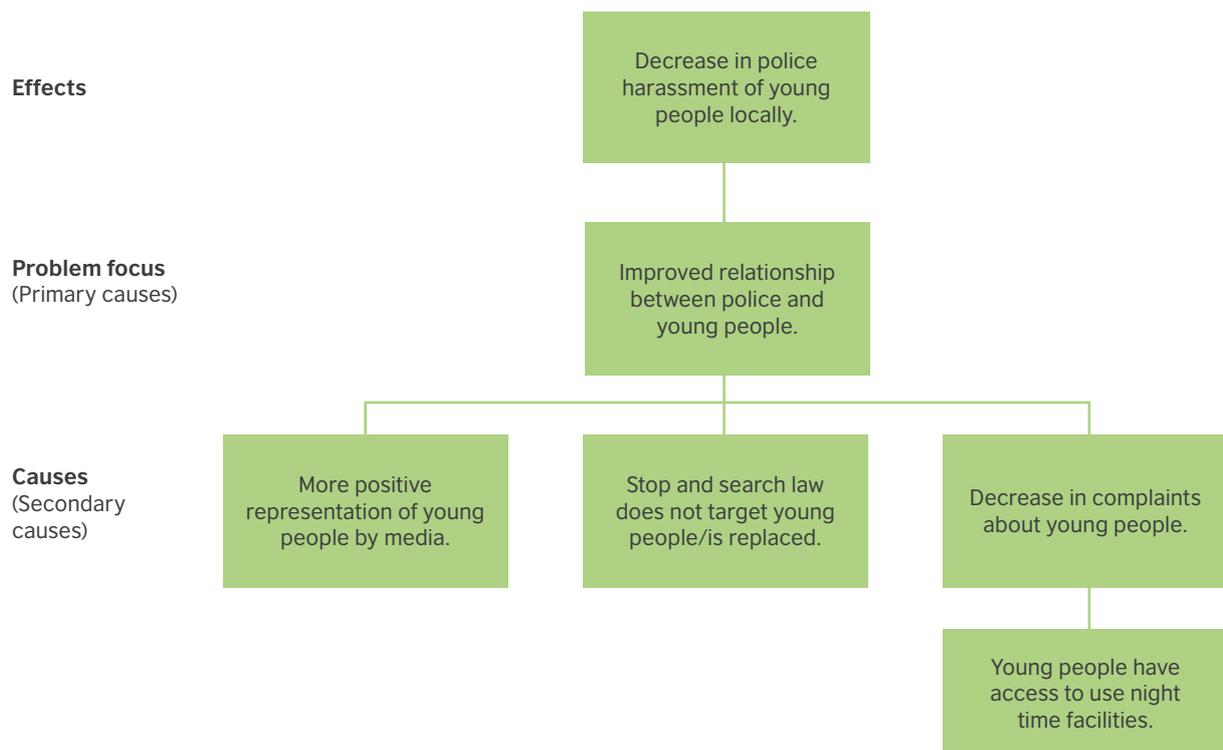
Debrief

1. Share with the group: problem trees can be turned into objective trees. These will give us potential objectives for our social action. To do this we take the problem and causes and rewrite them as positive statements: ‘increase in police harassment becomes decrease in police harassment’, ‘high levels and tolerance of sexual harassment’ becomes ‘reduced levels and tolerance of sexual harassment.’ The problem we wrote at the centre of our flipchart will be rewritten as our ‘overall objective’ – this will be included on our social action plan.
2. Ask the groups to identify the ‘specific objective’ they would like to focus on. This is where they choose one of the causes that they think they can really have an impact on and rewrite it as an objective – see above.
3. Ask the groups: Who does this specific objective aim to benefit? In the preceding example it’s young people. This is the ‘target group’ of our social action.
4. Note that they can choose to change their overall or specific objective later. Share with the group: having a clear achievable objective is key for successful social action. This will be included at the top of the social action template.

Activity 4.2 (continued)

5. Share with the group that problem trees are linked to systems thinking and can show more complex relationships.
6. To help participants visualise this and to explore the interconnections between issues, you can ask them to take their 'specific objective' and write it in the centre of a flipchart, then write around it any other issues that influence it, drawing lines between the two.
7. Continue the process by asking the group to write around each of the secondary issues the issues that influence them, again drawing lines of connection. There may also be lines of connection drawn between the second group of issues, and between the third.
8. You will soon develop a web of connected issues. Ask the group what they see here, what this might mean for their chosen objective and how they might deal with it. Refer to the learning that has emerged from systems thinking activities.

Figure 45: Objectives tree



Approach 2 2

Another way to talk about social action is through looking at different kinds of change. You can present the following table to the group as inspiring examples of social action.

Table 18: Kinds of change

Kind of change	How does it happen?	Example
Change in individual behaviour and attitudes	Better understanding of the issues and of one another inspires people to 'make a difference'.	A participant decides not to let racist or sexist remarks go by without a comment.
New relationships and networks	Trust and understanding develop between participants in dialogue.	As part of a social action project young people build relationships with the police through weekly meetings.
New working collaborations	Individuals and organisations develop new relationships and new ideas for solutions.	Active Citizens encourage joint working in the community between different ethnic groups to help solve a mutual problem (for example, a water shortage issue).
Institutional changes	Leader and/or members of an institution gain new insights that lead to changes in the institution and in the larger community.	After engaging in dialogue sessions organised by Active Citizens leaders in banking work to improve banking services to ethnic minority communities.
Changes in public policy	Public officials help to organise public dialogue and pledge to work with Active Citizens to implement action ideas. or Information from dialogue activities is collected and reported to decision makers.	Following a dialogue session between young people from diverse backgrounds and public officials, the local council agrees to improve services for young people and to work with them to achieve this.
Changes in community dynamics	A wide engagement by different members of the community in Active Citizens dialogue spaces leads to a new understanding of one another, new ideas and a joint commitment to community action.	Relationships are built between communities through opportunities for dialogue and working together with other groups to develop community vegetable patches.
Changes in community's public life	Active Citizens initiatives become an ongoing part of how the community works.	A culture of recycling is developed in a community through Active Citizens awareness raising.

Adapted from *A Guide for Training Public Dialogue Facilitators*, Everyday Democracy, www.everyday-democracy.org

Activity 4.3

Our ideas, our assumptions 2

(60 minutes)

Learning outcomes

- Skills in project planning and management – risk analysis.

Summary

Encourages participants to be aware of their assumptions in everyday life, including when discussing issues and planning projects.

In small groups participants discuss a statement that reflects issues taking place in their community. Each group identifies the assumptions in the statement, alternative possibilities and how to gather evidence about whether the statement is realistic or not.

Preparation and materials

Statements printed on separate sheets of paper.

Approach

1. Share with the participants: When we express our opinion about an issue or propose an idea for a project we base our opinions and ideas on assumptions. Ask participants to get into groups of five. Each group should look at one of the following statements (choose statements that reflect the local context). The groups have 35 minutes to identify, discuss and capture on a flipchart the following points, it's important for participants to be open to listen to different perspectives in this activity:
 - what are the assumptions in this statement?
 - are there alternative perspectives/ outcomes to those presented here?
 - what could decision makers/social action planners do to gather evidence on how realistic or unlikely these statements are? Note that the point is not to prove the statement to be true or false but to identify ways in which we can gather information in a fair and unbiased way.
2. Invite each group to share their reflections in plenary.
3. Conclude by noting that even when we gather evidence we are still working on assumptions. The learning process requires us to continue asking questions. Invite participants to:
 - be aware of our assumptions and be prepared to question them through researching the issue and consulting those people (women, men, girls, boys and people from different social groups) who will be affected by the social action
 - look for evidence – identify how this can be gathered in a constructive and fair way.
4. For more advanced groups this activity provides an opportunity to begin looking at how information and evidence can be gathered about a problem through consulting stakeholders (see Activity 4.8).

Statements:

'By training another 30 Active Citizens Facilitators we will have another 30 motivated and skilled community leaders building trust and understanding locally.'

'By reducing the number of immigrants in this country there will be more jobs for our national citizens.'

'By building awareness of women's rights we will reduce domestic violence.'

'If by the year 2030 we can reduce the carbon footprint of each person on the planet by 50 per cent climate change will be avoided.'

'By introducing a much more regulated banking system in the United States and Europe the current recession would have been avoided and poverty rates would be lower.'

Activity 4.4

Exploring priorities with world café ①

(90 minutes)

Learning outcomes

- Skills in project planning and management – agenda setting.
- Identifying interventions and skills for innovations.

Summary

World café is a way of applying good practice to listening and giving our opinion. It is also a technique for generating detail or clarity on ideas. In this activity it is used to explore several proposals for social action.

The room is set up like a café with groups of people sitting at different tables. At each table there is an objective for a social action and a table host (a note-taker). Participants visit the tables and share their ideas for social action to achieve the objective. A table host records the key points of the discussion and presents back to the group.

Preparation and materials

Set the room up like a café with tables with chairs around them and refreshments.

Note to facilitator: Tables should not seat more than ten people or have fewer than four people attending. For groups of 30 it is recommended to have between four and seven tables. This of course depends on the number of social action groups. Where possible the groups should be a mix of women and men.

1. It's important to have a clear purpose when using world café, this might be to engage in dialogue, or generate ideas and solutions. Remember though, participants should set the agenda.

2. In world café you need to find questions that matter to those participating. See crafting brilliant questions (facilitation techniques). Brilliant questions are simple and clear, thought provoking, challenge people and their assumptions, generate energy, keep people focused, continuously open up new ideas and possibilities.
3. Brainstorm the questions the group want to explore. Some of the group might want to look at opportunities for sharing and learning in the group or talk about social actions, whereas others might want a dialogue on a difficult issue.
4. Make the wording neutral and vote on which are the three to six subjects that participants want to discuss (make sure each subject has at least five people who are interested in discussing it).

Approach 1

1. Each table has a different social action objective placed at the centre (ideally representing all the social action groups). Beneath the objective are the following questions:
 - does this objective address a need in the community? What evidence is there? How could you find out more about the needs of your target group?
 - what ideas do you have for social action to achieve this objective?
 - what are the challenges and opportunities in achieving this objective?
 - are the needs, challenges and opportunities different for women, men and other social groups in the community?

Activity 4.4 (continued)

2. Participants are invited to share ideas. (Optional) you could invite participants to start the activity by thinking creatively and innovatively: sharing as many ideas as possible, avoiding judgement and using drawing to represent their ideas. As the world café progresses to the second or third round you could ask participants to start choosing ideas they are passionate about, are realistic, will have a meaningful impact and do not require a large amount of time and resources.
3. One of the tables will be reserved for discussing the following question: 'Delivering brilliant social action projects, what are the challenges, opportunities and stories of success?'
4. Each table now has a different subject. Share with participants that they will shortly be invited to sit at a table. After 30 minutes they will be asked to move to another table. There will be three rounds of 30 minutes (participants will have the opportunity to visit three tables).
5. Participants should self-organise to avoid more than ten people at a table – they can always visit a full table during another round.

Approach 2

1. An alternative approach to generating conversation on issues related to Active Citizens is to use open space methodology; or to arrange a dialogue or organise a social evening or event where participants are invited to hold conversations on a theme.

Approach 3

1. In this case each table can be a change (an issue the group wants to overcome). Agree some appreciative questions for each table that would help the group to think specifically about what the change would look like and some of the actions Active Citizens could take. As part of this conversation the group may want to practise their learning by discussing: what works well in the community, some of the systems and power relationships in relation to the change being discussed and where there are opportunities for small actions (tweaks) to have long-lasting impact. This is an opportunity to get ideas from the whole group. See planning your social action tools to support this process.

Activity 4.5

Ideas envelope

(75 minutes)

Learning outcomes

- Identify interventions and skills for innovation.

Summary

This is a simple way to generate ideas for social action activities.

Social action groups identify a question, and this question is circulated among themselves and other members of the group. Finally, social action groups reflect on the answers they've received.

Preparation and materials

Envelopes and paper.

Approach

1. Share with the group: an important part of planning social action is gathering the perspectives of other people (women and men, girls and boys) in the community and we're going to begin that process within our Active Citizens group.
2. Each social action group agrees on one question to ask other participants/groups. This question will generate ideas for achieving the social action objective of the group. For example, a group working on decreasing HIV/AIDS among young women and men might ask 'what activities should we carry out to decrease the number of HIV/AIDS cases among 15–24 year old girls and boys?' (15 minutes) Remind them to avoid gender-neutral language, for example 'people', and to think about how the activities might be similar or different for the different sexes.
3. Ask social action groups to write their question at the top of separate A4 pieces of paper and place them into separate envelopes. Each envelope should have the name of the social action written on it. (5 minutes)
4. In plenary ask the participants to make five groups with an equal number of participants. Each of these groups should have representatives from (at least three) different social action groups.
5. Now explain the process: a copy of every social action groups' envelope with a question in it is handed to the mixed group and passed around in a circle. As they are passed around responses are written on to the A4 sheets. Invite the group to get creative and generate as many ideas as possible. (30 minutes)
6. Now collect the envelopes, ask participants to return to their social action group and return their envelopes to them. The groups should now look through the responses and identify which of the ideas they feel could be successful (15 minutes).

Activity 4.6

Images of change

(90 minutes)

Learning outcomes

- Skills in project planning and management – problem identification and analysis.

Summary

This activity is a simple way to encourage participants to vision and connect with the current and aspirational future of the issue they're seeking to address through social action. It's also a technique for generating ideas for social action activities. Participants illustrate the before and after social action using creative materials or drama. The two 'images' should be bridged by identifying activities for social action. Other participants share feedback.

Preparation and materials

Variety of creative materials, magazines and pens.

Approach

1. Explain the process and inform social action groups they each have seven minutes to present back.
2. Ask participants to come up with a creative image of the situation in their community regarding the issue they have decided to

address through social action. They can show this image through presenting a drama or drawing/cutting and sticking pictures, or through an alternative creative method. (25 minutes)

3. Ask participants to agree on two or three basic activities they wish to undertake to address this issue. (25 minutes)
4. Ask participants to create another image showing the transformation of the issue in their community after social action using creative methods. (20 minutes)
5. Participants present in plenary their images of change from now, to social action, to the future. (30 minutes)

Debrief

- Ask the group how this made them feel. Are there any questions or feedback the group would like to give to another group? (10 minutes)

Approach 2

1. You can use pictures, drama or other creative methods to visualise the before and after of the community.

Figure 46: Images for change



Activity 4.7

Boston Matrix 2

(25 minutes)

Learning outcomes

- Skills in project planning and management – risk analysis.

Summary

A tool that can support participants to identify the realism in their ideas for social action.

Preparation and materials

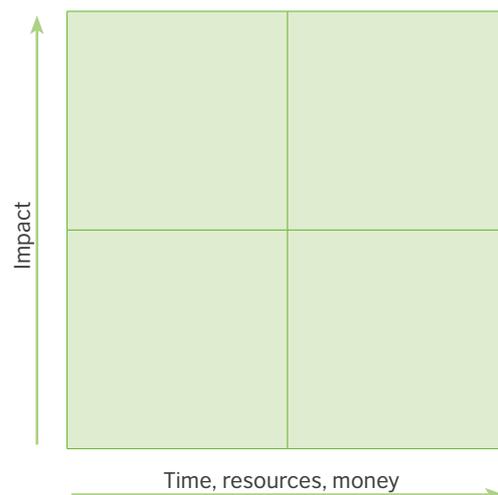
Adapted Boston Matrix on flipcharts for each social action group (see Figure 47).

Approach

1. Each social action group is given a copy of an adapted 'Boston Matrix' (designed by the Boston Consulting Group) on a flipchart. Invite participants to write down their ideas for social action on sticky notes, discuss and place them on this matrix.. They might not agree exactly where they go, but this is part of the process of conversation.
2. Ask the group to give a name to each of the four boxes that reflects whether it is high or low impact and requires a lot or few resources. For example, the bottom-right box could be called 'don't go there!'.

3. Ask the group: reflecting on the Boston Matrix, which of the social actions appeal to them and why? Ask the group: are the social actions you have identified very risky? Does this influence your choice of social action? Avoid gender bias in your assessment of whether risks are high or low. Certain actions might have greater risks for women than for men, and vice versa, for example an action could increase the care burden on women, or increase social isolation of men.

Figure 47: Boston Matrix



Activity 4.8

Inform, consult, involve 1

(75 minutes)

Learning outcomes

- Skills in project planning and management – understanding stakeholder analysis.

Summary

Participants reflect on who will be affected by their social action and how they should inform, consult or involve them, capturing the ideas in preparation for writing their social action plan.

Preparation and materials

Stakeholder grids on flipcharts for each social action group.

Approach

1. Before the session begins find someone in the group who is happy for everyone else to guess how they feel about an issue such as the food at the workshop. They need to stay silent while everyone is guessing.
 2. Ask the group how they think this person feels on the subject. For example, to begin this activity I'm going to ask that we decide as a group what does Ali feel about the food at this workshop? Participants will usually shout out their answers; if possible, allow this to go on for some time.
 3. Ask the group: Do they think they guessed right? Why?
 4. Ask the person you were talking about, how did that feel? Did they guess right?
 5. Share with the group: one important dimension of social action planning is thinking about who's involved or affected by the social action we are planning and how we should consult them or inform them. It's important for us to hold our assumptions lightly and listen to others (especially the target group).
 6. Ask the group to brainstorm and write on separate sticky notes all the people, organisations or institutions likely to be affected by the social action they are planning.
 7. Ask the group to place them in the following grid according to how powerful they are and how affected they will be. For instance, if it is a small local business (low power) who will only be slightly affected then this would be placed in the bottom-left square).
 8. Remind the groups to consider gender issues in their stakeholder analysis: have they considered how women and men (in the community, but also within institutions and organisations) might be affected by the social action? How will they give equal consideration to women and men's concerns in any consultation?
-

Figure 48: Inform, consult, involve

How affected are they?	Low/not very affected	High/very affected
High power	<p>Satisfy them</p> <p><i>Examples: media, other local activists and NGOs.</i></p> <p>Action = Inform and find out whether they support or disagree with the social action.</p>	<p>Manage them</p> <p><i>Examples: policymakers, local decision makers, funders.</i></p> <p>Action = Consult them and maintain communication.</p>
Low power	<p>Monitor the situation</p> <p><i>Example: a local business where the project is taking place.</i></p> <p>Action = Involve only if you have the resources and there is a real value.</p>	<p>Inform, consult, involve them</p> <p><i>Example: the group your social action aims to help (target group). For instance, 'unemployed 16–18 year-olds in x community'.</i></p> <p>Action = Share the idea for social action, ask for their feedback, explore opportunities for involving members of the group in design or delivery.</p>

Approach

- Share with the group: when writing your social plan make sure you include actions that involve the people and organisations who will be affected. One key objective is to consult the target group and other experienced people on the needs of the target group because the social action you are planning should be based on a key need.
- Activities to include in the action plan:
 - inform, consult (especially on needs) and involve (where appropriate) the target group
 - consult with policymakers and funders
 - identify the position of influential groups such as the media – could they be a useful supporter? Or will they be against the initiative?
- In plenary ask participants to give examples of informing, consulting or involving. This can be a good time to share examples (including those in the following section, research in the community).
- Now act on it: ask participants to work in their social action group to identify a few of the key people/organisations in their grid and identify actions to either inform, consult or involve them. These actions should be included in their plan. Participants should be encouraged to keep it simple! (30 minutes)
 - inform: why and what?
 - consult: what key questions does the group need an answer to and from who?
 - involve: are there ways of involving others THAT will improve ownership and impact?
- Ask the group: are there any inform, consult, involve actions we can begin today?

Activity 4.9

Timeline string 1

(90 minutes)

Learning outcomes

- Skills in project planning and management – write a project plan.

Summary

Participants learn how to write a timeline and draft one for their social action project. Finally, they identify who is responsible and when each activity needs to be completed.

Preparation and materials

Pieces of string or rope stretched on the wall, floor or on tables; paper.

Approach

1. Ask the group: What is a timeline? A list of when activities will happen. A way of displaying events in order according to when they will take place. (5 minutes)
 2. Point to one of the pieces of string stretched out on the wall or floor. Ask the group to state the different activities required to make a cup of tea and where they should go on the timeline. Capture these on sticky notes and place them on the timeline. Fill the kettle with water, turn the kettle on, take a teacup, saucer and spoon from the drawer, take the tea and sugar from the cupboard, place the teabag into the teacup, pour the boiling water into the teacup, add a spoonful of sugar. (10 minutes)
Share: a good timeline will show a logical flow of activities.
 3. Share with the group: We are now going to build a timeline for our social action projects. Each group should be given a piece of string as well as wall or floor space. The group should list each of the activities that needs to be completed and write them on separate sticky notes; they can then place them along your timeline. (60 minutes)
 4. Don't forget:
 - take action to inform, consult, involve those affected by your social action; include these actions on your timeline
 - take action to gather the resources you need; include these actions on your timeline
 - how will you know if your social action is achieving success? Include actions on your timeline for evaluation.
 5. Ask each group to add detail to their timeline: When should each activity be completed by? Who will carry it out? (15 minutes)
 6. Share with the group: The information from the timeline will be used in their social action plan. The timelines should either be left on display or captured in written form.
-

Activity 4.10

Indicators of success

2

(105 minutes)

Learning outcomes

- Skills in project planning and management – monitor and evaluate.

Summary

Participants reflect on how they will know whether their social action has been successful or not. They are introduced to the concept of indicators and write an one or more indicators for their social action project and identify how they will verify the changes.

Presentation covering indicators, means of verification and baselines with plenary feedback followed by an opportunity to practise writing indicators and means of verification culminating in a peer support process.

Preparation and materials

PowerPoint and pens and paper.

Approach

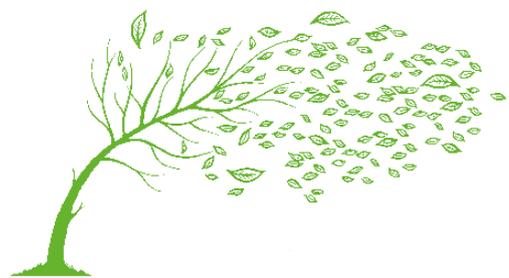
1. Ask the group: each of you has a specific objective for your social action but how will you know if your social action has been successful?
By seeing changes and by gathering evidence.

2. Share with the group: identifying how we will know is important and we need to agree this before we deliver the social action.
3. Ask the group: how will we know if this workshop has been successful in building trust and understanding? (5 minutes) *The participants will inform us that they have built trust and understanding with other members of the group and that they have improved skills for dialogue and networking. After six months 80 per cent of social action projects will have been evaluated as successful. When participants share their examples repeat back to them 'Ah, so you feel that "x" is a good indicator of success.'*
4. Share with the group: we're now going to look at how to identify our indicators of success. Remember that it's important to do this before you deliver a project and then monitor and evaluate your indicators.
5. Tell the group we're now going to look at indicators. In this poem what is the indicator?
The tree tops.

Indicators, means of verification and baselines

**'Who has seen the wind?
Neither you nor I.
But where the trees bow down
their heads, the wind is passing by.'**

The Wind, Christina Rossetti, 1830–94



Activity 4.10 (continued)

1. In plenary ask the group to share their ideas for indicators for each of the following: (15 minutes)

- a person getting sunburnt (*red or burnt skin*)
- a clean river (*more fish and wildlife, the clarity of the water*)
- improved road safety (*fewer accidents on the road*)
- reduced sexual harassment in public spaces (*fewer reported incidents, better respect and understanding expressed toward each other*)
- improved quality of cooking in a restaurant (*more customers and better feedback from customers on the quality of the food*)
- a better relationship between husband and wife (*fewer arguments, more expressions of love, free from violence*)
- improved education in schools (*improved results by the students*)
- improved participation of young people in local decision making (*higher number of young people participating in local community meetings, more young people on local government decision making committees*)

2. Ask participants to get into their social action group and agree one or two indicators that will tell them if their social action is achieving the specific objective they have agreed for their social action. (25 minutes)

3. Example objectives and indicators:

Objective: quality of education in school is improved

- indicator: results of male and female students improve by average ten per cent in year one

- an alternative indicator: school teachers (male/female) demonstrate improved knowledge, behaviours and skills

Objective: a cleaner and healthier marketplace

- indicator: percentage of public and market stall owners (male/female) stating that the market is a clean and healthy place or a very clean and healthy place increases by an average of ten per cent after two months of the social action and 15 per cent in the following months

Objective: increase in agricultural productivity among local farmers.

- indicator: average annual yield of women and men participating farmers is five per cent higher after one year and ten per cent higher in the following years.

Objective: improved reproductive health awareness among adolescent girls and boys

- indicator: changes in young women and men's attitudes to reproductive health.

4. Share with the group: making a good indicator depends on quantity, quality, time (QQT). Ask participants to look at their indicators to see if they have included anything about quantity, quality or time. Give this example:

Specific objective: Increase in agricultural productivity among target group farmers.

- basic indicator: 'Wheat yields of small farmers increased.'
 - add quantity: 'Wheat yields of small farmers increased by X bushels.'
 - add quality: 'Wheat yields (same quality as 2009 crop) of small farmers (owning three hectares or less) increased by X bushels.'
 - add time: 'Wheat yields (of same quality as 2009 crop) of small farmers (owning three hectares or less) increased by X bushels by the end of the 2010 harvest.'
-

Remind the group that indicators can be sex-disaggregated to allow you to learn more about the different impact your intervention has on women and men. This means data should be presented and analysed by sex. For example, if your project is targeting both women and men farmers your indicators would look like this:

- ‘Wheat yields of female farmers increased.’
 - ‘Wheat yields of male farmers increased.’
5. Share with the group: imagine they are detectives. How would they gather evidence that a change has happened? What actions do they need to undertake? Point out that it is often important to gather information at the beginning of the social action and at the end because then you have evidence of a change. Example of evidence used in an evaluation: ‘At the beginning of the project the market was dirty and a health hazard. Now it’s much cleaner. Our evidence is this public consultation and these photographs taken before and after the social action.’ If you only gather evidence at the end you can’t show that something has changed.
 6. The indicators should be included in the social action plan and actions to gather evidence should be included on the timeline.
 7. Share with the group: Evidence of whether your social action has been successful should be shared with the British Council between three and six months after you have left this workshop.
 8. Note that to compose brilliant indicators you need to have baseline data and set targets. Note that we collected baseline data at the beginning of this workshop using the target rings exercise (you might also have done a needs analysis). (5 minutes)
-

Activity 4.11

Writing a social action plan ①

(150 minutes)

Learning outcomes

- Skills in project planning and management – write a project plan.

Summary

Participants use information generated through previous activities to complete a social action plan by following a template.

Preparation and materials

Social action plan templates.

Approach

1. Note for facilitators: It's very important that the social action template you use reflects the group you're working with. If this is the first time participants are planning a social action in this way, it might be better to use a very simple format focused on one objective, a timeline of activities and who will be responsible for each activity. Alternatively, if you and the participants work for non-governmental organisations and are very experienced in writing social action plans then you can use a more comprehensive format such as a log frame (see the Active Citizens Log Frame Guidebook for more information).
 2. Introduce the social action template. Indicate where the information from our activities fits on the template. For example, we identified:
 - an overall objective, a specific objective and our target group through: 'problem tree' or during 'community mapping'
 - possible activities through: 'world café for social action', 'ideas frog', 'images of change' and 'inform, consult, involve'
 - a need through: 'a dialogue session', 'community mapping', 'world café for social action' or through an activity we carried out as a result of 'inform, consult, involve'.
 3. (Advanced groups) How we will know our social action is successful through: 'indicators of success'.
 4. Risks through: 'identifying risks' (this can be filled in later). Give participants time to fill in the template. Offer support and advice where necessary.
-

Figure 49: Social action plan

Name of social action:		Example: Women of Wau Wau.	
Location of social action:		Example: Wau, South Sudan.	
Who will the social action benefit (women, men, girls, boys)?		Example: Young women in Wau between the ages of 15 and 25 years.	
Overall objective of your project (it is best to have just one)? The big vision or change to which your project contributes:		Example: Reduced violence against women in Wau.	
Specific objective/s of your project: The specific changes your project will achieve: How do you envisage your planned changes will affect women, men, girls and boys, as well as gender equality in your community?		Example: 1. Increased awareness among the community of gender-based violence. 2. Improved awareness of young women in Wau of gender-based violence support services.	
Objective number	Activities	Who	When
If you need more space to write activities, please continue on another page.			

Activity 4.11 (continued)

<p>Why is there a need for this social action?</p> <p>What evidence do you have?</p> <p>Are you consulting other members of the community?</p> <p>Who?</p>		
<p>Monitoring and evaluation:</p> <p>How will you know your social action has been successful?</p> <p>What evidence will you gather?</p>		
<p>What are the risks and how will you manage them?</p> <p>How do these impact differently on women and men, girls and boys?</p>		
Resources		
Activity	Resources for this activity	How will you organise them?

Activity 4.12

Identifying risks ①

(60 minutes)

Learning outcomes

- Skills in project planning and management – risk analysis.

Summary

Participants work as individuals to identify social action project risks and then identify ways to overcome them.

Preparation and materials

Sticky notes.

Approach

1. Ask all the participants, as individuals, to write on coloured sticky notes the main risks in organising and delivering their social action.
2. Each risk should be written on a separate sticky note.
3. Ask participants to post these risks on the wall. The risks should be posted in groups according to their social action project.
4. Ask participants to look at the sticky notes on the wall from their group and choose the two risks they feel are the hardest to overcome and write on a different coloured sticky note ways to overcome these risks.
5. Participants should place the sticky notes about how to overcome risks next to the risks themselves.
6. Now invite the whole group to gather the other group's risks and, where appropriate, write a way of managing or avoiding these risks.
7. Open a conversation about risks and the suggested methods of managing or avoiding them.

8. Include this information in the social action template.
9. Note for facilitators: it's important for participants to consider the possible unintended consequences that might occur as a result of their social action. Social action can sometimes have a negative impact in the community. With this in mind it needs to be planned carefully taking into account possible consequences in the short and long term and include planning to avoid or manage them.

Remind the groups to consider gender issues in their risk analysis: have they considered how women and men (in the community, but also within institutions and organisations) might experience different risks as a result of the social action project? How will they give equal consideration to women and men's concerns in mitigating these risks? For example, initiatives to increase household income can upset household power dynamics and generate unintended consequences, such as increases in domestic abuse, of which women are the main victims. Involving men in economic empowerment actions can help lower the chance they will be threatened by women's economic empowerment.

Activity 4.13

Social action marketplace ①

(105 minutes)

Learning outcomes

- Skills in project planning and management – motivation for social action.
- Skills in project planning and management – working effectively in teams.

Summary

A dynamic activity to support networking, discovery and feedback on social action. Each social action group sets up a stall displaying information about the projects and the context in which they work as well as any specific desires they have. The group are then invited to wander freely visiting other stalls and inviting people to their own stall – facilitators encourage movement and sharing.

Preparation and materials

Areas in the room for stalls allocated and tables, flipcharts, colour paper, magazines, scissors, sticky tack and so on. Instructions to be left up during preparation time. Music.

Approach

1. Introduce the social action marketplace concept. Share with participants that each organisation will make a stall using the material provided and materials they have brought. They will then be given the freedom to visit other stalls and host people at their stall. Each participant must visit other stalls and host visitors at their stall. Each stall should display:
 - (on a flipchart) information about their social action: name, location, target group, objectives and a few key activities

- each stall should also have a list of ‘wants’ written in large letters on coloured paper and stuck around the stall. This should include the specific needs, partnerships, information or support the social action group would like from other Active Citizens participants who are not part of their social action group
 - each stall should have a space (A4 paper or flipchart paper) for participants who visit the stall to write comments or feedback.
2. Social action groups are given 40 minutes to prepare.
 3. Open the marketplace by playing music or copying the noises of a marketplace. Encourage people to move around and not just stand at the stall. The marketplace will last for 45 minutes and stalls will be left in place during the coffee break.

Debrief

During the debrief, find out (10 minutes):

- what inspired participants?
 - what feedback did we give or receive?
 - did any opportunities emerge to support one another?
-

Activity 4.14

Communicating social action

(60 minutes)

Learning outcomes

- Skills in project planning and management – communication.

Summary

Participants explore ways of communicating their social action in a clear and simple way with decision makers. Participants role-play being in a lift with an influential decision maker for one minute and sharing information about their social action.

Preparation and materials

Stopwatch.

Approach

1. Ask the group to move into their social action group. Tell each social action group to imagine that one of them is back in their community and they have just entered the lift wearing a T-shirt that says 'Active Citizens' when an influential decision maker steps into the lift and asks you 'What is Active Citizens?'. The decision maker presses floor 20 and you know you have two minutes to tell the decision maker about Active Citizens and your social action project. Participants should make that information the most important thing the decision maker hears that day.
2. Ask the sub-groups to decide on what they will tell the decision maker in those two minutes.
3. Share with the group: 'Oh no!' just as the decision maker pressed the button for floor 20 they changed their mind and pressed floor 10. This means you only have one minute to tell them about Active Citizens. Ask the groups to rethink what they will say so that it only lasts one minute.

4. Now it's time for the role play. A facilitator (or someone who is not a participant) should play the role of the decision maker. Acting out the scene in the lift and giving participants one minute to share their ideas about Active Citizens and their social action (this usually provokes a lot of laughter and celebration of great slogans and selling techniques).

Debrief

- How can we share information about Active Citizens and our project locally or globally? Contact the local media, hand out flyers, post information online.
- What do we need to think about when communicating our social action to others? Keep it simple and clear, take into consideration who the audience is and adapt what we are saying for them, make sure all the materials and messages we use are gender-sensitive and inclusive (do not perpetuate gender stereotypes), demonstrate women and men's active involvement in the project, and are mindful of how they will be received by different social groups in the community.

Activity 4.15

Conflict-sensitive social action – force field analysis tool

4

(60 minutes)

Learning outcomes

- Skills in project planning and management – problem identification and analysis.
- Identify peace and conflict dynamics in the community.
- Assess the impact of proposed social action on peace and conflict dynamics.

Summary

Participants are introduced to the force field analysis tool: a conflict analysis tool that can be used to consider the interaction between a social action and peace and conflict dynamics in the community. By focusing on the overall goal or purpose of their social action, they identify positive forces (peace dynamics) and negative forces (conflict dynamics) that might influence the proposed social action and can adapt their action/activities accordingly.

Preparation and materials

Flipchart paper and flipchart pens.

Approach

1. Introduce the session. Note that social action by definition aims to change the social, cultural, economic and political dynamics of a community or issue. This in turn impacts on trust and understanding between community members and groups, actors and parties to a conflict. Participants can then share examples of social action and community projects that had unintended consequences, both negative and positive. (10 minutes)
2. Force field analysis exercise: share with the group that their task is to assess the impact of their social action on the peace and conflict dynamics in their community, using a force field analysis tool. This tool allows participants

to take a conflict-sensitive approach to social action. Divide participants into their social action groups. Ask them to do the following in the stages indicated: (30 minutes)

- Stage 1: Describe in brief the situation your social action will address. State the overall objective of your social action. Consider whether this goal or purpose is grounded in community research, mandated and/or supported by your organisation(s). Write the objective as the heading of your sheet of paper. Draw lines to make three equal columns.
 - Stage 2: List the positive forces, which are the main forces supporting this objective. Think in terms of behaviour, attitudes (including assumptions) and structures and systems. List these forces on the left column. List the negative forces, which are the main forces undermining this objective. Think in terms of behaviour, attitudes (including assumptions) and structures and systems. List these forces in the right column.
 - Stage 3: List the activities of your social action. Choose one activity and describe it briefly in the centre column.
3. Indicate what impact you think this activity will have on all of the positive and negative forces by drawing lines from your chosen activity of your programme to the positive or negative forces you have listed:
 - a positive impact (increasing the positive forces, decreasing the negative forces).
 - ~~~~~ a negative impact (increasing the negative forces or undermining the positive forces).
 - need to get more information.

4. An example is provided next. Discuss the implications of your social action and any changes you might wish to make.

Debrief (20 minutes)

- How did you find this exercise? What was easy and what were the challenges?
- When identifying positive and negative forces, whose perspective were you considering?
- Note that this tool provides a powerful visual on how conflict-sensitive your social action is; the more straight lines, the more conflict-sensitive.

- What did you learn about your proposed social action? What changes did you identify? Do you have strategies in mind to get the information you don't currently have?
- How might you use this tool in the planning or project cycle of your social action? Note that the tool has been used at the initial planning stage in this exercise to make sure that social action is conflict-sensitive. Consider the other ways it might be used (for example, to assess activities already underway).
- Note that this tool focuses thinking on one activity within a social action and that to get an overall picture, all activities could undergo this exercise.

Figure 50: Force field analysis

Overall objective: Build the confidence of young refugee women in the community to get involved in decisions that affect them.		
Positive forces	Activity	Negative forces
<p>Behaviour Refugee women are vocal on issues of health and family.</p>	<p>English language club for refugee women aged 17 to 70. A weekly club run by community volunteers (mainly young men) in a central high-tech community centre where women will learn to read and write through a series of fun group and computer-based activities.</p>	<p>Behaviour Allegations of harassment of young refugee women by young men from the community. Refugees' communities are socially isolated.</p>
<p>Attitude Young community members are seen as the future of the community. Young men and women are equally entitled to education.</p>		<p>Attitude Refugees have more access to services than young people from the community. Host community is unfriendly to new comers.</p>
<p>Context Young people's parliament in place Active youth sector in the community</p>		<p>Context High levels of illiteracy among refugee women. Refugee communities are housed in the outskirts of the community. Refugee women are considered the custodians of their culture.</p>

This example shows that it is not clear how some of the negative and positive forces might impact the proposed activity. This suggests that further community research is needed. In terms of adjustments to the activity, it could involve more female volunteers, possibly from the refugee community. The learning content should ideally reflect aspects of refugee culture. The activity should also take place at a location that is closer to the refugee community, or support could be provided to encourage attendance, for example reimbursing public transport costs.

Activity 4.16

Working on conflict

4

(90 minutes)

Learning outcomes

- Skills in project planning and management – problem identification and analysis.
- Overview of the options for working on conflict.
- Consider how participative processes for working on conflict complement the skills and attitudes for Active Citizens (holding assumptions lightly, participation and inclusion, noticing and naming and asking brilliant questions).

Summary

Discussing approaches to working on conflict is facilitated with an emphasis on the participative approaches; negotiation, mediation and reconciliation. The group reflect on their experiences and make links with the skills needed to be Active Citizens.

Preparation and materials

Facilitator material – glossary of conflict terminology.

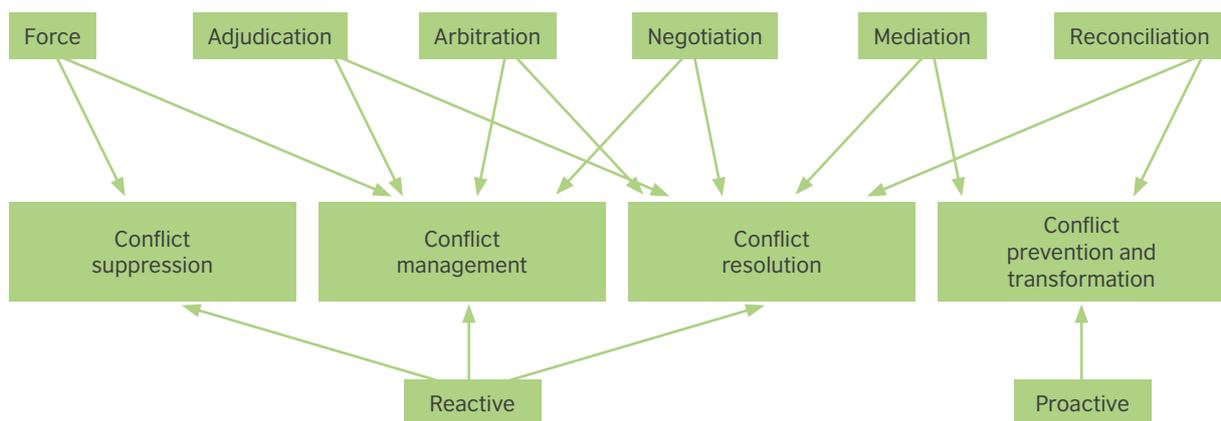
Spectrum of conflict-handling mechanisms.

Source: ACT Alliance Guide on community-based psychosocial support, <http://actalliance.org/capacity-building/community-based-psychosocial-training-manual/>

Approach

1. Introduce the spectrum of conflict-handling mechanisms as a way of understanding approaches to working on conflict. Note that the spectrum moves from approaches with low participation of the groups or parties to a conflict to high levels of participation. As approaches become more participative, there are more opportunities to prevent conflict from occurring/reoccurring and to transform the attitudes, assumptions, behaviours, structures and systems that cause, trigger and drive conflict.

Figure 51: Spectrum of conflict-handling mechanisms



2. Share the learning outcomes for the session with the group and ask them to share examples of conflict work that they have experienced or been part of, for example community dialogue, community meetings, reconciliation initiatives, reintegration programmes. Draw out the following:
 - level of the intervention (community level, state level, national)
 - reflections about who was involved and how (either as leaders/facilitators of processes or as participants/beneficiaries). For example, were there equal numbers of women and men participating? Did they participate as both leaders and as participants/beneficiaries?
 - reflections on the outcome of this work on the conflict
 - existing cultural, traditional and community mechanisms for addressing conflict or disputes.

3. Divide the group into three smaller groups and share a sample definition of either negotiation, mediation or reconciliation with each group.

Negotiation – direct dialogue between two or more conflict parties, intended to reach an understanding, resolve points of difference, reach a compromise, bargain for individual or collective advantage, or to agree on courses of action.

Mediation – An impartial third party without decision making authority assists conflict parties to negotiate a mutually acceptable agreement by structuring the process and communication.

Reconciliation – A meeting ground where trust and mercy have met, and where justice and peace have kissed.

4. Ask the group to reflect on the following three questions:
 - what do you think of this definition?
 - what changes would you make to this definition to reflect your understanding/experience of working on conflict?
 - how does this approach complement the skills and attitudes required of Active Citizens?

Debrief

- Ask each group to report back briefly on their responses in plenary. Note that these definitions are not fixed. In mediation, for example, a more directive problem solving approach might be taken or a more transformative approach might be taken. The mediator might be an insider or an outsider to the community or culture. He or she might be neutral or partial.
- Close the discussion by making the links between Active Citizens attitudes and behaviour and the characteristics of a mediator (adapted from ACTS Alliance):
 - big ears for active listening
 - clear eyes to read body language and to notice and name
 - a sharp and reflective mind to ask brilliant questions and hold their assumptions lightly and listen to others, rather than themselves
 - a big heart to empathise without taking sides
 - sturdy legs and strong feet to be well grounded with body language that conveys confidence
 - note that these attitudes, behaviours and characteristics have their uses for working in and on conflict and that they should be reflected in how Active Citizens plan and implement social action.

Activity 4.17

Stakeholder mapping through the arts

(90 minutes)

Learning outcomes

- Different perspectives on a community.
- Ability to identify key stakeholders in the community.
- Systems and systems thinking in problem solving.
- Understand concept of community and connections between local and global community.
- Power and decision making in the community.

Summary

An exercise that stands alone or, if adapted, could add physicality to a number of the activities in Module 3. This version creatively explores the different stakeholders that are involved in a particular problem or social issue. As a tool, it can be used to understand more about different influences, agendas, wants and needs in communities, at a local, national and global level.

Invite participants to be aware not just of their thoughts during this exercise but also any other sensory experiences or 'gut feelings' that might provide insights into the issues explored.

Preparation and materials

Chair, flipchart paper, pens.

Approach

1. Place an empty chair in the middle of the room. The chair represents an issue in their communities that the group have identified and would like to explore further, for example youth unemployment.
 2. On a flipchart, make a list of all the stakeholders that are connected to that issue. Who or what has some kind of influence on this? For example the police, local councillors, young people. Ask the group how influential each of these stakeholders is.
 3. Once the different stakeholders have been identified, ask for a volunteer to enter the space. They represent one of the stakeholders. They create an image of that stakeholder.
 4. They should think about themselves in relation to the problem/issue – the empty chair. The closer they are to the empty chair, the more influence they feel they have over the issue.
 5. Ask the group if they agree with the position.
 6. Once the group is happy, ask the volunteer some questions in character. They should reply to the questions as if they are the stakeholder: 'How do you feel about the problem? Why? What do you want to happen?'
 7. Repeat this process, adding more people (stakeholders) to the space and asking similar questions. Once all the stakeholders are in the space invite them, in character, to remind the group briefly how they feel about the particular issue.
 8. Now ask the stakeholders what they need from each other for things to progress and the situation to change.
 9. Participants should also be invited to ask stakeholders questions. These, of course, are not the real stakeholders. To find out what the stakeholders really feel we would need to consult them, which could be an important step in developing a social action strategy.
 10. You could also build on this by inviting a participant to sit in the chair and become the issue itself, responding to what the stakeholders are saying.
-

11. After hearing different perspectives, the audience and the stakeholders should be encouraged to identify some of the things they feel would make a difference to this issue.
12. Invite participants to let go of their roles as stakeholders. The group is now able to discuss in smaller groups of four and five any possible strategies to help overcome the problem – they should focus on areas where they feel Active Citizens can have an influence.

What happens if a person representing the opposite of the issue positions themselves in/enters the space? In the example given above, the group might identify that the opposite is youth employment or local development. How might this affect the other stakeholders? What journey might they need to make to move closer to this new element?

Debrief

The activity is a way of embodying the different parts of the community, exploring their motivation, agenda and intentions and looking at the bigger picture.

How might this activity be useful when thinking about change in our communities? Does it make us think differently about how change happens? This activity can help us to explore how stakeholders influence an issue and also how the different stakeholders are connected – changing one relationship may have an impact on others. This avoids an ‘us and them’ approach to change/progress.

Activity 4.18

Social enterprise experience

5

(10–20 minutes)

Learning outcomes

- Raise awareness of the concept of social enterprise.
- Understand the level of social enterprise awareness in the group.
- Understand the key principles of social enterprise.
- Confidence in participants' experience and knowledge.

Summary

Participants stand in a horseshoe, arranging themselves according to how much they know about social enterprise. Participants stand at one end if they know nothing about social enterprise, and at the other if they know a lot. Participants then explain why they chose to stand where they are by sharing their knowledge about social enterprise with the group. This is both good for reviewing participants' self-assessed level of awareness, and as a learning activity to collect the knowledge of the group.

Preparation and materials

None.

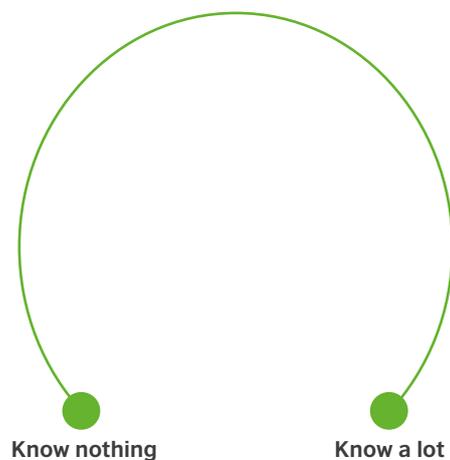
Approach 1

1. Explain to the group that in a minute you will ask them to stand up, and choose a place to stand in a horseshoe. It may be useful to walk, move over or point to the physical space the horseshoe will take.

Note: check whether any participants have disabilities or trouble standing for too long. This activity can be done with a horseshoe of chairs allowing people to move and then sit for the discussion.

2. Ask the group to stand towards one end if they feel they know nothing about social enterprise, slightly further around if they know a little, and then further and further as they feel they know more.
3. It can be useful to exaggerate when describing knowledge to help the group assess where to stand. For example, the person standing at the opposite end knows 'everything there is to know about social enterprise, may have started one or two, and knows how it feels to wake up and live the life of a social entrepreneur.'

Figure 52: Social enterprise horseshoe



4. The horseshoe shape is important so that those that know a little and those that know a lot are close to each other, not a long way apart. They can then question and share knowledge with each other.
5. If you have time ask each participant to share existing knowledge about social enterprise:
 - who would like to share why they are standing where they are?
 - what can you share about social enterprise?
 - can each person share one fact or insight?

Debrief

Useful debrief questions can be:

- Has anyone had an 'a-ha' moment? What have we learned about social enterprise?
 - Would anyone move positions following the activity and discussion? Invite participants to move to a new position if their understanding of social enterprise has changed.
 - Why have they changed position? What has changed for them?
 - If appropriate, raise participants' awareness that they knew more about social enterprise than they thought.
-

Activity 4.19

Social enterprise scales ⑤

(20 minutes)

Learning outcomes

- Raise awareness of the concept of social enterprise.
- Understand that social enterprise can take many forms and structures depending on their values and purpose.
- Ability to apply learning to link their social enterprise to values and purpose.

Summary

Participants move from side to side of a room exploring where they believe social enterprise fits on three dimensions of a spectrum. This is a useful exercise which prompts participants to make choices and explore the concept of social enterprise together.

Preparation and materials

None.

Approach 1

1. Explain that social enterprise has many possible definitions. There is not one organisational structure or legal definition.

We can explore the concept of social enterprise by thinking about what we feel is the focus of social enterprise. Give an example 'do we feel that profit or social impact is more important when it comes to a social enterprise?' if necessary, clarify that 'social impact' is simply defined as the social changes that an organisation makes through its actions.

2. Use a long clear space, and ask the group to stand somewhere in that space depending on whether they feel 'profit' or 'social impact' is more important to a social enterprise. For example, point to one wall and ask the group to stand closer to that wall depending on how important 'profit' is to a social enterprise and closer to the opposite wall if 'social impact' is more important.

Note: check whether any participants have disabilities or trouble standing for too long. This activity can be done with a line of chairs allowing people to move and then sit for the discussion.

Figure 53: Social enterprise scales



3. While participants are standing (or, if necessary, sitting) ask three or four participants why they chose that place to stand. Share that there is no right place for participants to stand and different types of social enterprise are possible. Facilitators should clarify that social enterprises vary in structure, from 'social businesses' run by an individual or small team, to 'social firms' employing a significant number of people with disabilities, to 'development trusts' or 'co-operatives' which are owned and governed by and for the community.
4. Repeat this process for each of the above examples.

Debrief

Useful debrief questions can be:

- What have we learned about social enterprise?
 - What role do values have in deciding where social enterprise sits on the different scales we have reviewed here?
 - Are these really opposites? Can a social enterprise be driven by the community and still be run like a business? To operate like a business does a social enterprise have to be run by one individual?
 - What types of social enterprise do you feel would be most appropriate to tackle the social issues you would like to change? What is influencing your decision in your situation?
-

Activity 4.20

Going beyond resources 5

(30–45 minutes)

Learning outcomes

- Understand the basics of a key skill of social enterprise.
- Understanding how social enterprise can be more sustainable when they have different sources of income.
- Apply knowledge to plan the design of a social enterprise.

Summary

Making something happen when you have limited resources is a key skill of social enterprise. Making do with what you have, identifying unused assets that could have value, motivating stakeholders and organising people and money towards achieving change.

This activity helps participants think through basic principles of where their resources are going to come from, and how that might change over time to be sustainable.

Preparation and materials

Paper for each group member, and a range of coloured pens/pencils could be useful.

Approach

1. Introduce the activity by stating that going beyond your resources is a key skill of social enterprise. Draw out in discussion what this might mean. For example:
 - finding opportunities to make money
 - making use of unused assets
 - organising people to give something
 - taking risks by taking out a loan.

This takes vision, determination, and clear planning to make sure you can make your social enterprise sustainable.

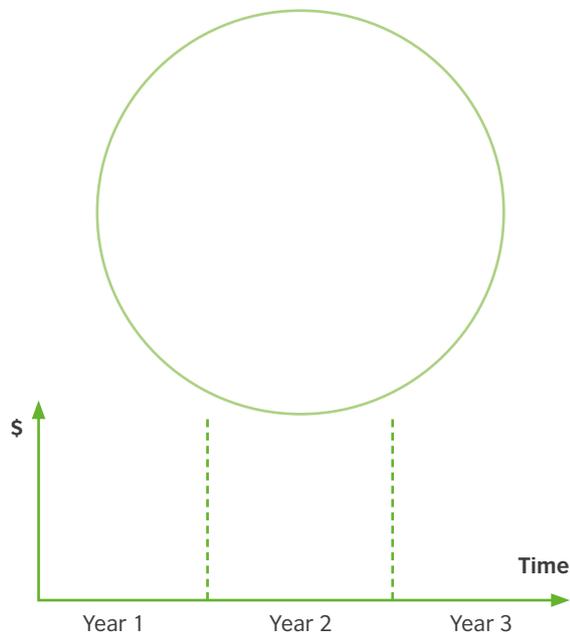
2. Income mix: focusing on money, ask each participant to draw a circle. Participants can work in pairs to write a list of potential sources of income for their enterprise, for example:
 - grants
 - loans
 - sales of product 1
 - sales of product 2

Be as specific as possible, and then draw on the circle how much of their total income they think will come from each source as a rough percentage – like a pie chart graph.

Allow 15 minutes for this activity, with participants working in pairs or small groups.

Before moving to the next stage, review some examples with the group. Ask the group to provide each other with helpful feedback.

Figure 54: Income circle and timeline



Debrief

Useful debrief questions can be:

- Do you feel that this a realistic view of the future?
- Do we need the social enterprise to grow or do we need a good income to make sure the social enterprise stays sustainable?
- Do you think your social enterprise is sustainable? If no, what else could we do? Notice your reaction – how do you feel?
- What other resources could we think about?

3. Timeline: draw a timeline graph as shown above. Using different colours or symbols, allow participants another 10–15 minutes to draw lines on the graph to show the different sources of income they identified in their circles. Ask the group to think about and show how the amounts of money they will need for their social enterprise will change over time?
4. Review examples in plenary and ask the group to give helpful feedback.
5. Information from this activity can be put into participant's social action plan.

Activity 4.21

What's your role? 5

(30 minutes)

Learning outcomes

- Understand it takes several people with different skills to make a social enterprise work.
- Understand the strengths of yourself and your team, your potential roles and the skills you need to find.
- Confidence in participants' strengths.

Summary

Participants explore their strengths linked to the skills and qualities involved in running a social enterprise. Understanding that they need to involve the skills of others to make an enterprise sustainable is an important outcome of this activity.

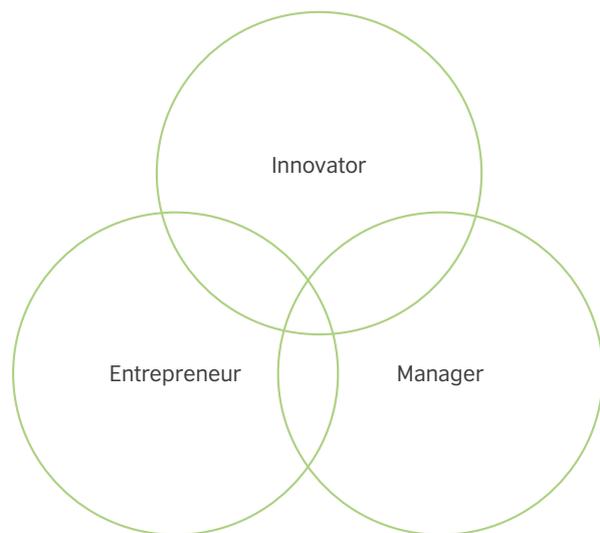
Preparation and materials

Flipchart paper, pens.

Stage 1 – Recognising our strengths

1. Draw three overlapping circles on large paper on the wall or ground, with role headings for each circle – innovator/entrepreneur/manager
2. Ask the group to write their name where they feel they would place themselves related to their strengths. Participants approach one by one, and choose where to write their name, as they do so you may ask them to share something about their strengths.
3. Explain to the group that we all have strengths that fall into these roles. According to social enterprise writer Jerr Boshee, we may be able to do all three roles, but can only be up to two of these really well (Figure 55).

Figure 55: Venn diagram – roles



4. Facilitate a discussion about their strengths.
 - how did that process make you feel and why?
 - which one or two roles would you focus on? How do these roles relate to the work that you do/might do in a social enterprise?
 - would you like to have their name in a different area of the diagram? Invite participants to draw a line from their name to where they would like it to be and place a cross there.
7. Ask participants to think through which of these areas they would focus their own skills on, and which skills they would need from other people in order to make their social enterprise sustainable.

Debrief

Useful debrief questions can be:

- Would anyone move positions following the activity and discussion? Invite participants to move to a new position if their understanding of social enterprise has changed.
- Why did you change position? What changed for you?
- Do you know people that could fill the other roles? How might you find and involve other people in order to strengthen your social enterprise?

Going Deeper – Stage 2 – Planning for sustainability

5. Explain that when starting up with no resources people involved in social enterprises need to be able get involved in all the tasks of the business. To stay healthy, and for your enterprise to be successful, this must not go on for long. You need a team.
6. Re-draw the circles, and use questions that link with the previous titles in Figure 55, this time the titles should be job titles or roles, i.e. see Figure 56 as an example.

Figure 56: Venn Diagram – roles (going deeper)



Facilitator reflections

Module 4

How do you feel after Module 4?

Are there questions you have that you would like to explore further?

What are the challenges of delivering this module in your community?

What are the opportunities for delivering this module in your community?

Personal notes



Section 6
**Social
development
themes**

In this section we explore social development themes that recur in delivering the Active Citizens programme around the world. We offer a brief definition of key terms and concepts as well as an understanding of how the Active Citizens programme engages with these concepts. The inclusion of these sections in the Active Citizens toolkit is optional.

6.1

Applying a disability lens to Active Citizens

The Active Citizens approach to mainstreaming disability focuses on applying an inclusion lens to the programme delivery, content, partnerships and social action. This means that rather than developing a raft of specific activities that in some way address issues of disability or ability, the programme itself should be a model of inclusivity. In reality this requires that all those involved in the day-to-day delivery of the programme; from global strategic growth to the most local delivery; apply an approach to design, planning, delivery and evaluation, which takes into account the needs of all, and encourages a different way of thinking.

At a strategic level, we are working to ensure that the language, messaging, training design and support for the programme, in addition to adaptations to content, are disability inclusive where possible.

At a regional or country level, rather than wait for applications to the programme from disabled people, country managers can be proactive in cultivating relationships and exploring the benefits, approach and impact of the programme with potential partners from disability organisations.

At partner level we might expect that partners will look to be confident to reach out with a positive message in their recruitment of Active Citizens, to a wide range of potential applicants.

For master facilitators we might expect that in the training of master facilitators, either in a national or international context, those designing and delivering the training would take into account the most recent guidance and introduce new or adapted content to build the competence and confidence of facilitators.

For facilitators themselves, while training for new facilitators should raise issues in relation to the need for proactivity around disability inclusion, it remains both an opportunity and a responsibility for those facilitators already trained to keep up to date with new or updated guidance on applying a disability mainstreaming approach.

Applying a disability lens is not simply about the avoidance of discrimination towards a specific group. It represents a new and different way of thinking, which pivots around 'designing in' solutions in advance, adapting existing content not only to remove obstacles, but also to apply learning. Training, mentoring, sensitivity and understanding of diverse needs and a valuing of different abilities, lies at the heart of mainstreaming disability awareness, across the programme.

At the Active Citizens level, opportunities exist to develop social action projects that take into account the needs of potential participants and beneficiaries. In addition, they can also provide an opportunity to engage proactively with disability organisations, to develop specific projects where disabled people are amongst the beneficiaries, or advance learning and awareness about disability across a wider community audience. In applying an effective mainstreaming approach, it is important that active citizens consult with sensitivity with possible end users or beneficiaries, avoid assumptions and apply the approach of 'nothing about us without us'.

6.2

Active Citizens in fragile and conflict-affected communities

The programme promotes long-term peacebuilding by promoting a value for difference, networking, culturally sensitive project planning and collaborative working.

It is important that those designing and delivering the programme see the context and needs from the perspective of participants and consider their session content, tone, terminology, language and group composition. This is especially true in relation to groups coming from fragile or conflict-affected communities. Design and delivery must be handled sensitively to reduce existing tensions and increase their sense of empowerment.

The following is an outline of how a facilitator working with fragile or conflict-affected communities can work with this manual to create and deliver a programme for their community. It also introduces key concepts.

One widely used definition of conflict is a relationship between two or more parties (individuals or groups) who have, or think they have, incompatible goals. As such, conflict is a fact of life that in its various forms characterises all levels of human and social interaction, from the domestic to the global. People all over the world experience conflict regularly, even daily, in a variety of forms and places from the workplace, to the family, to the community.

The toolkit

Alongside core activity that is coded ❶, this toolkit has activity that provides knowledge and tools which may be more relevant for a fragile or conflict-affected community. Activity that is particularly relevant for conflict-affected communities is coded ❷. Please remember that the activity which is coded ❶ is core and should be used in every programme.

The following is an outline of how you can work with the manual to develop a programme for a fragile or conflict-affected community.

The Active Citizens programme promotes the importance of identity and culture in developing and delivering sustainable solutions in all social development scenarios.

Identity is closely linked with conflict and some argue, perhaps controversially, that it is at the heart of all conflict. Conflict is also one of many ways of expressing one's identity. The facilitator needs to consider if it is appropriate to introduce participants specifically to the concept of conflict and explore their understanding and experience of conflict in Module 1. There are several ❷ coded activities in Module 1 that support this.

In Module 2 the programme focuses on intercultural dialogue as a tool for engagement in social development that insulates communities from misunderstanding and conflict. Activity 2.5 and 2.9 are core and conflict-related. Listening at three and four levels encourages participants to understand the complexity of what is being said to them and reduces misunderstanding. 'I' messages develops a more sensitive way of delivering a message about another person or group. Participants can also role-play dialogue in a scenario where two communities are in conflict or through forum theatre.

In Module 3 alongside other approaches to researching and mapping the community, conflict mapping is offered as a way to map the community.

In Module 4 having identified social action, participants are given tools that help them to understand the risks of their chosen project in the context of their community. It is an important principle of working in fragile and conflict-affected communities that projects do not do more harm than good – referred to as the 'do no harm' principle in the delivery of humanitarian relief in fragile and conflict-affected communities.

Finally, although groups are not directed down any particular social development theme when developing their social action, they often develop projects that directly address cohesion in the community, for example intercultural dialogue events (fairs or sports events), social research on attitudes and so on.

Working in or on conflict

This expression describes the relationship an activity might have with a fragile or conflict-affected community. Working in conflict refers to an activity that does not deliberately and/or directly address the drivers of conflict or the effects of conflict. It might be designed in a way that fully recognises its context, for example teaching English to schoolchildren in an IDP camp. Working on conflict refers to an activity that directly addresses the cause or effect of conflict, for example demining.

Framing conflict

Figure 57: Framing conflict illustrates four ways of considering conflict using a tree and its roots as a visual metaphor, where the roots represent hidden tensions or conflict and the trunk, branches and leaves represent open conflict.

Open conflict occurs when parties have incompatible goals that they demonstrate with incompatible behaviours. Open conflict is visible, deeply rooted and might be reproduced over time or even generations. This type of conflict must be addressed by looking at the causes and effects of the conflict.

Latent conflict is a situation where parties have incompatible goals but do not respond with incompatible behaviour. Here the focus is on finding constructive ways to bring issues out into the open so that they can be effectively addressed.

Surface conflict occurs when parties have the same goals but incompatible behaviour. The conflict is not deeply rooted and might be the result of misunderstandings or different ways of doing things. Building trust and understanding between parties is therefore important.

No conflict occurs when parties have compatible goals and behaviours. There are systems and processes in place to prevent or transform conflict before it becomes deep-rooted or problematic (violent or protracted).

At the community level, a peaceful community is likely to have processes in place for resolving conflict before it becomes destructive. Communities in fragile and conflict-affected settings are more vulnerable to surface and latent conflicts turning into open conflict. These communities have a complex set of unresolved issues, conflicting goals/interests and unmet needs. They are also more vulnerable to physical, social, economic, psychological and environmental damage and the vicious cycle of violent conflict, poverty and marginalisation.

Figure 57: Framing conflict

		Goals	
		Compatible goals	Incompatible goals
Behaviour	Compatible behaviour	 No conflict	 Latent conflict
	Incompatible behaviour	 Surface conflict	 Open conflict

Understanding conflict, violence and peace

Conflict becomes violent when parties no longer attain their goals peacefully. This might occur when an individual or group is prevented from reaching their full potential and decides that the only way of improving their situation is through damaging people and property.

Figure 5: The ABC triangle, adapted from Galtung's conflict triangle, is a conceptual framework for understanding the dynamics that can turn conflict into violent conflict. It also provides a framework for understanding that peace is more than the absence of violence.

There are parallels with the identity and culture elements of the Active Citizens learning journey, as the ABC triangle considers the visible and hidden manifestations of violence.

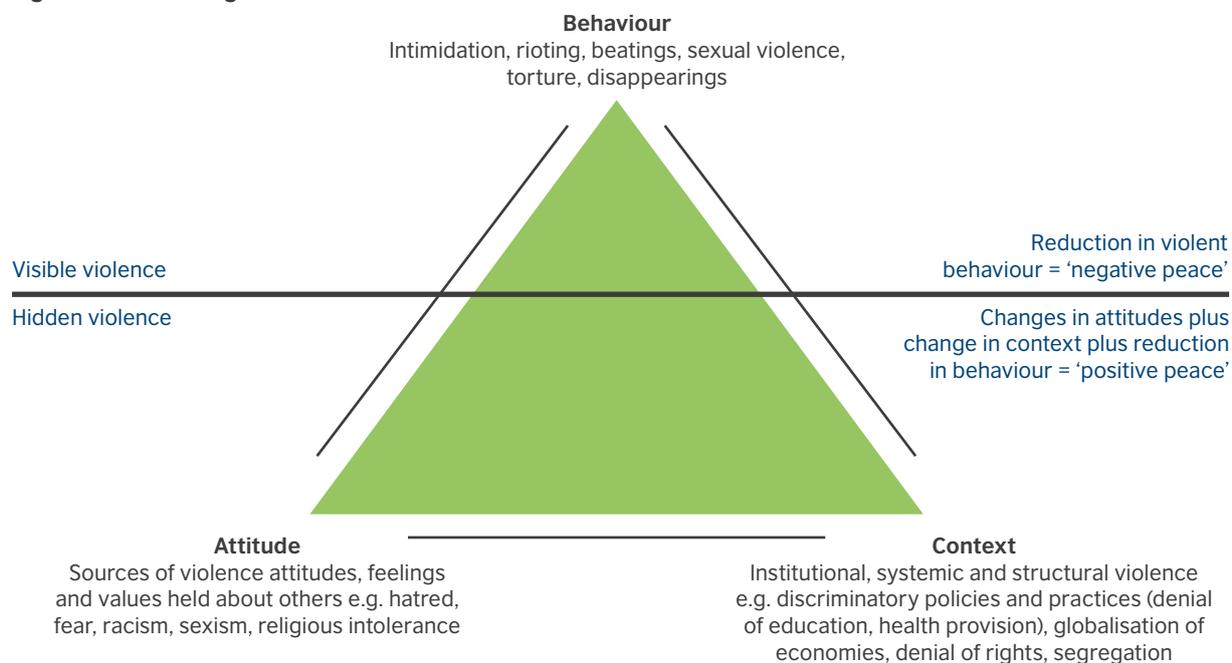
Peace is more than the absence of war.

The ABC triangle illustrates the interdependence of visible and hidden violence. In working towards peace, this framework illustrates that attitudes and the contextual background also need to change. For Active Citizens in fragile and conflict-affected contexts the issues identified and the purpose of social action can be framed in terms of how they influence attitudes, behaviours and the context.

One way of understanding peace is by emphasising the attitude and context as well as visible behaviours. In this way, positive peace can be understood as follows. Peace is:

'When people are anticipating and managing conflicts without violence and engage in inclusive social change processes that improve the quality of life. They are doing so without compromising the possibility of continuing to do so in the future, or the possibility of others to do so. This is the idea of interdependent, positive peace.'
(International Alert).

Figure 58: ABC triangle



Gender in fragile and conflict-affected communities

The roles, experiences and needs of women, men, girls and boys in fragile and conflict-affected communities tend to differ. For example, in conflict situations that turn violent both women and men might be exposed to violence, but men are prime targets of gun violence, whereas women are mostly affected by gender-based violence, displacement and social discrimination. Women and men might both be active participants in fuelling or maintaining conflict, but women are frequently sidelined in conflict resolution talks or negotiations.

Upheavals caused by conflict and fragility can provide new opportunities for changing gender relations and promoting more peaceful, prosperous and equitable communities. However, these opportunities are frequently overlooked by decision makers at local and national levels because gender equality is often not seen as a priority issue.

For example, the ten-year conflict in Nepal brought numerous changes to women's role in society: they became more active outside the home, challenged the security forces and asserted their rights as citizens. But in post-conflict Nepal, many development institutions continued to sideline the voices of women, reinforcing the unequal gender relations that existed before the conflict.

It is important to ask, in such contexts, how efforts to develop citizenship can take account of the different needs and experiences of women and men, including those from different social and ethnic backgrounds. Building the capacity of women so they can have an equal say in these spaces is an important aspect of making sure their voices are heard.

6.3

Active Citizens – integrating the arts**Introduction**

‘Absorbing culture is not enough, one must produce it. Enjoying the arts is not enough, one must be an artist. To be a citizen doesn’t mean to live in society, but to transform it. With your head held high, your feet on the ground and hands at work’.

Augusto Boal, taken from ‘Playing Boal’ DVD, produced by CTO Rio

From protest in Egypt and healing in post-conflict Sri Lanka, to livelihoods in India, art contributes to the well-being and development of our communities in many different ways.

Why the arts and Active Citizens?

Choosing an arts-based approach to delivering the Active Citizens learning journey has the potential to:

- Engage the senses to embed the learning through encouraging Active Citizens to explore, feel and embody the learning journey.
- Improve the capacity of Active Citizens to be creative and think differently about themselves, others, an issue or their community.
- Empower cultures and communities to express themselves and share, learn and collaborate with others.
- Create a safer space to take risks, and explore difficult issues. The arts can be a powerful shield to explore sensitive issues in communities.
- Improve understanding of how the arts contribute to the wellbeing and development of ourselves and our communities.
- Provide organisations that have skills and experience in the arts with tools and methodologies to use the arts to build trust and social leadership within the community.

- Increase the accessibility and visibility of Active Citizens through a) building on local arts practice to capture the imagination and inspire action in communities b) encourage exploration of key concepts of the Active Citizens programme using the arts – without relying on conceptual discussions or language.

Throughout this toolkit, the arts approach aims to equip facilitators with the tools and techniques to fuel their own creativity and the creativity of the communities around them. Facilitators are encouraged to lean towards local arts and culture, building on what’s already happening and recognising that everybody is creative and everybody has a story to share.

For some, the new and adapted exercises in the arts toolkit may seem like normal workshop activities and not ‘art’. This is because on one level they are. Since the beginning, this toolkit has always included activities that use participatory and often arts-based activities to achieve the learning outcomes of the programme. However, the addition of this arts content intends to provide two new exciting opportunities:

1. New arts-based activities that both achieve the learning outcomes and encourage creativity and self-expression for participants and facilitators. This creativity and opportunity for self-expression can help build confidence,

inspire better ideas, improve communication and deepen empathy for others. For example take the exercise 'power chairs'. This exercise creatively explores the idea of power and how it can be seen from multiple perspectives. It looks at how we position ourselves in relation to existing power structures and opens up a conversation around where power lies in our local and global communities. Participants are able to explore all of this through an exercise that involves positioning some chairs in an empty space! Towards the end of the exercise, they are invited to enter the space and in doing so, literally put themselves at the centre of their own learning experience. In this way, participants feel able to actively explore (and play) with a potentially deep and complex issue.

2. A non-workshop based approach: this arts content is an invitation to explore different approaches of delivering the learning journey – approaches which don't rely on flipcharts, sticky notes or workshop spaces. Where partner organisations and facilitators are experienced art practitioners, they are encouraged to work with the British Council to explore the alternatives. For example, a group could achieve all of the learning outcomes while developing a theatre, music, dance or film piece. In order for this to happen the process of developing the artwork would need to be tailored to closely reflect the Active Citizens learning journey. Participants would start by reflecting on themselves, building self-awareness and confidence before exploring their relationship with others and gaining skills for dialogue. The journey would happen as part of a process of creating art. The possibilities for new ways of travelling the learning journey are endless. With the right planning and support there is huge potential to support arts organisations to create meaningful and long-term change in communities.

In the context of Active Citizens, what do we mean by art?

When we're young we play and we tell stories to help us to explore and understand the world around us. As we grow up we're often told that play is for children or that we're not very good at something and there is a danger that we stop. We begin to doubt ourselves and censor our actions, we can start to believe that 'art is what artists do.' However, all of us are artistic: when we cook a meal with our parents, or dance on the street corner with old friends. When we bring consciousness to our creativity whether in the kitchen, in the garden, on the dance floor, or singing in the shower – it becomes artful.

The Active Citizens arts theme is about offering a safe space to explore and to take risks. Through creativity and the arts we can start to see ourselves and the world around us differently and we can begin to imagine a new direction by stepping safely into the unknown.

How we try to define 'the arts' and who has access to it is an interesting area to explore in the context of art and development. In Brazil for example, the arts and creativity are everywhere; dance, carnival and singing are the beating heart of the country. However there's still a massive separation between this and the consumption of art produced by professionals. Ninety-five per cent of people in Brazil have never been to the theatre, 93 per cent have never been to an art exhibition, but Brazil is rarely perceived as being a nation that doesn't do 'the arts'. This toolkit isn't about trying to define what art is, as around the world it can be interpreted in so many different ways. It's more about giving the green light to being creative and thinking outside of the box, for individuals and organisations.

Who is this arts theme for?

The arts-based activities in this toolkit can be used by facilitators with a wide range of experience for a mix of different audiences. Below are two strategies for delivering arts-based Active Citizens:

1. **A non arts-based partner** working with community participants who have very little arts experience.

The partners choose arts-based workshop activities from the toolkit, integrating them into their workshop-based delivery of the learning journey. This will result in non-arts based social action projects or potentially arts-based social action projects with a focus on arts for social change and community well-being. It is unlikely that the social action projects will reflect a high quality of artistic practice.

2. **An arts-based partner** organisation working with either community participants or local artists.

The partner uses activities from their own artistic practice in addition to Active Citizens activities. This approach builds on the partner organisation's skills and experiences to explore and deliver the learning journey while enhancing participants' skills and understanding of a specific art form. In this instance the partner may choose to move away from a workshop-based approach and apply an approach that supports the creation of new works of art. This approach is most likely to produce higher quality arts-based social action projects (art with a social purpose) though there is still the possibility of non-arts based social action projects if the partner and participants prefer.

Which participants and communities could we work with?

This approach should work well with a range of audiences and in a variety of settings. While the approach may be new to people, the exercises should be accessible. An arts-based approach works well with:

- Young people, or in communities that rely less on reading and writing.
- Communities that feel stuck. A creative approach might support new ways of doing and thinking.
- Groups and communities on the margins of society who may have less confidence. For example this could include prisoners, refugees or victims of violence.
- Artists who can act as social leaders or with community members who have energy and enthusiasm but no formal experience of the arts.
- Communities struggling to engage in dialogue. The shield of the arts can be used as an effective way of expressing or exploring difficult issues.
- Decision makers and key influencers to convey the human consequences and emotional impact of their choices and decisions.

By exploring the learning outcomes through a collaborative, artistic and reflexive process, participants are more creative, courageous and ultimately more engaged in the world around them. Through some of the arts activities we're beginning to think about our audiences and the stories around us. Who are the audiences in our own communities? What are the stories we want to share with them and the questions we want to ask? How can we use the arts to connect with the people in our communities on a deeper level?

Whether the resulting social action project uses the arts or not, an arts-based process gives people the confidence and clarity to stand up and make their voices heard. The process should give participants a deeper understanding of how we work as human beings, develop empathy and allow us to creatively explore the dynamics of the relationships and the systems around us; interpersonal, communal, and global.

All of this heightens the potential for social change in communities and can inspire others in the community. It's infectious – the skills and experiences developed in the safety of the workshop space can be applied in a much wider context and contribute to continued social change.

Facilitators

While valuing the experience of trained arts practitioners, this addition to the toolkit moves away from the notion that arts-based initiatives can only be delivered by professional artists. These additional exercises and techniques are designed to be used by facilitators who don't necessarily have an arts background. The skill will be in the facilitation, not the art form itself. We hope that this toolkit will enable facilitators to take risks with their own creativity, in order to encourage participants to do the same. By potentially stepping outside of the training room and away from the flipchart paper, facilitators should seek to create safe spaces in which participants feel empowered to take control of the creative process and their own learning. See [\[add link here\]](#) for specific ideas around how to facilitate an arts-based approach. See also 'guidance note for facilitators on gender.'

Practitioners are encouraged to reflect on and bring their own skills and creativity to the task of facilitating the learning journey, building on what they're good at. If you are passionate about cooking could you use it as a catalyst to explore identity and culture? If you have clowning skills could you use this to explore communication and body language? You are invited to reimagine the process by which the learning journey can be delivered. If you're working with a partner

organisation that already uses art, could you achieve the learning outcomes of the programme in a different way; by creating a piece of theatre and performing it in the community? Or by using photography and creating an exhibition that brings the community together as part of a social action project?

What materials do you need to deliver this? For most of the activities outlined here, the bodies in the space are enough. If you have more resources available feel free to use them. When using the arts content, we need to recognise that it often asks a lot from participants and can take them well outside of their comfort zone. When we're working with creativity and a more abstract approach, we're also working with vulnerability, and because of this we need to make sure we're building a safe space for participants. There are practical steps we can take to create the right kind of atmosphere – warming up, energisers, de-roling, checking-in and checking out – for more information on this see 'approaches to delivering the arts content, digital toolkit'.

How might you use it?

Below we explore how the arts applies to each of these modules.

Module 1 – Identity and culture

Through art we can explore how we create and shape our personal and social identities. Given the power to create their own art, participants can challenge existing assumptions and narratives, redefining both their own identity and that of the culture around them.

By writing a story, singing a song, painting a picture or acting something out we can begin to understand that we have agency over the way we live our lives.

Module 2 – Intercultural dialogue

Art can enable us to share and learn from each other using different forms of communication that appeal to a range of senses without relying on a shared language.

Music, dance, the visual arts, cooking, theatre, can help us to express ideas and explore emotions in a visceral way. Art and creativity also encourages an exploration of difference. For example, if you and I both looked at a table, we would agree (most likely) that we both see a table. Whereas when we look at an abstract painting or a piece of dance we are welcome to see and interpret it in different ways without feeling the need to define its meaning.

Module 3 – Local and global communities

Exploring our local and global communities through the arts allows us to share some of what we're proud of and understand more about some of the issues and challenges we're facing. Art can help us create new ideas and new ways of thinking, it holds a mirror up to who we are and where we come from. If we approach some of the issues in our communities with creativity and a spirit of collaboration, we're well positioned to identify areas where we can start to create positive change.

Module 4 – Planning and delivering social action

Once the subject for the action has been discussed, the arts can be used as the basis for developing an arts-based social action. Moving away from paper-based action plans and strategies this module is designed to allow the group to use experiential approaches to creating their own ideas of social action so that they own the outcome and feel proud of the process. We can use the arts and a creative process to test out our ideas in the safety of the workshop space.

6.4

Active Citizens and social enterprise

In communities around the world social enterprise is being accepted as an effective and sustainable approach to addressing social and environmental issues.

Facilitators have the option of integrating social enterprise as a theme throughout their delivery of Active Citizens thereby enabling community members to explore enterprise-based solutions to social needs.

Social enterprise content is intended to build on the existing learning outcomes of the Active Citizens programme, providing participants with a social enterprise lens. It is intended to act as a foundation for developing the mind-set and initial skills of social enterprise. It does not provide detailed information about legal structures or financial models. It aims to support participants to think through an approach to social enterprise that may be appropriate for them, and to identify the support and advice they may need over time.

In many countries social enterprise is relatively new, in others it is well established and is an important part of the economy. The social enterprise approach has been found to be particularly effective in communities where accessing resources is a major challenge.

This introduction provides an overview of key concepts as well as how to integrate social enterprise as a theme during delivery.

What is social enterprise?

A quick search on the internet reveals well over 50 possible definitions for the term 'social enterprise'. Active Citizens are welcome to explore the most appropriate definition for their community. In this toolkit social enterprise is defined simply as 'using business approaches to address social and environmental issues.'

From 'social businesses' managed by an individual or small team, to 'social firms' employing a large number of people with disabilities, to 'development trusts' or 'co-operatives' owned and governed by and for the community, social enterprise offers a wide range of different approaches.

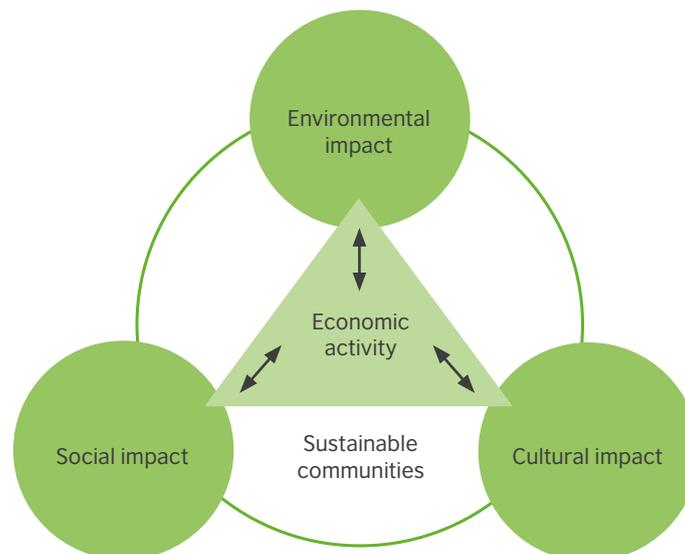
The concept, however, is increasingly being used by community activists, entrepreneurs, non-profits, and politicians as a simple term referring to an organisation trading for social benefit. Common principles tend to support this global movement. In particular, social enterprises:

- Have social, environmental and/or cultural impact objectives.
- Aim to be financially sustainable and independent through trading activity.

- Profits and assets remain in the business and are reinvested to support achieving social impact.

'People, Profit, Planet' as a headline is linked to the sustainable development movement. It is also often described as the 'triple bottom line' of social enterprise, different to the single profit driven financial bottom line of private business. More recently attention has been given to how social, environmental and cultural issues can be balanced with the importance of the financial or trading activities of a social enterprise. Social, environmental and cultural issues influence how trading activities are carried out, and are also the ultimate impact they create. Therefore a new understanding of 'triple bottom line' may be useful. See Figure 59 below.

Figure 59: New triple bottom line, source: Alan Kay, 2012



What represents trading is also flexible, as some social enterprises deliver contracts for the state, while others are market driven. Almost all will have a mix of income streams, and no combination is necessarily 'better' than another. To be sustainable, the trick is to ensure a social enterprise is not dependent on any one source of income. It also needs to be able to generate additional income beyond the costs of delivering their social impact.

The programme will help Active Citizens think through these decisions for themselves.

Social enterprise enables community members to explore business solutions to social needs.

Integrating social enterprise into the Active Citizens learning journey

There are two main routes for facilitators wishing to integrate social enterprise. They can choose whether they want to explore it within each module or introduce it only as part of Module 4 – planning and delivering social action. Example agendas for both of these approaches are included in Tables 8 and 9, Section 3, Preparing your workshop.

When integrating social enterprise into the learning journey and each activity, facilitators should think about the emphasis of the programme, keeping the focus on the main journey, with social enterprise as an addition.

The content in this toolkit offer the opportunities for Active Citizens to develop the following skills, knowledge and attitudes as part of their learning journey:

- Knowledge of social enterprise > relevant to participants' context.
- Qualities of social enterprise leadership > confidence and clear sense of purpose.
- Skills for starting to design a social enterprise > developing products, identifying markets, and establishing an organisation.

Below is an outline of how social enterprise can be explored during each of the modules. Active Citizens will:

Introduction to Active Citizens

- Develop an awareness of the meaning of the term 'social enterprise'.
- Value existing knowledge of social enterprise within the community.
- Understand how social enterprise can support the vision of Active Citizens.

Module 1 – Me: identity and culture

- Understand how social enterprise solutions could have an increased chance of succeeding if they actively respond to and inform existing identities and cultures.
- Build motivation and confidence to develop a social enterprise.

Module 2 – Me and you: intercultural dialogue

- Understand the possible characteristics of a social entrepreneur.
- Develop skills in looking at issues using different frames – including a social enterprise frame.

Module 3 – We together: local and global communities

- Ability to identify community assets.
- Ability to carry out market research.

Module 4 – Planning and delivering social action

- Ability to identify whether trading would be a distraction from the objective of the social action, or an effective way of achieving it.
- Skills to begin designing a social enterprise taking into consideration markets and financial planning.

Entrepreneurial vision, determination and a desire to change the world for the better are an essential starting point for social enterprise. So too are the tools for assessing market opportunities, risk and the practicalities of implementation. With the decision to start trading comes the need to secure investment and mix income streams, and also the responsibility for ensuring the social and financial return is delivered.

Alongside these skills and tools, throughout the programme support from fellow participants will be vital to build courage and self-belief, as Active Citizens will need to draw on them most when deciding to develop social enterprise solutions and go beyond their resources.

Going deeper

It could be useful for facilitators and participants to think of social enterprise on three levels.

Mind-set (head)

The mind-set of a social entrepreneur is based on balancing a passion for social justice with an entrepreneurial approach. Social entrepreneurs are creative, experimental and determined to find new ways to address social and community needs that are not currently being met by private companies or the state. Social entrepreneurs see both the financial and social value that can be gained from unrecognised or unused assets in the community.

Social enterprises often aim to make use of the best attributes of the private, public and non-profit sectors:

- Private: trading > responsive, market driven, business disciplines.
- Public: governance > accountability, fairness and transparency.
- Non-profit: social purpose > working together to meet social, cultural and environmental needs.

Social enterprise is about having the ability to think creatively, linking new products and ways of working with market-based opportunities, taking risks and leading stakeholders, teams and communities towards a vision.

Values (heart)

Each social enterprise is driven by their own value base, which is unique to their organisation, community or purpose. Understanding and deciding their values is key to the leadership of successful social enterprises, guiding everything they do towards achieving their social purpose.

Values that unite social enterprises are explored in Scotland's social enterprise code www.se-code.com, and help make useful distinctions from public and private sector activities. For example, that social fairness and protection of the planet are requirements of economic activity, that business practices are honest and fair, that social enterprises are good employers with flatter pay structures and work together through intra-trading between social enterprises. You may want to research similar ideas in your group's local area.

A key value is that social enterprise solutions to problems have the potential to empower communities. Communities can contribute to the running of the enterprise and don't have to just be recipients of impact or aid. Often it is local people who recognise the need for a service or facility which is not currently available. Other times it is a community's collective response to global issues. Social enterprise is almost always rooted in a community, a bottom-up approach to development, with local people leading local action. 'If there is a problem in the community, the solution is in the community', this in professional terms is an 'asset based' approach to development, guided by the values and needs of the community.

Design (hand)

Social enterprises differ in the same way that traditional businesses do. There are large, well-established organisations, there are small start-ups and there is everything in between.

Social enterprises are part of the enterprise economy and deliver social impact at local, regional, national and international levels. Social enterprises address issues that include health and social care, homelessness, climate change, youth unemployment, fair trade and gender equality.

Social enterprise is a concept, not a single legal entity. Therefore social enterprises vary in their operational and legal structures which can include workers' co-operatives, mutuals, social firms, community enterprises and trading charities. Some countries have formal legal structures specifically for social enterprise, such as the UK's Community Interest Company (CIC), but many also use charitable or commercial trading structures. The key is that the legal structure is chosen to support achieving the social purpose of the organisation.

A journey of experimentation and impact

The last 30 years has seen a massive increase in the trading activities, products, and themes that social enterprise engages with. Active Citizens will add to this, enabling community leaders to gain the skills and confidence to develop sustainable solutions to social and environmental issues globally.

Should some of these initial ideas fail, remember the social entrepreneur mind-set: failure is to be expected, and success is just a few more tests away.

More than anything, social enterprise is an invitation to re-think how anything can be achieved.

Good luck with your social enterprise ideas!

6.5

Active Citizens, gender equality and women's empowerment

This section provides an introduction to key gender equality and women's empowerment terms and concepts and how these relate to citizenship, and the Active Citizens programme in particular. It also provides guidance on how a facilitator can work with this manual to:

- Apply a gender lens throughout the Active Citizens learning journey (core and should be used in every programme).
- Create and deliver a programme for their community that is focused on the promotion of gender equality and the empowerment of women (optional).

Gender equality and women's and girl's empowerment: key concepts

Gender refers to the social attributes and opportunities associated with being male and female. For instance, traditional gender roles typically expect women to care for the children and the man to be the sole breadwinner. These attributes are shaped primarily by cultural factors and are not fixed.

By contrast **sex** refers to the biological differences between women and men. For example, women can give birth and men cannot. These biological differences are usually fixed, although in some circumstances they may change if a person is transsexual or intersex.

Gender inequality refers to the unequal treatment of individuals based on their gender. The degree and causes of gender inequality vary across the world, but are influenced by the historical and structural power imbalances between women and men. Women and girls are more often disadvantaged by gender discrimination and have

lower status than men and boys in every society, with the result they have less personal freedom, fewer resources and opportunities at their disposal, and limited opportunities to influence decision making processes that shape their societies and their own lives.

However, gender inequality can impact negatively on both women and men. For example, high levels of violence against women in the home, the workplace and public spheres have severe health and economic costs for the woman, her family and society. But gender stereotypes, such as the expectation on men to be competitive and aggressive can see them miss out on enjoying intimate and respectful relationships.

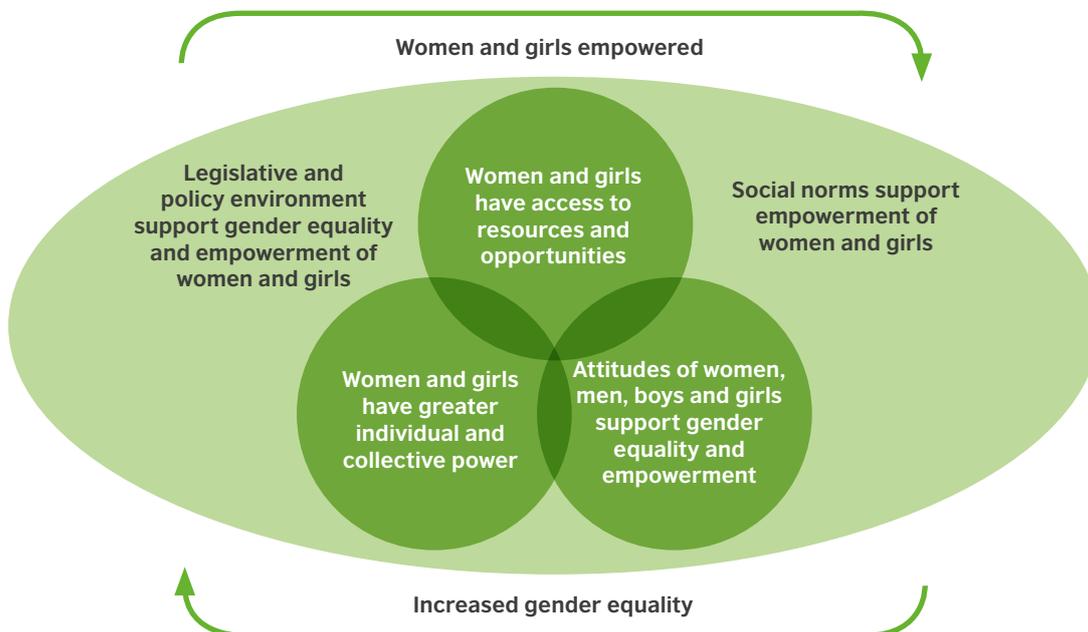
Gender equality is achieved when women and men enjoy the same opportunities, outcomes, rights and obligations in all spheres of life, such as equal opportunities for financial independence

through work, enjoying equal access to healthcare and education, and participating equally in public life. Gender equality is both a human right and a pre-requisite for sustainable development and healthy economies and societies. In no country has gender equality yet been achieved.

A critical aspect of promoting and achieving gender equality is the **empowerment of women and girls**. This is needed to address the disproportionate impact that gender inequality has on them in every sphere of life, including social, economic, legal, political and cultural.

Empowering women and girls requires a focus on identifying and redressing power imbalances at all levels and giving women increased opportunities to make choices, manage their own lives, access their rights and contribute to the development of their societies.

Figure 60: A holistic approach to increasing gender equality and empowering women and girls (from Women and Girls: the British Council approach, 2015)



Why gender is important in the Active Citizens programme

The concept of citizenship is bound up with relationships and expressions of power – gender relations are one such power, others are race, class, age, disability and ethnicity. However, gender cuts across all these other forms of power. As a result, across the globe women are disadvantaged in access to resources and power when compared with men of the same race, class, or ethnic group. This results in many women experiencing double or even triple discrimination, for instance, as a woman, as someone with a disability and as someone from a particular ethnic group.

Gendered exclusion from citizenship is linked to the public/private divide that identifies men's role as being in the public world of politics and paid employment, and women's in caring and child-rearing in the home. The public/private divide also operates to exclude men who do not conform to traditional gender norms, such as migrant men and men who have sex with men.

Therefore, in addition to being active, citizenship at all levels of society – local, national, global – also needs to be inclusive (involving women and men, girls and boys equally) and transformative (challenging unequal power in attitudes, behaviours, institutions, policymaking etc.) if it is going to deliver real and lasting change for both women and men.

Taking a gender perspective on citizenship means:

- Not assuming that everyone starts out from a position of equality.
- Beginning with a strong understanding of the realities of the lives of both women and men, girls and boys, in any given context or community – migrant women may, for instance, experience the obstacles and opportunities to becoming an active citizen very differently from migrant men, just as the lives and experiences of women and men, or girls and boys living in conflict-affected countries may also differ greatly.
- Bringing matters that are often left out of citizenship rights such as domestic violence, sexuality, reproduction and the family to public attention by, for instance, placing them on the political agenda.
- Looking beyond the role of government and state institutions (whether that's at local, national or international levels) and their impact on our lives and options, to also including the family and the household, traditional legal systems, employers and other economic institutions, and civil society organisations (non-governmental organisations, women's movements) etc.
- Creating opportunities to challenge gender inequality and promote the empowerment of women and girls at different levels – within the household and the community, as well as in political institutions and decision making bodies – and through specific activities and initiatives. For instance, by promoting women's organising in both formal (e.g. local council, political parties, trade unions) and informal (e.g. civil society organisations, community groups) spaces, developing their sense of 'agency' through capacity-building, creating networks among those working on similar issues, creating awareness amongst women and men about gender inequality and its impact, and challenging systemic gender inequalities and discrimination in local and national institutions e.g. women and men's unequal access to health or education services.

Integrating gender equality and women and girl's empowerment in the Active Citizens programme

The Active Citizens programme promotes gender equality and women and girl's empowerment at two levels:

1. **Mainstreaming (core content)** – all facilitators are encouraged to apply a gender 'lens' throughout the Active Citizens learning journey. This is not about turning your whole Active Citizens programme into a workshop on gender, but helping you to 'mainstream' it throughout so it is naturally incorporated. The guidance below encourages you to think about how to recognise and address gender issues throughout the process of delivering an Active Citizens programme. There are also prompts, tips, examples, case studies and exercises woven through the different modules to support the facilitator to apply the gender lens in delivering the content of the toolkit.
2. **Focused programme (optional)** – for facilitators that would like to create and deliver an Active Citizens programme specifically focused on gender equality and women and girl's empowerment, there are supplementary exercises for each module that will enable participants to look at gender equality and women and girl's empowerment issues more deeply and critically. There are also ideas and detailed guidance for developing a social action project that aims to advance some aspect of gender equality and women and girl's empowerment in communities.

(1) Mainstreaming (core content)

Delivering a gender-sensitive Active Citizens programme does not mean focusing your activities on gender. In fact, most of the toolkit does not even talk about gender equality issues directly. Rather it is about:

- Ensuring there are sufficient numbers or equal numbers of girls and/or women among the participants.

- Delivering the programme in a way that caters to the needs and interests of both women and men.
- Creating an environment in which all participants – women and men – are able to participate meaningfully, and feel safe, respected and able to share their views, even if those diverge from the views of others.

What does this mean in practice?

Preparing your Active Citizens programme

Do your homework

Make sure you are aware of the gender roles and different needs of women and men in the community: every community is different, and the needs of some participants may be different from the needs of other participants.

You may wish to consult potential participants, both women and men, about their areas of interest, and needs. It is also useful to consider the relationship between women and men as a whole in your target community. Is it a very conservative community where women and men don't usually mix? If so, you may want to consider running the Active Citizens programme for single sex groups, and then bringing those groups together.

Or, if you decide it's appropriate to run a mixed-sex group, be aware that you may need to modify certain exercises. For example, some ice-breakers and exercises require physical contact but in some cultures it may not be appropriate for women and men to touch each other (see also handling sensitive issues).

Finally, you may also find it helpful to find out more about the situation of gender equality in your wider society/country so you can start any discussions with participants from an informed position. For instance, what national commitments to gender equality exist in your country and what progress has been made in implementing these? Also think about the sector or group who will participate in the Active Citizens programme: if you're going to be working with students from a university, for

instance, you may wish to find out about the gender equality issues in academia. When you do your research, try to get a balanced perspective by looking at information from both government institutions and civil society organisations, including women's organisations.

Be self-aware

It is important for a facilitator to be aware of their own personal prejudices and biases. These could include personal beliefs, values, and attitudes about women and men, girls and boys, but also about rich and poor, different sexual orientation, culture, religion, disability or ethnicity other than your own. These have an impact on how you facilitate the Active Citizens programme, your use of language, examples and jokes. It is important that as a facilitator you consciously and constantly examine your own biases and how these might affect your role. If you don't take an approach that shows respect for gender equality issues and just treat it as an after-thought, it's likely that participants will also disregard the issue. You might like to keep a personal journal to keep track of your own learning and growth process, and to regularly reflect on it.

Who to involve

If you're working with a mixed group, it's important to ensure there are equal numbers of women and men amongst your participants. If you have decided to work with a single sex group, be clear about your reasons for this. For instance, if your 'homework' revealed that women in the community have had less access to development and decision making opportunities than men, you may choose to focus your programme on women only. Or you may decide that to be more effective in tackling a particular issue, it is important to involve both women and men from the community.

It will be easier to recruit both women and men as participants if you partner with local organisations and networks that have experience of engaging these groups. So, if you're running an Active Citizen's programme aimed at empowering adolescent girls, it will be important to partner with organisations that have experience of working with adolescent girls and can connect you with this audience.

Remember that ensuring equal numbers of women and men is only a part of what effective gender-sensitive programming looks like! It's important to go beyond the numbers to consider the quality of your programme as well.

When and where

When planning the timing, location and duration of your workshops, make sure you take into account the everyday realities for participants and how these might impact on women and men differently:

- As women are still predominantly the primary carers for children, the sick and the elderly, you may need to offer affordable childcare, or pay the costs of an accompanying person to take care of the child, or schedule the workshop outside the hours when they will have to carry out these responsibilities, if that is an option for them.
 - Consider whether the venue is safe and easily accessible for both women and men. In some cultures, there is a strong restriction on women's mobility, even for professional women, and this may limit their ability to participate. Safe transportation to and from the venue, or holding workshops close to women's homes can increase the likelihood of their participation.
 - The duration of workshops also needs to be considered – if the Active Citizens course is to be delivered in a block and at a distance from people's homes, it may be much harder for women to stay away because of caring responsibilities.
-

Delivering your Active Citizens programme

A learning environment suitable for women and men

Often women may be less vocal than men in a mixed sex group. Men also tend to monopolise conversations and present their views as the opinions of the whole group. In some contexts women may wait for men to voice their opinions before speaking themselves which can sometimes result in them having less time to speak. Age and socio-economic position may also affect a person's capacity to be at ease speaking publicly.

Active Citizens places a lot of emphasis on participatory methods and small group work, which can help to ensure women's participation is active. The following suggestions can also help promote a more gender-sensitive learning environment:

- In some contexts, it may be appropriate to hold separate women's and men's discussions as women may not feel comfortable sharing their views in front of men, and similarly men may prefer to discuss issues in a men-only group. This is often the case when talking about sensitive issues, for example, sexuality, body image, although this can vary from culture to culture. It can be helpful to have a female facilitator and a male facilitator to facilitate single sex group discussions, although this may not always be practical. If you hold separate discussions, it is really valuable to then bring single-sex groups together so they have an opportunity to share and learn about the different perspectives women and men have on a particular issue.
 - Encourage everyone to speak and share their view by using prompts such as 'I would particularly like to hear from anyone that hasn't spoken yet' or alternating between women and men when asking for answers to a question.
 - Ensure any examples, case studies, and any other learning materials you develop for and with participants are free from gender stereotypes and portray images and stories about both women and men, and their experiences or needs.
 - Ensure women and men have equal opportunities to participate in all the programme activities. For example, when you ask small groups to record and report their views, ensure that women and men both have opportunities to do this. Similarly if you're asking groups to make presentations or to conduct role plays, make sure women and men have equal opportunities to speak.
 - Make sure you draw out women and men's different experiences by, for example, always encouraging participants to give explicit examples from both women's and men's experiences, and by highlighting the differences and similarities and their implication for different aspects of the Active Citizens programme, in particular the social action project.
 - Avoid the use of 'gender-neutral' language in everything that you do i.e. talking about 'people,' 'children,' 'the community' – instead be explicit about whether you are talking about women or men, girls or boys. This will help to avoid generalisations and the implication that everyone experiences issues in the same way, and has identical needs and perspectives.
 - Do not assume that women and men are homogenous groups and have the same interests and needs just because they are the same sex. Try to draw out different ideas and experiences from amongst the women participating in the group, and from amongst the men participating in the group.
 - Do not assume that women will be more gender aware than men, or that they will be more likely to raise gender-specific issues. Some men are fantastic champions of gender equality, just as some women may be deeply opposed to challenging discriminatory gender attitudes and behaviours.
-

Handling sensitive issues

Discussing power relations and gender equality issues (for example, activity 1.8, activities 3.3-3.7 in the toolkit) can raise a whole range of sensitivities and emotions, even in well-established groups and programmes, where gender has been an accepted topic of discussion for some time. For instance, people may fear being belittled or attacked for being open about what they say. This can happen irrespective of whether the group is mixed or single sex.

It's tempting as a facilitator to shy away from these sensitive subjects, but this can leave participants feeling frustrated or with the feeling they don't have the power to change things. It also misses an opportunity to give people the skills and strategies to respond to arguments that devalue the importance of gender equality.

The following tips will help you navigate a way through sensitive topics:

- Set clear ground rules so that the workshop does not become a space for people to air their grievances. For example, all participants should put their views across respectfully. If participants start to get into arguments, remind them of the ground rules.
- Anticipate the issues that might arise by doing your homework (see preparation). It is a good idea to rehearse in advance (e.g. in facilitator training) how you might respond to different scenarios, such as a woman trying to talk, but being constantly interrupted, or a man complaining about women being given so much attention in the group.
- Opposing beliefs and values are valid and should be respected, but it's important to point out the difference between facts and opinions. If someone expresses a view that's not in keeping with the principles of the programme you do need to challenge such opinions and offer a viewpoint that's more consistent with the Active Citizens ethos. For example, if a participant says 'if a woman gets raped, it is because she asked for it,' one way to deal with this could be to thank the participant for sharing their opinion and ask others what they think as there are likely to be people who disagree. If no one offers an alternative view, you should provide one by saying, for example, 'I know a lot of people would never agree with that statement. Most women and men I know would feel we should respect the women's right to say no and would not blame her' or offer a fact such as 'the law states that every person has a right to say no to sexual relations, and no matter what the woman wears or does she has the right not to be blamed.'
- If you anticipate a great deal of tension, it might be appropriate to separate groups by sex for an initial discussion and then bring them back together to discuss in plenary or in small, mixed groups.
- Visual tools can be very effective in getting women and men to focus on gender equality issues without feeling threatened. For instance, if you wanted to do a mapping exercise to understand who has control over resources in a community you could use separate drawings of a woman and a man alongside a set of cards showing images of community resources (such as land, property, cattle, credit, local services etc.) and then ask participants to assign the resources to women and men depending on who owns or makes decisions about them.
- Sometimes it can be useful to diffuse tension amongst participants by drawing parallels with another form of discrimination to help participants see each other as allies again. Comparing the impact of the language and actions of racists, for instance, with the impact of gender discrimination on women can be a very powerful way of challenging rigid attitudes towards women and men's roles.
- Don't give potential 'troublemakers' more attention than other participants.

Delivering a gender-sensitive social action project

Even if you don't plan to focus your social action project on a gender equality or women and girl's empowerment issue, it's important that participants give gender differences and inequalities in the community consideration when planning, delivering and evaluating their intervention.

Women often encounter obstacles to participating in and benefiting from these and other development projects because of their unequal status compared to men. Understanding how gender roles, responsibilities and inequalities (and other social factors, such as age, race, disability, sexuality etc.) affect a social action project helps to increase its effectiveness and the sustainability of its results, as well as making it more likely your intervention will help to close existing gender equality gaps so that both women and men benefit equally and are empowered by the process.

In practice this means considering gender dynamics at each stage of the project's lifecycle – in the initial planning, in the implementation, and in evaluating its effectiveness (see Module 4 in the toolkit). Asking participants the following questions, especially in the planning stages of their social action projects, will help them consider the gender dimensions of each stage of their social action project. You will also find tips and suggestions integrated into activities in Module 4 of the Active Citizens toolkit to support you to guide them through this process.

Planning and delivering gender-sensitive social action projects: checklist of issues to consider

Planning

- What gender inequalities exist in the area of intervention of the project? And do women and men have different problems and needs? What are these?
- What are the factors that influence these gender inequalities (culture, tradition, religion, economic situation, politics, legislation etc.)?

How might these constrain or enhance the likelihood of your project being successful? How might the project be able to influence these factors?

- Does your project challenge or reinforce the existing gender inequalities (e.g. unequal division of labour – both in and outside the household, tasks, responsibilities, access to resources and opportunities, participation in decision making) in your community?
- Who is the target (direct and indirect) of the proposed action? Who will benefit? Who will lose?
- Have women (Active Citizen's participants, women in the community, women's organisations) been consulted on the 'problem' the intervention is to solve and the proposed solution?
- What are the barriers to women and men participating in the project (e.g. domestic responsibilities, lack of skills or information, lack of safety, cultural constraints)? How could you address these to ensure they can benefit and participate equally (e.g. information or awareness-raising to enhance current skills or knowledge of women or men)?
- What are the potential risks to both women and men of this project, how are these similar/different and how can you minimise these risks?

Delivery

- Are the methods you identified in the planning phase to ensure the full and active participation of women and men working? Does anything need to be adjusted?
- Are you collecting data about the different perspectives and outcomes for women and men, girls and boys?

Evaluation

- Have you collated data about your social action project in a sex-disaggregated way (see 'after your Active Citizens programme' below)?
-

- How has the project addressed women and men's different needs?
- Have gender inequalities reduced as a result of your social action project?
- What have we learned about the effects of the action on women, men and gender equality in our community? What, if anything, might we need to do differently in future?

After your Active Citizens programme

Gender-sensitive monitoring and evaluation

Gender-sensitive monitoring and evaluation can help you to see whether your Active Citizens programme has:

- Addressed the different needs and priorities of women and men participants.
- Changed attitudes and behaviours of participants towards gender equality and women' and girl's empowerment.
- Made a difference to gender equality and women' and girl's empowerment issues in your community (if this is the focus of your social action project).

This learning can in turn help to identify good practice, but also constraints that might need to be addressed when planning similar projects in future.

Gender-sensitive monitoring and evaluation means

- As a minimum, all monitoring and evaluation data (both quantitative e.g. number of participants and qualitative e.g. views on the effectiveness of the programme) collected by facilitators is presented and analysed in a sex-disaggregated way. i.e. data collected and presented by sex.
- Measuring attitudes and behaviours of participants towards gender equality and women and girl's empowerment before and after your programme to see if there have been any changes.

- For organisations wishing to focus their social action project on a gender equality or women and girl's empowerment issue, it also means assessing the outcomes and impact of your social action project on specific gender equality and women and girl's empowerment measures agreed when defining the focus of your project. Again these measures could be quantitative e.g. increase in initiatives to tackle gender-based violence or number of women participants that started a social enterprise after receiving training, and qualitative e.g. percentage of women participants that perceive there to be less constraints to their participation in the local council. Data for qualitative indicators may be collected through participatory methodologies such as focus group discussions and interviews.

Sustainable solutions

Changing deep-rooted unequal gender relations and discriminatory attitudes, behaviours and practices takes time. A well-planned social action project has the potential to make a positive difference in the lives of women and men in the community, but sustaining those changes requires careful consideration. Some things to consider from the outset are: which partners do you need to work with to secure long-term change; how can you strengthen local capacity (skills, financial and human resources) to understand and address the gender dimensions of your issue; is there a need for further research or evidence to justify the need for sustaining work on this issue; and have you built in opportunities for women and girls to strengthen their leadership skills and networks so they can continue to advocate on their own behalf after the social action has been implemented.

Figure 49: Personal development plan

Progress against personal aims:										
1.										
2.										
3.										
Please circle where you are at the end of the workshop:										
Facilitation skills:										
No skills at all				Good skills			Expert			
Ability to support learning and sharing between different groups:										
1	2	3	4	5	6	7	8	9	10	
Confidence and competence to deliver the learning journey:										
1	2	3	4	5	6	7	8	9	10	

Areas of strength:

--

Areas of development:

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Personal reflections (from learning journals, one to ones and so on):

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What can help you continue to develop and learn as an Active Citizens facilitator?

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Personal notes:

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Glossary

The following is an explanation of key terms used in this programme.

We outline a basic definition of the key terms for the purposes of this programme – while recognising that these are open to further dialogue and interpretation. For a more detailed introduction to each of these terms see the introduction at the beginning of each module.

Actors

Groups, individuals and institutions who contribute to conflict and/or are affected by conflict (in a positive or negative manner), and/or are engaged in dealing with conflict.

Capacities

Ability and potential of different individuals to affect a context positively or negatively. Potential can be defined in terms of resources, access, social networks and constituencies, other support and alliances and so on.

Community

A community can refer to a geographic locality (for example, Nairobi) or to a community of interest (rights for disabled people) or both, for example people protecting the rights of disabled people in Kenya.

Conflict

Conflict is an ambiguous concept that takes on different meanings for different groups in different contexts. Conflict tends to be understood as a negative phenomenon synonymous with violence. Yet conflict can also be understood as a complex process that is indicative of change within a society. Conflict occurs when two or more parties believe that their interests are incompatible, express hostile attitudes or take action that damages the other parties' ability to pursue their interests. It becomes violent when parties no longer seek to attain their goals peacefully. In short, not all conflicts of interests are violent; but all conflicts involve conflicts of interests.

Conflict causes

These are factors that contribute to grievances. They are often grouped into three categories:

- Structural: these factors might seem to be part of the fabric of society and might be evident in policies and social, political and economic structures and might be the preconditions for conflict.
- Proximate: these factors contribute to an environment where conflict can emerge or escalate.
- Triggers: these are normally single acts or events, or even their anticipation that can set off or escalate violent conflict.
- Conflict prevention: actions, policies, procedures or institutions intended to avoid the threat or use of armed force and related forms of coercion by states or groups to settle political disputes, or to avoid the recurrence of violent conflict.

Conflict dynamics

The interaction between the conflict profile, the actors and the causes.

Conflict resolution

Activities undertaken over the short term with the specific aim of ending violent conflict.

Conflict sensitivity

The ability of an organisation to understand the context in which it operates; understand the interaction between an intervention and the context; and act on the understanding of this interaction so as to avoid negative impact and maximise positive impact.

Conflict transformation

Transforming the systems, structures and relationships that give rise to violence and injustice. A long-term process involving wide-ranging and comprehensive actions and actors across different sectors of society to work together to develop strategic goals for change.

Dialogue

Dialogue in Active Citizens refers to conversations in which people with different beliefs and perspectives learn from and share with one another. This focus on learning and sharing makes dialogue different from some other forms of conversation, such as debate or negotiation.

Gender

The socially and culturally constructed identities, attributes, expectations, opportunities, roles and relationships associated with being female and male in a particular cultural, economic, social and temporal situation.

Gender responsiveness

Creating an environment that reflects an understanding of the different realities of men and women's, girls' and boys' lives and addresses their respective needs and potentials.

Goals

The long-term objectives.

Identity and culture

Identity is closely linked with the question 'who am I?' It's about how we see ourselves and how this is influenced by how others see us. For the purposes of this programme identity can be defined as your unique sense of self (your personal identity) as well as the cultures that you are associated with (your social identity). A culture is the beliefs, behaviours and attitudes learned and practised in a community. Established communities have their own cultures.

Impact

Can be broadly positive or negative. In relation to conflict scenarios impact describes an interaction in terms of its contribution to escalating or reducing violence.

Interaction

Refers to the two-way relationship between an intervention and the context in which it is situated (the impact of the intervention on the context and the impact of the context on the intervention).

Interests

The underlying motivation of actors.

Intervention

Refers to the range of activities undertaken by an organisation in a particular context.

Outcome

The impact of a given action or the difference that it makes.

Output

The specific products of a given action that are meant to deliver a wished-for outcome.

Peacebuilding

Activities and measures taken over the medium and long term that explicitly seeks to address the structural bases of conflict.

Planning

The process through which certain problems are identified, their causal linkages analysed and effective solutions developed. The result of this process is often embodied in a programme designed with predefined objectives, activities, implementation processes and verifiable indicators of progress.

Planning, conflict-sensitive: conflict-sensitive planning incorporates the conflict analysis into planning processes. The intention is to have a constructive impact on the context and to avoid further deterioration and promote more peaceful and effective solutions.

Positions

Refers to actors' stances on particular issues in a given context.

Relationships

The interaction between actors at various levels and their perception of these interactions.

Rights-based approach

A conceptual framework for the process of human development that is normatively based on international human rights standards and operationally directed to promoting and protecting human rights. Essentially, it integrates the norms, standards and principles of the international human rights system into the plans, policies and processes of development.

Social action

Social action is action to enhance community life locally. It involves groups of people working together, on a voluntary or not-for-profit basis, to improve the community.

Spoilers

Individuals and organisations that believe peace threatens their power, worldview and interests and who seek to undermine attempts to achieve peace.
