Diversity Dynamics: Activating the Potential of Diversity in Trainings

**A Handbook for Facilitators
in Active Citizenship Education**

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A handbook of

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Introduction: Developing Diversity

We want to empower facilitators to develop diversity[1] in their work with groups, no matter what kind of training they facilitate. Today, developing awareness of diversity and incorporating it into training processes is a crucial skill – but why?

Normative Dimension – Why Diversity Should Be a Norm

Anyone who believes that a vibrant civil society depends on individuals' involvement must take into account that this may only be legitimized and actualized if at least two conditions are fulfilled.

Every individual should have the *same rights* to articulate themselves and be involved. Second, there should be *equality in chances* for articulation and involvement.

In our daily life and work, we all face the scarcity of these conditions. We work against structural *discrimination* and *under-representation* of marginalized groups. We foster those who have not yet developed the capacities to become involved. Many of these problems are strongly connected to habit and education – which means we have the *ability to change* them.

We also encourage those people who have already developed these capacities to become *advocates*. Because when more civil, open-minded actors become subjects of oppression, we have to discuss, reflect on, and defend the normative dimensions of our work.

More and more often we hear questions such as: "Why should I fight for equal opportunities when they contradict my personal interests and may soon make things more difficult for me?"

Humanity needs spaces that promote the freedom to develop and to disseminate. As facilitators, we should always guarantee that our trainings create such spaces for people.

Utilitarian Dimension – Why Diversity is Useful

Diversity is also an important topic in organizations such as companies, state institutions, or NGOs, whether due to increased mobility between countries based on *global cooperation* on various levels or because old management models exclude certain groups, which is even less acceptable as demographics shift.

There are many studies examining diverse teams in different constellations and different contexts. Some studies show that diversity is beneficial, leading to greater creativity and innovation. Others, however, show that it leads to more conflict and chaos.

We can summarize the results of these studies with the following image: Compared to a team with more homogeneous groups, more diverse heterogeneous groups' performance in creative tasks will tend to be broader on both ends of the scale; they have the potential to either to perform either above or below average. Heterogeneous groups will often be known for performing much better or much worse than average. Homogeneous groups, in contrast, will basically remain at the same average performance level at all times.

Managing Diversity

So is diversity a good thing? Who is right? Both sides are: greater diversity leads to greater creativity, but only when it is managed well. It is not enough to collect a diverse group of people, put them onto a team together, close the door, and wait for great results. To adjust for this, quota regulations, codes of conduct, or mentoring programs on diversity are implemented in the working sphere more and more frequently. *Implementing a culture of diversity* in a working environment can lead to a competitive advantage.

Heterogeneous groups   Homogeneous groups   Heterogeneous groups

Below average performance   **Average performance**   **Above average performance**
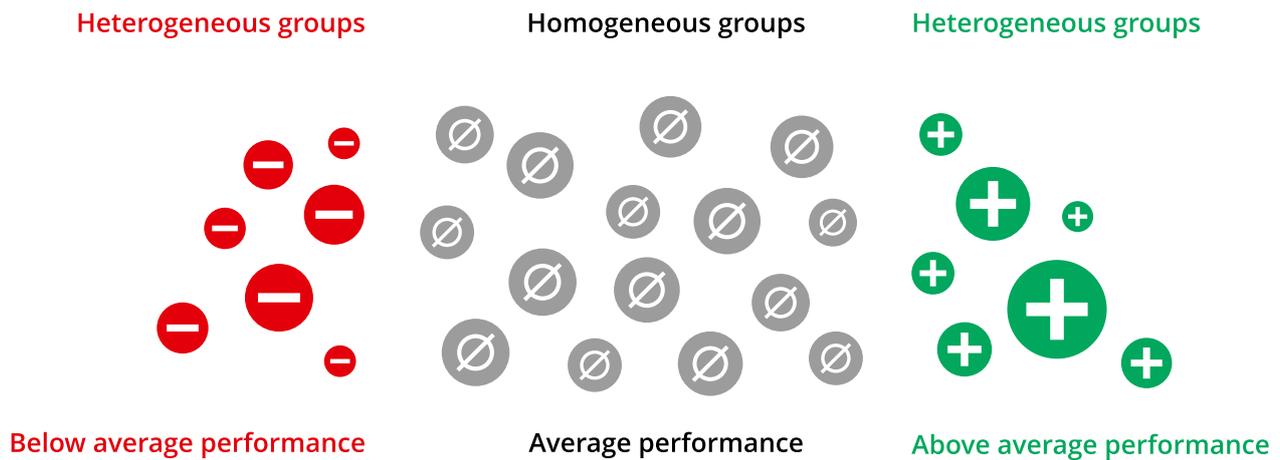
Figure 1. Performance of groups related to their internal diversity

One might be skeptical as to whether this is enough to cause a *cultural shift* and many people argue against making this line of reasoning normative. But facilitators or activists who incorporate diversity-aware behavior have an advantage in communication, management, and collaboration. Therefore, we should also implement a culture of diversity within trainings on topics not directly related to diversity, such as project management, leadership skills, or analytical competence. In addition, in our field of work diversity is almost always a relevant issue in our training groups, so we should increase awareness of it in order to benefit from it.

Challenges

Diversity awareness is a key issue, especially for facilitators. There is a Polish saying that says, "The first part of the fish to rot is the head." When you want to change or improve something, you have to start with the top.

Many studies on diversity management show that *leaders' attitudes* play a crucial role in the successful implementation of a culture of diversity in their working environment. We assume that facilitators in a seminar can have similar indirect influences on the group. Therefore, we will start with a chapter that focuses on a diversity

facilitator's attitude. The challenges in fulfilling this role responsibly lie on a variety of levels. First we have to understand and question our own habits and culture. Then we have to realize and interpret our team's habits and cultures as well as those of our participants. Finally, we have to consider and reflect on societal structures that impede or slow down processes of change towards equality and participation.

This is the moment our work begins. Let's discuss identities and beliefs. Listen to other perspectives and be surprised that things can be seen in a totally different way.

Let's try to understand the mechanisms and structures through which discrimination and exclusion work: in civil society, on economical levels, but also in our direct surroundings, our own organizations, or the seminar group.

Let's incorporate diversity consciousness into our seminars, projects, and civil involvement. Let's develop attitudes that embrace diversity and find best-practice mechanisms as well as new structures of collaboration that allow us to meet one another eye-to-eye.

Let's develop diversity!

The editors

1   Our definition of diversity: page 31

Managing Diversity – The Facilitator's Attitude

In our daily work, we experience many ways of dealing with diversity: Some people don't know what diversity is and don't implement an understanding of it into their work in any way, some are not aware that they are actually implementing an understanding of it, and others use diversity-promoting methods but don't demonstrate a diversity-oriented attitude of facilitation. The impact of a method lies in the facilitator's attitude, not in the method itself.

Consciousness

Figure 2. Developmental
stages of diversity-awareness

Diversity –
what should I learn?

**Conscious incompetence:
Collecting information and
setting learning goals**

This is
diversity!

**Conscious
competence**

Incompetence

Competence

Diversity – what is it?

Unconscious incompetence

Diversity
in everyday work

**Applying information about
diversity in a certain way as
an unconscious competence**

Unconsciousness

We believe that a diversity-promoting method by itself, without a diversity-oriented attitude on the part of the facilitator, will not be successful. In terms of diversity-oriented attitudes we can distinguish among four categories:

The first level is *unconscious incompetence*. In this category, we don't know anything about the concept of diversity, we don't see its relevance, and we have many blind spots in our attitudes towards diversity.

By starting to address the topic and read about it, we reach the level of *conscious incompetence.* In this stage we follow Socrates' example and "know that we do not know." We start to think, to reflect, and to develop learning goals in the area of diversity.

The next level is reached by training, by discussion, and by "daily work": *conscious competence*. We have attended trainings, applied tools, and developed attitudes in the seminar already, we have deep discussions with a range of participants and are starting to increase our sense of empathy and to become an advocate for this specific topic. On this level we have to concentrate on applying all the things we have learned.

The fourth level is *unconscious competence*. We forget about all our conscious efforts and we simply know how to apply diversity in the training context and how to put our attitudes into practice. But sometimes we still have problems in teaching others how to deal with diversity: we need *explicit knowledge to gain awareness* and be able to train others. And that is why some people who reach this level are still not able to teach diversity without making additional efforts.

To summarize: It is a little bit like learning how to drive a car or applying any other new tool. But diversity is also a little more challenging since it involves our values and our personalities. In the pages to come, you will see that diversity is connected to personal fears and uncertainty – people can feel threatened and negate the need for diversity. On the other hand, if you know how to drive the car, you can discover exciting new worlds you never dreamed of.

This chapter offers a guide for you to consider which level you are on and lead you on your journey from unconscious incompetence towards the

unconscious competence and positive attitude toward diversity.

First of all, we will try out some hypotheses connected to diversity in facilitation, secondly we will present some examples of our work, and thirdly we will offer some tools to reflect on and improve an attitude that promotes diversity. We concentrate primarily on the *relationship between facilitators and participants*, though you can apply almost all these statements or examples in the context of working within a team of facilitators. We will also present some key aspects that may be reflected on to promote diversity-awareness as a person who empowers other people and shapes learning processes in groups.

The Basis is Appreciation

It is difficult to define appreciation in facilitation. In a broad sense, we understand it as recognizing participants' *existing capacities, experiences, or qualities*. Therefore our work is often different from a schematic teaching approach, which ignore the existing capacities and just focus on the dissemination of new knowledge through a teacher. Below you will find some examples of realistic facilitating situations that can help.

Facilitating a Discussion

There are two ways to facilitate a discussion. The *goal-oriented* method encourages the group to find a statement or achieve an outcome. Second, an *open-ended* discussion promotes the process of exchange as the goal. The second type is more ambitious in terms of moderating, especially in trying to keep the balance between different opinions without discriminating against those you disagree with.

As a facilitator you have a lot of power and you will most likely use it, even if only unconsciously. Unfortunately our own perception can be deceiving in cases like these. That is why, if you have a team, it is good to get feedback from them on these types of questions.

Empower Co-facilitating Participants

Sometimes you have a very active participant in the group who knows a lot about the topic at hand and wants to share it with others. A co-facilitating participant often wants to appear to be an expert on the topic and feels a need to share this knowledge. Some feel the need for acknowledgement and attention – this is totally normal in groups. This co-facilitating behavior appears spontaneously and may be counterproductive to our planning. So as facilitators, we tend to identify this as disturbance or even competition with our expertise.

Prioritizing Participants' Knowledge

But does it really threaten your competence? When examined rationally, this is often not the case. In any case, it is counterproductive to enter into some kind of competition with this person or to try to quiet them drastically. Appreciation

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Facilitating a Discussion

Equal amount of time: Do you give the same amounts to everyone who wants to talk, as well to those who don't share your personal opinion?
Non-verbal communication: Do you show, that you support or reject a particular opinion?
Acceptance: When you qualify or correct a person's input, can that person accept it?
Feedback: Get feedback from your team!

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Include Participants' Experience. Create space for sharing knowledge, through presentations, self-conducted workshops …
Their words. Ask participants to explain what they have understood
Their experience. Use the experience of your participants as a basis for further training. Encourage them to share their examples and associations.

helps us concentrate our thoughts on this person's needs and respect their knowledge – the valuable parts of the person's input. Despite the fact that co-facilitation can be the expression of a lack of other ways to participate, we have had positive experiences in incorporating participants' knowledge into our program in planning the schedule, choosing methods, and leisure time. In most cases, participants are willing to take partial responsibility for the seminar and respect the facilitators' needs.

Our main goal in non-formal education is *empowerment*, which means addressing the *belief in one's personal capacities* and personal responsibility. When a participant knows a lot or has relevant experience that they want to share, this means that the person wants to take responsibility. It follows that this might result in a negative outcome if we as facilitators do not leave participants room to express themselves.

Step back and give your participants the chance to open their treasure box of experience – the next

sections tell you how.. You are allowed to learn from them as well. They may well come up with great explanations and images that will stay in your memory for days afterwards.[1]

Asking for Diverse Experiences

When a person is wearing "rosy glasses", their perception of reality has been smoothed over. The glasses are a filter between the individual and reality. On the other hand, glasses can also help us see more clearly.

In this sense we would like to encourage you to try out a new tool – diversity glasses – for filtering your perception and improving your diversity awareness. Wearing diversity glasses, you will see how much the quality of your seminar improves thanks to your participants' contributions.

Ask about their experiences as often as possible, create space for them to share their knowledge among one another. They could give a short presentation, tell a story, make a poster, or complete many other types of activities.

This is applicable even to ambitious, intellectual parts of a seminar. Sometimes facilitators have to explain an abstract concept to their participants. During their explanation, they might see that they have failed to apply their concept to their audience's reality. In situations such as this, it might be helpful to re-orient from teaching to listening.

Appreciate Critical Evaluation

Having a diverse group in a seminar means having different tastes and impressions. Making the seminar relevant for all those individuals is a difficult

Successful Participatory Tools

These methods became popular for inspiring and participatory group work:

* BarCamp
* Open Space
* World Café
* Future search
* Planning Cell
* Peer-teaching

task, even without specific diversity awareness. The greater the diversity, the more challenging it becomes to *address all kinds of preferences and needs.*

Realizing this and accepting the gap between your planning and your realistically evaluated results is an important step. It's your challenge of making the gap smaller.

Evaluation helps us better understand our participants and their needs. And in diverse groups the necessity for even more critical evaluation will increase. Considering the fact that *participants' feedback* is constructive, we should accept it as another tool that helps us understand seminar dynamics. It's not always easy, but we should try not to take feedback personally.

Beyond participants' evaluations, we should also *evaluate the seminar from our own points of view*. Self-assessment is a basic necessity and skill for professional facilitators. By comparing the participants' and our own evaluations, we can improve our work. For a special self-assessment as seen through the filter of diversity glasses, there is a questionnaire at page 61.

Talking About Personal Preferences, Needs, or Expectations in Your Facilitators' Team

Before you start to work with your team on the seminar, it is crucial to talk about your personal preferences, needs, and the expectations you have for each other. Not everyone is a charismatic, energetic, and extroverted facilitator who smiles all the time, adept at everything and able to facilitate every kind of task very well. Some trainers prefer not to use energizers, others cannot improvise very well. Some can focus better in the evening, others in the morning. Some need only four hours of sleep while teaching a seminar, others need twice as many...

By talking openly about it we create a platform in which every team member has a chance to express their needs, and this is a great opportunity to get to know each other better and a starting point for finding compromises if there is a conflict potential. We allow our participants to be diverse, so we also need to *allow diversity among facilitators* and learn how to manage it. This also means we

need to *respect different personal types:* extroverts, introverts, playful people, intellectuals, or any other descriptor for members of your group.

What sounds like common practice is not commonly used at all. Too often a working/learning environment has more or less implicit expectations about how a facilitator/participant should be. But it isn't true that women always have to be emotional, leaders must be extroverts, young people must be creative - just to mention some popular stereotypes. The American writer and lecturer Susan Cain talks about introverts and reveals how over time, our society has come to think of extroverts as leaders, even though there is also a need for introverted leadership in the creative, innovative world.[2] You will experience many similar examples of those generalizations if you start exploring them.

Summary

- Appreciative attitudes in facilitating can be seen in the way we react to our participants' questions, objections, and statements.
- Learners are experts on their own needs and interests. Even though as facilitators, we have more situational power than the participants, we have to respect their need and to meet them eye-to-eye.
- The facilitator shares as much power as possible because our goal is empowerment combined with a responsible attitude toward learning.
- Therefore, we should be open for collaboration by letting participants be experts, using their knowledge and skills as a shared resource, adjusting subjects, methods of training, and the rhythm of working to the participants' needs.
- Ongoing evaluation helps us agree on shared goals in every phase of work and apply our concept. Evaluation is used most efficiently when it integrates participants' evaluations, self-assessment, and facilitators' team evaluations.

Increasing Empathy for Your Group and in Your Group

"Empathy is feeling with people. It is a choice and it's a vulnerable choice. In order to connect with you, I have to connect with something in myself that knows that feeling."

Brené Brown, researcher

One basic task in a group learning environment is to build trustful relationships, which help people gain skills. There are three levels of relationship-building: among the participants, among the team facilitators, and between the facilitator and the participants. In all three levels, a facilitator has an influence by fostering empathetic attitudes towards everyone else in the seminar.

To dispel a cliché, fostering empathy does not necessarily mean creating a group therapy session in which everyone shares their most painful stories from childhood and receives comforting pats on the shoulder from others. But it requires the facilitator to be *honest* and to be able to open themselves to *sharing suitable stories* from their lives, bringing examples from their own experiences, and admitting to their mistakes.

Empathy should run in *both directions*, both to and from the facilitator. We can also help participants establish a connection with us by showing that, in a way, we are equally imperfect but motivated to share and willing to learn.

Basic Principles: Trust and Transparency

Before we start working with a group, it is helpful to build an atmosphere of trust and transparency.

Trust is important because people should feel safe, especially in heterogeneous groups in which the feeling of uncertainty among participants and facilitators is normal and common. In this sense, we define trust as the *certainty* that in any stage of the common learning process everything will happen according to the value of *common respect, autonomy and personal responsibility.* This entails that everyone monitors their goals and needs and decides what to do.

Transparency is needed to give orientation and is therefore the basis for participation: Only those individuals who have *all the relevant information* can participate in an optimal way. This includes transparency in terms of our motivations and facilitating goals.

The second important aspect of transparency is *clarity about the conditions and rules*. Both facilitators and participants have certain rules in mind, which is fine. But even if we think that facilitators' rules might be the best for the group, what makes us think that way? Imposing rules on participants leads to an ineffective and dissatisfying cooperation. We should instead share our power and enable participants to discuss their own rules and goals.

The Four Qualities of Empathy

Adopting perspectives
Ability to adopt the perspective of another person or recognize their perspectives as their own truth.

Avoiding judgment
Ability not to judge someone's behavior as right or wrong in order to meet the person eye-to-eye

Recognizing emotion in other people
Accepting, that everyone has the right to feel what they feel and that those authentic feelings should be taken seriously.

Communicating this recognition
Making it clear to other people that they are perfectly entitled to their own perspective and feelings and that they have someone who can listen.

Source: Brené Brown [3]

Basic Rule: Discretion

"What we say here stays in the seminar room." This also includes pictures, stories, or videos, which are not allowed to be shared in social networks without explicit permission.

Basic Rule: Stop-Rule

Whenever a participant feels uncomfortable with something that happened or is about to happen, they are allowed and expected to say: STOP. In this event, they do not have to participate and *do not need to explain* why.

Talking About Personal Experiences

Sometimes people tell personal stories about discrimination experiences and the group starts to defend the discriminating actors or society. In a diversity-aware approach, it is your task as a facilitator to ensure that *every opinion is heard and understood*, which also means that no one's experience is marginalized or put in relative terms by the majority. The group does not have to agree – but everyone should at least try to understand the person. Explain that there is room for all experiences and help your participants increase their ability to empathize by choosing methods in which every participant can voice their opinion.

Examples show what a lack of empathy in a group might trigger in a single participant. One student of Muslim Theology wears a veil and tells the seminar group about the discrimination she faces in her daily life when she is frequently asked: "Are you an Islamic extremist?" After sharing her story with the group, she hears excuses from the other participants. They try to convince her that the people who asked her this question were not being serious about it and that they did not mean to hurt her. She replies that she feels insulted anyway, but the group insists that this was not intended.

In this way, the discussion may start following a vicious circle: The participant shared a painful, personal story with the group. The group reacts with excuses for the discriminating side, so the participant does not feel taken seriously. How will this impact the group atmosphere and the willingness of the student to share her experiences in future sessions?

Trusting Participants' Responsibility

The participants are not only participants, just as we are not only facilitators. Participants in a typical youth empowerment training are also students, employees, passionate people, family members etc. Sometimes a participant is not able to be fully present in the seminar. We should create *special time and space for participants' personal lives*, for example by keeping the lunch break reasonably long or leaving evenings free. So if a person misses a few sessions due to other obligations, they are responsible for dealing with it on their own. Just to make it clear: you are an adult and you are working with adults.

For example: Many facilitators are against the use of Wi-Fi during a seminar because they think it disturbs the team-building process and the seminar work. In this regard, we often sanction the use of Wi-Fi and limit it to leisure time.

Trustbuilding and Transparency

Needs and expectations: Ask participants about their needs and expectaions concerning 1. the other group members, 2. the topic, 3. the facilitators? Make the diversity and the differences public.
Basic rules: Introduce discretion and stop-rule.
Discussion: Let the group discuss and find their own the seminar rules, reflecting their personal needs and goals.

On the other hand - let's step into our participants' shoes: Having an internet connection can be crucial for their studies, their work, or keeping in touch with family and friends. One solution is to have a group discussion in which facilitators make their needs transparent and participants can reflect on their media use. A session like this stimulates trust and strengthens participants' responsibility.

Reflect on Your Own Boundaries and Limitations

Facilitators have a responsibility for the seminar, the content, the participants, and for ourselves. Additionally, for the participants *facilitators are role models* of a culture of diversity. Through our behavior, language, and decisions, we implicitly impart certain knowledge, values, and attitudes. Sometimes we are just tired, make mistakes, voice our own opinions, or consciously say something political incorrect. In such cases it is important to clearly communicate to the group about our current state or current role in avoiding misunderstandings.[4]

The Danger of Stigmatizing

A stigma (Greek: stitch, wound) is an undesirable otherness compared to expectations. A stigma is a generalization of a person's specific action or quality with respect to their overall character. A stigma causes a person status to stand out against the rest of their qualities.

Stigmatizing is a process by which individuals limit other individuals to certain social positions, schemes of behavior, or characteristics.

This can happen by *attributing characteristics and features* to someone based on prescribed norms that are not necessarily true. For example, an unmarried woman without children may be seen as being unhappy or having an unfulfilled life.

Another type stigmatization appears through *discrediting characteristics and qualities.* For example, when a person who has little education is automatically labeled as less intelligent or as a looser.

Stigmatization in Trainings

Emphasizing and problematizing
Talking explicitly about the otherness of some participants as if it were a problem for the rest of the group

Putting participants with less sophisticated English skills on the spot and referring to them while repeating

Making assumptions
Talking with disabled participants by using a "mild" voice, giving them privileges where there is no need to

Referring to a Muslim woman wearing a veil as being repressed or passive

Seeing an atheist as having no moral standards

Referring to a person who did not grow up in a family with two parents as having unhappy childhood

The third type is *discrediting a person's visible features or characteristics.* In this sense, disabled people are seen as permanently unhappy, pitiful, and needy. [5]

Stigmatization has a contradictory effect on our goal of sharing an appreciative and empathetic learning space where everyone voices their needs, characteristics, or thoughts without being judged.[6] Therefore, the facilitator's duty in the seminar is to manage the diversity of the group without

stigmatizing its otherness in any way. People can stigmatize unwillingly and unconsciously, so the danger of it happening, even in a seminar is significant.

The Power of Majority

Sharing the power of the seminar with participants requires the whole group to contribute to discussions or feedback in order to know what their preferences are. When we make this process oral and open to the whole group, for a variety of reasons, some participants might not want to share disagreements they have in front of the whole group. There is a danger of the facilitator being led by the loudest voices in the group or by the majority. In order for the group to reflect honestly, we have to be very attentive by observing the quiet participants, their body language, for example. It is a very difficult seminar situation - what are we supposed to do when we know that there are participants who disagree with the opinion of majority but are not voicing their objections?

We have several possible ways to react and strengthen minorities' perspectives. Inspiration can be found in the box.

Dealing with Conflicting Needs

You are in the middle of a very crucial and important session but you see that the group cannot concentrate on the task at hand. You have to complete the current session and you won't have a chance to do it later. This is a situation in which facilitators draw a line between themselves and participants – each group has different needs.

We know from school that forcing participants into something they do not want, cannot do, or do not need will not help them absorb the information at hand. As an alternative we propose a way to deal with the dilemma in a more equal way.

To start, *make your dilemma transparent* - talk about your goals for the session, your needs, and your impressions about the work with the group.

Show your *trust in the group's capability* for finding a solution by asking about their current needs. Show *your willingness to cooperate* with

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Strengthening Minorities' Perspectives

Ask quiet participants for their opinions explicitly in plenum, encourage them. (This is only recommended if you are sure that the participants need space or encouragement.)

Introduce a way of *making decisions other than public speech* – such as anonymous voting cards, sticker dots

Take on the role of the *implicit speaker* for the quiet ones and work out a compromising decision.

Reflect publicly on the meta-level about what is happening. Describe the process without using names and judgmental language. So everyone can reflect on their behavior and change it.

Let the majority or the loudest voices make decisions. Sometimes quiet participants are fine with letting others to decide.

Leave the room and let the group discuss it alone. Sometimes it's not the majority or charismatic participants who hold others back, but the presence of facilitators.

Reflect critically on your assumptions about the minorities, deficits, weaknesses and prevent stigmatization.

Common Principles

Supportive behaviors. Start as described in "Power Relations" on page 53 and identify behaviors that promote equal discourse in your seminar.

Individual perspective. Use a poster where everyone can add things under the headline: "This is important for me in this group."

Common Code of Conduct. This may then be applied in a more general way: "How do we reflect on the needs of our team members?"

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your participants and soon you will have a result that is satisfying to everyone. Even in learning environments in which participants are not used to being asked about their needs - not to mention about their individual needs – they usually (after a phase of irritation) appreciate the concept of personal responsibility and equality. Handy solutions for when different needs clash.

- Introducing additional breaks,
- Changing location for a while (e.g. going outside),
- Changing the form of the task (e.g. group work instead of one large discussion),
- Changing the order of the tasks or even omitting some parts of it and assigning it as homework

We have often received feedback saying that these sorts of reactions confirmed to participants that we take principles like responsibility, trust, or cooperation seriously.

Summary

The concept of empathy can be very challenging for a facilitator. We need to

- adopt roles that involve our personalities
- request transparency regarding our motivations and goals
- and assume we are willing to discuss these issues

In the process, we have to be careful not to stigmatize, we should maintain an empathetic attitude towards those people with whom we disagree.

Have a Mission But Don't Be a Missionary

Our participants are not always interested, enthusiastic about a facilitating style, or eager to learn from us. From time to time we actually face resistance from individual participants, a group of participants, or even the whole group. They might not agree with our content, they might not like an exercise, might be critical of a scientific model we present, etc. In response, we might tend to defend ourselves, get angry, or even have an argument with the group. And by the end of the day, have a frustrating talk with the team of facilitators.

Reframing – Setting Things into a New Context

Feeling that our ability is under attack or departing from the kind, friendly attitude of a facilitator are not helpful solutions. What may inspire us is *reframing our observations and feelings* by changing our viewpoint.

"Re-arranging" the facts according to another frame, one that fits the situation equally well or even better, helps us to see constructive aspects in a negative behavior. [7]

One common fear for facilitators provides us an example of reframing: resistant participants who neglect our advice, ideas, or methods. If we reframe our understanding of this behavior, another conclusion could be that they are actively engaged in the seminar. If they didn't care about our work, they would just accept everything in a passive way.

Better Resistance Than Apathy

Resistant participants show their commitment, this might be the basis for a new discussion on shared goals and our different roles in the seminar. It is not helpful to reject others' opinions, even if we do not like them. On the contrary, showing acceptance is the entry ticket to a respectful and transparent realignment of our relationship with resistant participants.

Incorporate Opposite Opinions

As a facilitator, you set an example of tolerance and acceptance for participants. Working with a diverse group means including many different views on social or political topics, different approaches towards a problem, and different values, all of which might differ from our personal opinions. And we are free to reject or not tolerate certain opinions. But where do we draw the line?

First, there are practical limitations in our methodological work. In general, our role is not self-realization but facilitating. In this role, *you don't necessarily have to share your opinion* unless it helps your group reach their goal.

Secondly, we have to *be careful not to jeopardize your high values and basic principles* that were established in the beginning of a seminar - such as non-discrimination, transparency, and participation. Just because we are faced with a dissenting opinion does not mean we are allowed to change our working attitude, to become less facilitating, or to mistreat the participants.

Respect in Practice: Boardwork

This can be illustrated with an example. We'd like to do this with a common method used in group work – collecting a group's statements with regard to a certain topic on a flipchart.

Following our basic principle of equal treatment, we should *write down any idea* or thought that the group has.

Not writing down all the ideas on the flipchart has disadvantages: it does not show a real picture of the group and it discriminates against some people. If you behave in this way, you send a message to the group that you are not ready to work with a variety of ideas and opinions.

In contrast, treating every answer equally means that no matter how (un)popular an opinion is, it was noticed and valued in the same way the others were.

Only statements or actions that harm human dignity or aim to harm specific people directly should be excluded. Implementing a culture of diversity in the seminar does not mean securing pluralism of opinions at any cost.

Tips for Boardwork

+ Collect all statements and ideas without judgment or filter
– Select only specific statements and sort out those you do not like

+ Ask for clarification or more information on what was meant
– Analyze or comment on individual statements

+ Cluster ideas only if the group sees the relation as well
– Present your own clusters without explanation

+ Ask the group to assign priorities
– Show nonverbal/verbal approval of particular statements

Reflect on Different Working Cultures

You can easily discover diversity in your team members' various working cultures. There are different ways of approaching a task, dealing with time, dealing with your team members, communicating with them, understanding rules, and understanding the roles in your team. Working culture does not mean national culture, so you can have people of the same nationality on your team who have different working cultures.

Culture has two effects: It helps us *understand each other* without using many words – as shared social practice or communication code. On the other hand, people who do not understand your habits or codes have problems gaining clarity about who you are. Culture often *refers to things you cannot explain* because you are not used to doing so. This often leads to misunderstandings in interactions.

One solution for reducing misunderstandings, is to try to talk about certain issues explicitly before work begins. How can I explain my habitual or cultural background to my colleague? Knowing that this is difficult, we prepared a self-assessment sheet to help you and your team with analytical criteria for your exchange. As a result, knowing your colleagues' communication styles and their ways of dealing with a conflict or being informed in advance about their way of preparing a session can reduce chances of feeling frustrated.

> *Self-assessment: Working Culture*
> *Choose one to three aspects of self assesment for one training. Exchange and share your working culture, your beliefs and principles in your team. Page 61*

Diversity–Aware Working Material

When preparing for a seminar, we should be mindful in choosing our working material: case studies, photographs, examples, literature, films,
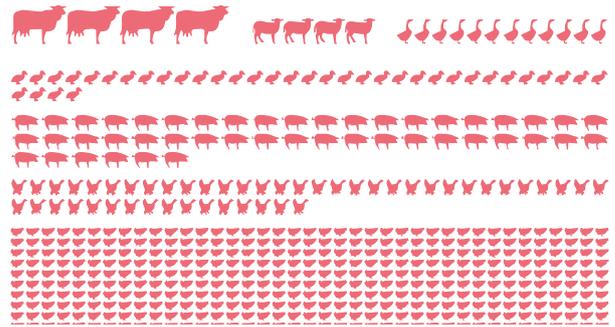

Figure 3. Beyond written language. Infographics enhance comprehensibility. Accessibility: respect the needs of your target groups in your working materials.

written or spoken language. A whole range of literature by and about different oppressed groups should be included whenever possible. When citing from texts, make a choice whether to use a directly quoted passage or to paraphrase the wording if you feel the language is not diversity-oriented. Non-inclusive and traditionally taught texts can provide a focus for discussion of discrimination and equity. They should be placed in proper historical context and should be balanced by other texts that show opposing examples.

All materials should be chosen to emphasize equity and to show representatives of different groups in society in "traditional" and "non-traditional" roles. All of them should be evaluated from a diversity perspective. Often we use texts but sometimes other types of materials work better – like infographics, pictures or audio materials.

Using Language Precisely

We conducted a job application training for youths one day. We made our examples diverse, so once we included a female boss, once a male boss. This had a strong influence on the female participants. The girls

Checklist: Working Material

1. Which **roles do women and men** play? Is the person in a higher position always a man? Are certain roles represented as held by women or men? For example, farmers are men, elementary teachers are women.

2. Do the **names in a text** represent more than the majority? For example, are the ethnic or national minorities of a country represented by the names of the characters?

3. Are **representatives of minority groups** always depicted in dependent or subordinate roles?

4. Do females and males represent **stereotypical gendered attributes**? For example, girls are timid and boys are brave, males are admired for their accomplishments and women for their physical attributes.

5. Do the **pictures of people** show people with same skin color, religion, and age?

6. In **which environment** are men and women shown? For example, women are shown shopping or babysitting, men at work or doing competitive sports.

7. Are **disabled people** also included? If they are, do they represent stereotypical attributes? For example pitiful, seeking help, discriminated against, unhappy.

8. Are **homosexual or transgender people** included or do they represent stereotypical attributes? For example weak, without power, strange.

9. Are **people with distinctive characteristics** mainly shown as representatives of those groups? For example, a disabled person only as an expert in topics related to disability .

(between 13 and 15) even adopted our way of writing when they created posters.

Each language has its own rules and every country has a certain way of dealing with gender-neutral and diversity-oriented words.[8] Every language can be a powerful tool for indirect discrimination, applying pressure or showing a certain group's domination. You have to decide on your own how far you want/can go while using gender-neutral and diversity-oriented words in the seminar, but be alert to their power and unconscious interpersonal influence.

The increasing use of gender-neutral or diversity-oriented language is not only due to political correctness or simple common decency, but also to a spreading movement of emancipation of oppressed groups in society. Seminar language should *avoid biased language* and try to achieve a diversity balance instead.

For example, in English there is no grammatical gender of nouns so there usually aren't male- and female-specific words for occupations, roles etc.

But what language do we use when we're telling a story and do not want to reveal the gender of the characters in it? How can we avoid the personal pronouns "he" and "she" or possessive pronouns such as "his" or "hers"? Do the words "someone" or "one" always refer to a male? A similar challenge comes with all other dimensions of diversity. Does a girl always have to have a boyfriend to be part of a couple? Do we always have to mention skin color or a person's appearance when they differs from the majority? Does a person's nationality really matter in a story about them?

On the next page you will find a list of examples and ideas for possible reformulations.[9]

Regular Self-assessment

Following all those guidelines is really challenging, and sometimes frustrating. Although we do our best to create a successful seminar, we also have to remember and accept the fact, that we are only human beings, which means that we make mistakes from time to time.

Examples of Precise Language

Gender: The use of "he" or "his" when referring to all people includes only males:

If a student studies hard, he will succeed.	If a student studies hard, they will succeed. Students who study hard will succeed.
Give the student his grade right away.	Give the student their grades right away.
He might wonder what his response should be.	One might wonder what one's response should be.
When everyone contributes his own ideas, the discussion will be a success.	When everyone contributes their own ideas, the discussion will be a success. When all the participants contribute their own ideas, the discussion will be a success.

Gender: Identify men, women and other middle sexes in the same way. Diminutive or special forms to name women are usually unnecessary and often sexist:

mankind	humanity, human beings
man's achievements	human achievements
chairman/chairwoman	chair/chair person
policeman/policewoman stewardess	police officer
authoress	flight attendant
male nurse	author
	nurse

Gender: Treat women and men in a parallel manner to keep writing gender-fair.

The steward seated Mr. Clinton and his lovely wife Hillary.	The flight attendant seated Mr. and Mrs. Clinton.
Miss, Mrs. *Courtesy titles that label a woman in regard to her relationship to a man (her marital status) trivialize women.*	Ms.

Marital status: Treat people regardless of their status. Being married or having children is no question of moral superiority.

He proved to be a very reliable man although he is divorced.	He proved to be a very reliable man. *Divorce as such is not related to his personal qualities*
Martha is 44, unmarried and has no children. It is amazing, how she tries to compensate those holes in her life with work and hobbies.	Martha is 44, unmarried and has no children. She is very busy with her work and hobbies. *The fact, that she is unmarried and has no children does not necessarily mean, that she failed at something or that she suffers because of that.*

—   +

Physical ability: Identify disabled and able-bodied people in the same way. Using patronizing language or giving more credit to disabled people is a sign of stigmatization and describing their reality not from their points of view:

Poor Anna. But she is such a happy person despite her disability!	Anna is such a happy person! Anna has a cheerful personality
Gülan loves going to movies, especially Woody Allen and Monty Python. She is blind, but she likes to go to them anyway. How does this young woman without sight cope with her life?	Revised version: None. *For many people, disability is a part of their lives that they accept and understand = simply and without bravery.*[10]
Sulyana is 1,30 meters tall, suffers from brittle bone disorder and is a victim of her disability.	Sulyana has/lives with brittle bone disorder. *Most people deny that their disability means constant suffering. They do not want to be seen as victims.*
Vadim is confined to a wheelchair.	Vadim needs/uses a wheelchair.

Sexual orientation: Deriving certain personal characteristics based on people's sexual orientation is a sign of bias. Additionally, using examples based on heterosexual orientation only reinforces society's normative images.

He wears clothes that don't match and has a bad taste despite the fact that he is gay.	He wears clothes that don't match and his taste is different than mine. *Sexual orientation has nothing to do with the topic.*
For example Robert has a girlfriend and he is not happy in this relationship.	For example Robert has a partner and he is not happy in this relationship.

Age: There ist no need to associate specific behavior with a certain age.

He makes so many plans for the future even though he is already 80 years old!	He is 80 years old and makes many plans for the future.

Skin color: If characteristics are not relevant for the story, there is no need to mention them.

He is a very nice person for a black guy.	He is a very nice person.
Last time I had three black participants in the seminar and it was about ecology.	Last time I had a training about ecology.

Self-assessment

Select aspects. Choose between one and three aspects for self-assessment for one training.
Exchange in your team. Share your different attitudes as a facilitator regarding diversity.

We recommend choosing between one and three aspects of self-assessment for every training you have and try to work on them. Diversity awareness is not something you learn once and can do perfectly for the rest of your life. Instead, it is a life-long learning process involving your attitude as a human being and all the new challenging situations and enriching aspects of your life. Shape your seminar in this way!

Empowerment for Successful Action

How to empower minorities or excluded people for successful action – this challenge has a different focus than 'how to raise awareness of diversity'. Finding a good solution means focusing on competencies for action. For participants, this

means finding a way in which they can successfully get involved in a type of diversity awareness that is not diversity-conscious.

This section departs from this handbook's awareness-building focus and overlaps with many other methodological approaches. For example
- Presentation skills
- Training self- confidence
- Political reflection of on activism
- Knowledge about topical fields and actors
- Specific methodological knowledge like campaigning, political activism, negotiation, project management.
- Shared project activity during your seminar for experiencing diversity-aware team work

We encourage you to connect these fields with the topic of diversity awareness. One the one hand
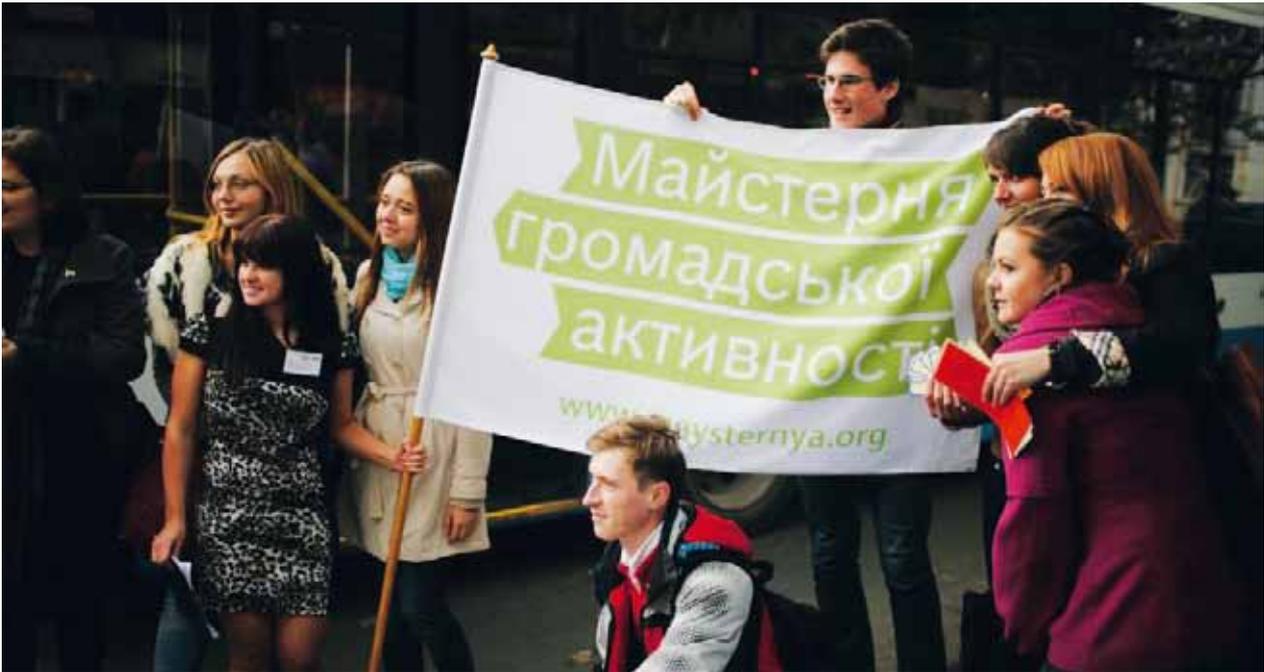
you may *involve diversity in action- and skill-oriented trainings.* On the other hand, we may *incorporate action and skill orientation* into your diversity-awareness trainings. The more diversity can be applied to your participants' practice, the bigger the impact your training will have.

And the better your methodology and selection of topics reflects a participant's specific needs, the more they will recognize the relevance of your work.

Our experience has shown that an atmosphere of *dialogic communication* helps participants apply

Figure 4. Participants in *empowerment* activities learn to apply intellectual tools, for instance for better communication, project management or teamwork.

knowledge about diversity in their habits and practice. Therefore, a seminar works as a trusting space for trying things out. And insofar as a seminar is a *collaborative learning process*, facilitators need to find appropriate ways of mobilizing the group's knowledge and experience to improve building each individual participant's capacities – in a way that does not limit their individual autonomy.

One answer to this challenge might be to include value-based communication among participants, facilitators, and between the two groups. Here, we follow concepts such as Non-Violent Communication or Theme Centered Interaction.

Another important working principle in our seminars is democratic and respectful *feedback culture* within a group that recognizes feedback as a source of enrichment instead of seeing it as a form of institutionalized criticism (in contrast to the common hierarchical feedback style experienced by participants in schools, TV juries, or in everyday work).[11]

From Personal Awareness
to Social Rules

One of the underlying assumptions of this handbook is that changes in our personal attitudes with more diversity awareness have a social impact. First, facilitators develop diversity consciousness and incorporate it into their daily habits. Second, increased diversity stimulates participants' awareness which they can then use in their everyday lives. Third, a team (of facilitators or participants) or an institution is also impacted by the personal development of its stakeholders. Finally, when many individuals (such as activists or project teams) and collectives (such as organizations, parties, and enterprises) work collaboratively to create better conditions that allow everyone to participate in an equal way, then society changes as a whole. Eventually diversity becomes integrated into society in a more overall way.

On the other hand - if it were that easy, why are exclusion and discrimination still apparent and sometimes even increasing? One answer is that in contrast to a well planned training, the world "outside" face a diversity dilemma: the more different interests exist in a society

the less feasible a consensus or an equitable distribution of resources is. When dispute and even discrimination are logical – how diversity may persist?

When structural conflicts or imbalance increase, we need regulation. By establishing rules we ensure that in general people find ways to discuss their needs and interests. And more specifically, we ensure that disadvantaged people are better equipped to become involved and to use their rights to participate. In the previous paragraphs we discussed these aspects from a facilitator's personal perspective. Now we reintroduce this question of equal treatment in a more abstract way: Which set of rules and procedures needs to be introduced to ensure more equality in our society? What specific experiences were helpful for us in our concrete experience and how might they become helpful as well for the general public?

The European Network of Legal Experts in the Non-Discrimination Field provides studies and comparative analysis: www.non-discrimination.net

Affirmative Action

Affirmative action refers to means positive steps taken to increase the representation of any kind of minorities in areas of employment, education, and culture from which they have been historically excluded [12]
The nature of affirmative action policies varies from region to region. Some countries, such as India, use a quota system, whereby a certain percentage of jobs or school vacancies must be set aside for members of a certain group. In some other regions, specific quotas do not exist; instead, members of minorities are given preference in selection processes.

Other Examples of Affirmative Action:

* *Minority rights* in an assembly
* *Female quota* on boards
* *Scholarships quotas* for minorities
* Specific *supporting activities* such as trainings or mentoring
* *Gender-equal lists of speakers* in a discussion
* Codifications for the *use of language* or for behavior
* *Selection criteria* for positions that are neutral or include skills of minorities or marginalized groups
* *Working conditions* that allow everyone to get involved

- -

Affirmative Action in Your Environment

Analysis. Identify the relevant legislations and affirmative actions on a state level, in NGOs, or other organizations in your participant's environment.
Evaluation. How do your participants evaluate legal/formal achievements? How relevant is affirmative action for everyday life as a citizen, student, or worker?
Concrete action. Discuss improvements: What should be done in state, economy, or civil society for establishing equivalent opportunities and equal treatment? And which ones do we want to use today in our training?

- -

When we think about the kind of rules we might introduce, we can distinguish between two types. The first are restrictions, which often apply to privileged people: Don't interrupt anyone. Don't shout. Let everyone contribute. Do not treat anyone unfairly. In contrast, the other type of regulations gives people privileges. These regulations provide support for those people who usually experience (structural) discrimination. Such measures are called affirmative action, positive action, or positive discrimination.

How does that look in practice? In some countries laws guarantee that a certain percentage of important board positions must be filled by females.

If you are a female manager in such an enterprise (for example in Norway), then affirmative action increases your chances of attaining a top-level position. In other countries there are specific stipendia for students from minority groups. In many governments, both local and national, there are rules that guarantee that parties are allotted speech time proportional to their importance. You are familiar with other examples from media, politics, and discussions. Which ones would be worth applying to your specific training or in your way of facilitating?

Footnotes

1   http://getting-involved.net/wiki/Addressing_the_responsibility_and_autonomy_of_participants
2   The talk "The Power of Introverts" by Susan Cain on www.TED.org, a short animated version: www.thersa.org under RSA Shorts "The Power of Quiet"
3   Quotation from Brown's talk The Power of Vulnerability, available on www.TED.org. An animated short film The Power of Empathy, based on this talk, can be found at www.thersa.org. Dr. Brené Brown is a research professor and author of Daring Greatly: How the Courage to be Vulnerable Transforms the Way We Live, Love, Parent and Lead.
4   For tools see items Powerful listening and Mindful Communication and Feedback at http://getting-involved.net/wiki/
5   Translated from German and modified after: http://de.wikipedia.org/wiki/Stigmatisierung
6   More about stigmatizing, its dimensions and phases: http://en.wikipedia.org/wiki/Social_stigma
7   You can find a more detailed explanation of reframing at http://changingminds.org/techniques/general/reframing.htm
8   For British English see Stephen Fry's documentary series on current language use towards domination, gender etc. www.theenglishzone.org.uk/langgender.html
9   More examples of gender-neutral language can be found at http://www.mywritertools.com/gb.asp
10   See Tommy Edison's vlog on YouTube, where he describes daily life of a sightless person
11   Nils-Eyk Zimmermann: Mentoring Handbook - Providing Systemic Support for Mentees and Their Project; Berlin 2012; p. 72
12   After: http://plato.stanford.edu/entries/affirmative-action/
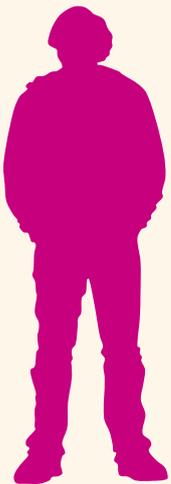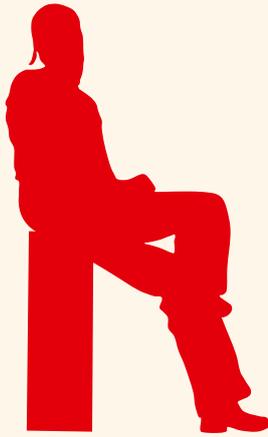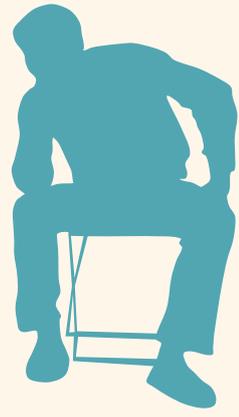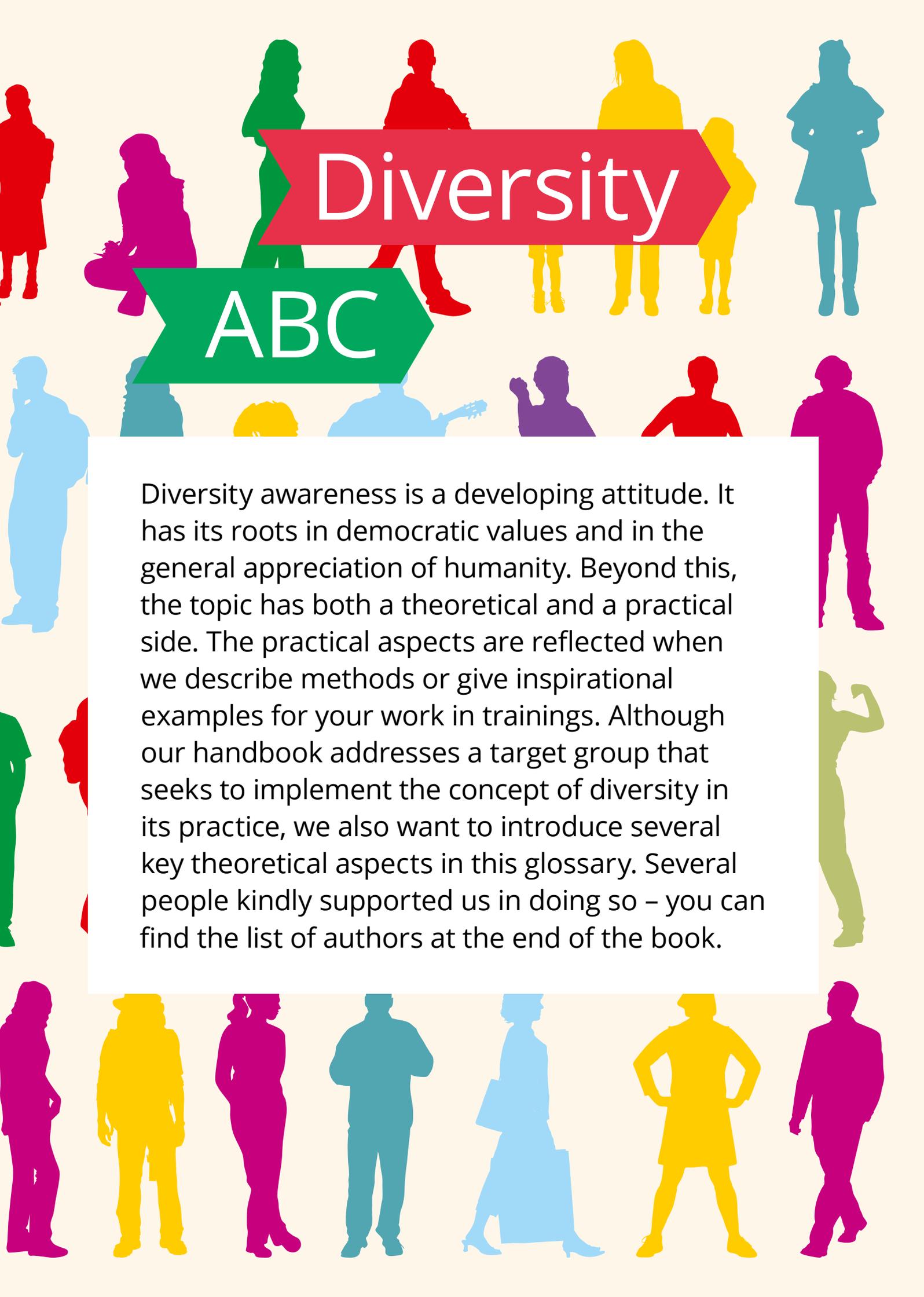
Diversity

ABC

Diversity awareness is a developing attitude. It has its roots in democratic values and in the general appreciation of humanity. Beyond this, the topic has both a theoretical and a practical side. The practical aspects are reflected when we describe methods or give inspirational examples for your work in trainings. Although our handbook addresses a target group that seeks to implement the concept of diversity in its practice, we also want to introduce several key theoretical aspects in this glossary. Several people kindly supported us in doing so – you can find the list of authors at the end of the book.

Ageism and Adultism

Adultism and ageism are two forms of > *discrimination* connected to how we think about age. It is important to mention that age is a social construction: what we define as 'young' and 'old' differ, for example, among different European societies (Eurobarometer 378 on "active aging" [1]). The status that age has as well as the descriptors 'old' and 'young' reveal the > *power* of definition – these societal categories determine whether a person is too old or too young.

Adultism can be defined as the systematic mistreatment of young people on the basis of their youth, including negative attitudes or behaviors towards them, or denying them power, privilege, and > *participation* on the basis of age. Adultistic behavior includes the assumption "that adults are better than young people, and entitled to act upon young people without their agreement" (John Bell). Adultism is the first kind of > *discrimination*, which almost everyone experiences from early childhood on. The internalized oppression we learn from adultistic attitudes makes us accept (in most cases unconsciously) various kinds of > *discrimination* in later life, such as racism, ethnocentrism, or sexism.

Ageism, in contrast, is the systematic mistreatment of older persons on the basis of presumed age, including > *stereotyping*, discrimination, and negative attitudes or behaviors toward a person on the basis of what is presumed to be their age. Ageism (as well as adultism) can essentially be experienced and analyzed on three levels of > *discrimination*. On the *(inter)personal level*, one might mention devaluing discourses, the fact that older people no longer contribute to society. Ageism on the *institutional level* becomes quite evident when regarding the opportunities older people have in the job market. Anti-aging cosmetics for women are a good example of ageism on the *cultural level* underlining the > *intersection* of different kinds of discrimination. In this particular case, > *sexism* fuses with ageism – or have you ever seen anti-aging advertisement for men?

Further reading: Bell, John: Understanding Adultism: A Key to Developing Positive Youth-Adult Relationships (http://www.freechild.org/bell.htm)

Butler, Robert N. Butler: A Disease Called Ageism, in: Journal of the American Geriatrics Society, Nr. 38, p. 178-190.

Discrimination

Individuals or groups face discrimination when they are treated differently based on actual characteristics or those attributed to them. Deciding whether or not a specific way of being treated is discriminating can vary from situation to situation. One can distinguish between *direct and indirect* discrimination.

Discrimination happens on three different levels, which also reveal the connection between discrimination and power, whether social, economic, political, or legal:

The *interpersonal level* refers to the way one behaves towards people who are somehow 'different', affected by ones own attitudes, beliefs,

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Direct Discrimination

* Unequal, disadvantaged, or exclusive treatment (e.g. no/less access to resources)
* Situations in which people are harmed, humiliated, or hurt
* Being ignored or not considered (e.g. in participation processes)

Indirect Discrimination

Purportedly neutral treatment with the same rules for everyone but different consequences (e.g. job advertisements demanding perfect language skills discriminate against non-native speakers)

and feelings; is often situational; i.e. violence against women, homophobia

Institutional level: refers to established rights, traditions, habits, and procedures that systematically and continuously lead to discrimination against specific groups; e.g. unequal payment for men and women, restricted accepted places of residence for refugees

Social/cultural level: refers to everything that is seen as correct, good, and pleasant in the dominant society or culture; 'unwritten laws', values, and norms that are taken for granted and often unconscious; e.g. being fit and active, family = father/mother/child

The struggle against discrimination is often connected with the development of Human Rights and the attempt to establish legal framework. Innumerable organizations worry about discrimination, often related to the situation of particular groups, e.g. women, laborers, disabled people etc.

Diversity

This term describes the fact that people have different needs, attitudes, beliefs, and viewpoints. Diversity can be seen as a positive approach towards plurality and equality according to a huge variety of characteristics, i.e. ethnicity, age, gender, religion, physical abilities, socio-economic background, etc.; diversity categories can be structured into

- *social* diversity: demographic characteristics such as age and ethnicity;
- *informational* diversity: background such as knowledge, education, experience, tenure;
- *value* diversity: personality and attitudes [2]

Diversity-conscious education pays attention to the backgrounds and affiliations of the people involved. The goals of this approach are not only to > *empower* minorities or marginalized groups, but also to raise awareness among more privileged groups. Therefore, an important goal is to foster activities that reflect on > *power* relations, > *representation* practices, and normative patterns.

Diversity in Practice: Georgia.

"Georgia is a post-communist country with an ideology of equality on a social level. For the majority of Georgians, *diversity* is a notion indicating being different from others, and this very difference is unacceptable both on a social level and on a personal one, where it is sneered at and laughed at. And when you have different ideas and opinions periodically, you feel loath to express them because you know that you will be either sneered or insulted for being different. Such attitudes always cause aggressiveness. People do not go into detailed understanding of the specific situation, only the results are taken into account and the whole process of discussion, analyzing, and understanding is omitted."

Maia Melikidze, facilitator

Associated term: In contrast to diversity, *heterophobia* is used to describe the rejection of the "other." Heterophobia devalues behavior and lifestyles that differ from the "dominant norm" and often leads to hostility.

Further reading: Four layers of diversity models by Gardenswartz und Rowe http://www.univie.ac.at/diversity/dimensions.html

Empowerment

Empowerment is a process of raising social, spiritual, economic, and political *capacities* of individuals or communities. It is also means encouraging people to engage in decision-making so that they increase their rights and have a real impact on their societies, places of work, and homes.

Dimensions of Empowerment

Organizational: flexible structures in society or organizations involved with teamwork or changes in organization
Pedagogical: individual development, creating relations among them
Psychological: integrating individuals, convincing and encouraging them to take responsibility
Sociological: development of bonds within the society

Empowerment can happen at different stages of an initiative, project, or organizational development and it can have different forms. The picture shows an example of empowering individuals and encouraging them to > *participate* at different stages, such as problem identification, planning activities, acting together, and joint evaluation. The individual or community can be informed about the project/initiative, consulted, invited to take part in decision-making process, take action, achieve results together, and, as a final stage of empowerment, they can become capable of self-mobilization.

Empowerment is based on the understanding of > *power* as something that can be shared without a loss to the person sharing it. Sharing power, enhancing each other's capacities, and improving each other's skills makes a community empowered.

This stands in opposition to the traditional thinking that > *power* is like a piece of cake: something limited that can only shared among a few people.

Ethnocentrism

This concept refers to judgment against other groups, ethnicities, and cultures from within one's own group and their inherent standards of values, behavior, and patterns (in-group <> out-group). Ethnocentrism is often accompanied by over-positive or superior understanding of the in-group and > *stereotyping*. Information differing from the understanding of either in- or out-group is often denied or hidden.

Associated term: *Eurocentrism* is an ethnocentric concept founded on the premise of a superior Western civilization, developed during colonialism. It often goes hand in hand with dualistic terms such as developed/underdeveloped, center/periphery. Eurocentrism lacks recognition of concepts or knowledge not developed in Western societies.

**Figure 5.** Quality of participation during the process of involvement

acting together

deciding together

consulting → **review**

under participation of all involved internal and external stakeholders

informing

charity

problem → **planning** → **doing**
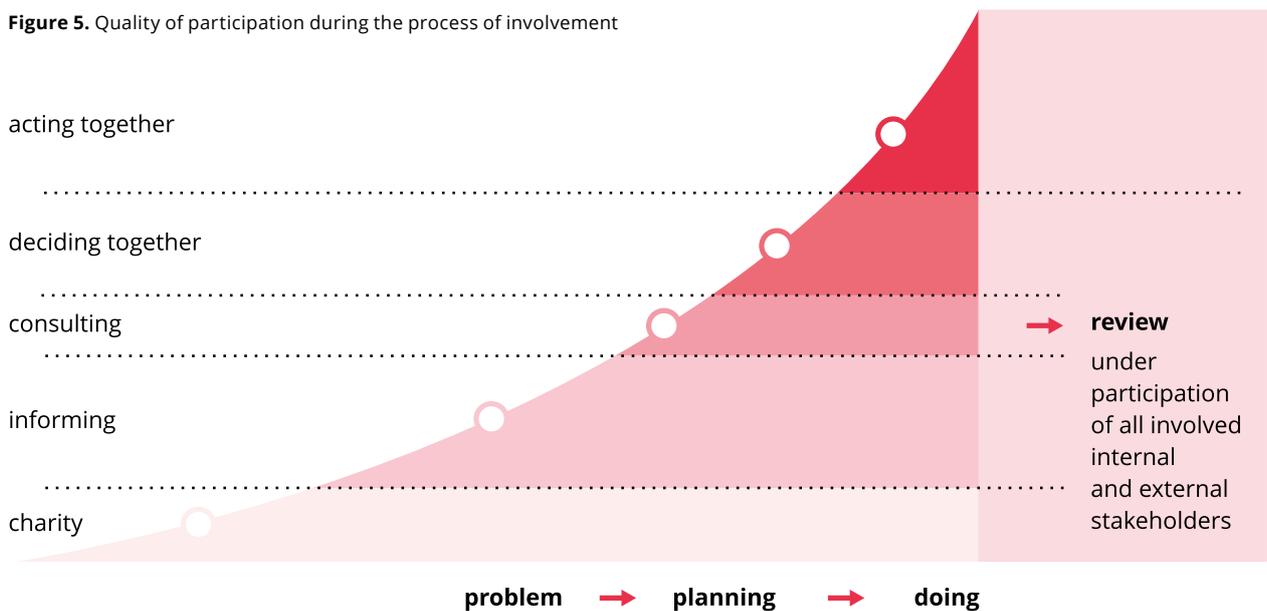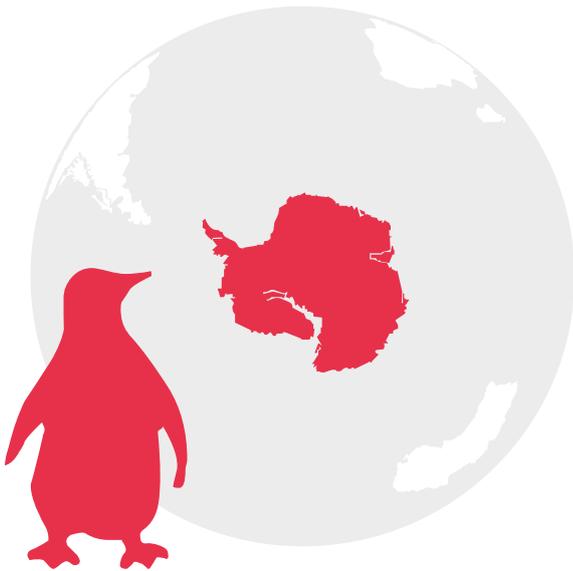
Figure 6. Ethnocentric perspective. For penguins the Antarctica appears to be the center of their world.

Gender

The sexologist John Money introduced the terminological distinction between biological sex and gender as a role in 1955. Before his work, it was uncommon to use the word gender to refer to anything but grammatical categories. It first became popular in the 70s, when feminist theory adopted the concept and the distinction between biological sex and socially constructed gender.

The term gender describes social roles and characteristics of gender. It determines everything

about what is seen as typical for a certain gender (e.g. clothes, occupation) and does not refer to biological characteristics. It has an impact in four dimensions you find described in the frame below.

Associated terms: *Gender identity* is an innermost concept of the self as male or female or both or neither – how individuals perceive themselves and how they refer to themselves.

The term *Gender diversity* recognizes that many peoples' preferences and self-expression fall outside commonly understood gender norms. Gender diversity is a normal part of human expression, documented across cultures and history. The acronym *LGBTQ* stands for Lesbian Gay Bisexual Transgender/Transsexual Queer.

Transgender is an umbrella term used to describe anyone whose identity or behavior falls outside of stereotypical gender norms. More narrowly defined, it refers to an individual whose gender identity does not match their assigned birth gender.

Further reading: Butler, Judith: Bodies That Matter: On the Discursive Limits of "Sex"

Identity

Identity may be defined as the distinctive characteristics belonging to an individual, or shared by all members of a particular social category or group. We develop characteristics through experience in different fields and environments over time. All your experiences and characteristics taken together create your identity. In the field of psychology, identity relates to a person's self-image. The > *perception* of other people may differ and may lead to conflicts.

An important part of identity is gender identity, as it describes to a significant degree how an individual views oneself both as a person and in relation to other people, ideas, and nature. Other aspects of identity are religious, ethnic, occupational, etc.

Identity is defined by language and interaction. Therefore, in any situation new identities can be established.

John Locke established some of the first definitions that dealt with the concept of identity and how we use the term today. He related the

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Dimensions of Gender Impact

Representation in politics and society, e.g. participation in decision-making, public and private division of labour between sexes

Life circumstances, e.g. wealth, poverty, the effects of violence and social exclusion

Resources, e.g. distribution of money, information, time and mobility

Norms and values, e.g. > stereotypes, language, roles and images

idea of consciousness to personal identity. It was described as a tool to understand oneself. Consciousness was something that could not be separated from thought.

Later on in the 19th century, especially with the creation of nations and states, identity became a very important term and was used to consolidate territorial unity, which often led to conflicts and wars. With the development of individual psychology and the social sciences at the beginning of the 20th century, the definition of the term "identity" expanded, increasing our understanding of human behavior. Today the term identity plays a major role in the fields of psychology and social science. Particularly within the context of cultural studies, the latter transfers the definition of modern societies – constant, rapid and permanent change – to identity.

Further reading:

Erikson, Erik: Identity and life-cycle

Hall, Stuart: The Question of Cultural Identity. (http://faculty.georgetown.edu/irvinem/theory/Hall-Identity-Modernity-1.pdf)

Inclusion/Integration

Educational inclusion can be traced back to the 17th century, when in 1632, the philosopher and educator John Amos Comenius demanded education for every human being – regardless of gender, age, social status, or ability. The fields of sociology and pedagogy have only recently started to adopt this term, beginning in the second half of the last century and increasing dramatically in the past 20 years, even though the idea has existed for around 300 years.

Inclusion, as used in educational science, was created in the 1990s in Europe, as a result of a comprehensive reform of the education system in the UK, where the governing idea was an "effective school for everyone." The concept of inclusion was accepted worldwide after it finally received the status of a universal human right through the Convention on the Rights of Persons with Disabilities in 2006.

Education in societies of the global north was dominated by excluding mechanisms and separation until the mid-20th century. There were special educational programs that gave children and young people with special needs opportunities for individual support and the realization of their right to education. According to the requirement that everyone receive education, however, so the "talented" were separated from the "less talented" and learning took place in homogeneous groups. To equalize this situation, *integration* has been promoted as a new concept since the 1970s. Under this idea, learning was to take place in heterogeneous groups, and young people who had previously been placed in special schools were given access to the general education system. Although this idea allowed the integration of marginalized groups into the mainstream, it demanded that they make tremendous adjustments to existing structures.

Integration and inclusion are often used as synonyms. Inclusion, however, indicates those situations in which there are no longer majority structures considered "normal." Instead, it is assumed that systems and frameworks must be designed so that everyone can contribute with all their unique abilities without needing to adjust.


Exclusion   Separation   Integration   Inclusion
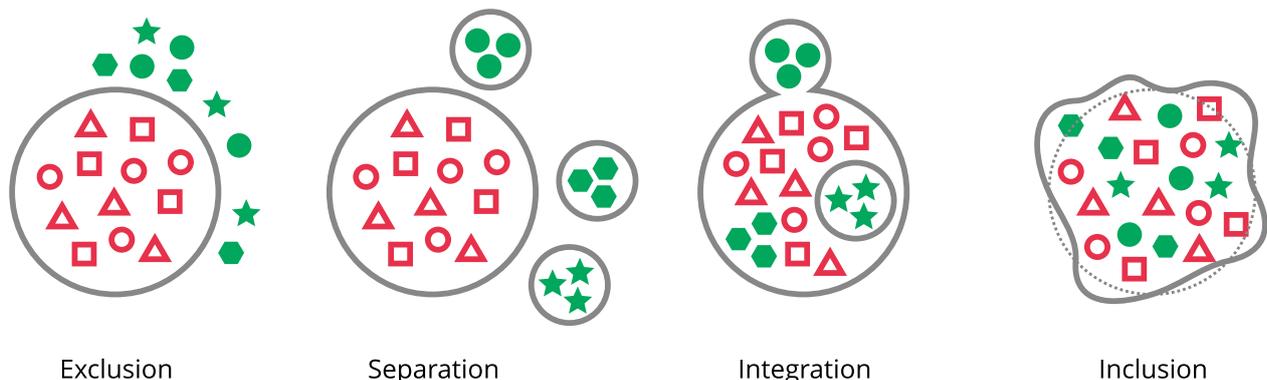
Figure 7. Kreisau-Initiative e.V. (Hrsg.) (2013): Alle anders verschieden. BHP Verlag; p. 9

"Inclusion is the acceptance of all people regardless of their differences. It is about appreciating people for who they are because even though we are all different, we are one. Inclusion allows people to value differences in each other by recognizing that each person has an important contribution to make to our society."

Shafik Abu-Tahir,
Community activist [3]

As a new paradigm, inclusion promotes the > *participation* of all members of society. Thus, the underlying motive is much more comprehensive, and is not limited to people with disabilities. The focus is on the *recognition of diversity as a norm* and the overall acceptance of existing differences. Disabilities and limitations are viewed as social constructs, which in turn are socially created conditions to obstacles that must be overcome.

Intersectionality

This term describes the intersection of different forms of > *discrimination* against one person. Circumstances such as gender, class, disability, and ethnicity interact in a complex way so that the experience of discrimination cannot be broken down into its constituent parts. Instead, these qualities influence and reinforce each other and lead to an independent experience.

"Intersectionality simply came from the idea that if you're standing in the path of multiple forms of exclusion, you are likely to get hit by both."
Kimberlé Crenshaw [4]

The history of intersectionality is strongly associated with the women's rights movement, which considered the interconnection of gender and class or gender and race as influencing the particular type of discrimination a person faces: She is not discriminated against because she is black AND a woman but as black woman. Class background can reinforce or diminish forms of discrimination.

50 shades of gay: http://www.ted.com/talks/io_tillett_wright_fifty_shades_of_gay

Theorists consider the existence of a *discrimination hierarchy* along > *lines of difference*, as different qualities are evaluated differently by society. Intersectionality illustrates how this hierarchy works and points out that looking at only one characteristic is not enough and can cause us to lose sight of existing > *power* relations and inequality within a social category.

Further reading:

Hill Collins, Patricia; Andersen, Margaret (Ed.): Race, Class and Gender: An Anthology

Jennifer C. Nash: re-thinking intersectionality http://www.palgrave-journals.com/fr/journal/v89/n1/full/fr20084a.html

Line of Difference

Categories relevant for a social system can be described as a line of difference of difference. Spanning a spectrum with opposing poles, these differences can be separated according to categories such as body (i.e. sexuality, race, health), social/spatial context (i.e. class, nation/state, origin/residence, north-south/east-west) or economy (i.e. possession, stage of development).

Though the relationship between opposite ends of the spectrum appear to be merely complementary, one pole usually stands for the majority or the norm. Hence the line illustrates existing hierarchies within society, and the bias can change or vary under different circumstances, i.e. the perception of age on one hand as a source of knowledge, on the other hand as symbol of physical deterioration

The format of a 'line' is also useful in understanding that categories are not only "either-or", but also "in-between" – for the individual and society: i.e. different disabilities are judged in different ways; as is the distinction between educational levels, etc.

	Outside the norm ⊖		**Appreciated norms** ⊕
Body	homosexuality woman other skin color unhealthy appearance		heterosexuality man skin color of the majority healthy appearance
Social context	blue collar habit african immigrant underprivileged city districts foreign contract worker	white collar habit european immigrant village qualified foreigner	privileged habit native exclusive district citizen
Economy	poor forced saving		expensive status symbols liquidity

Figure 8. Example: LInes of Differences

Participation

Participation refers to different mechanisms people use to express their opinions and to exert influence on decision-making that takes place in different spheres (political, economic, management, social) and at different social levels.

To describe citizens' involvement in planning processes, Sherry Arnstein, a social worker from San Francisco, created a "ladder of citizen participation," which is one of the most recognized and respected models of its kind.

According to the model, **manipulation (1)** and **therapy (2)** are non-participative methods, because they aim to cure or educate participants. The expert's plan that has already been proposed is considered to be best.

Informing (3) is considered to be a good method of participation, but it usually takes the form of a one-way flow of information with no space for feedback.

Consultations (4) such as surveys and neighborhood meetings are also good steps towards participation, but they often remain rituals that do not encourage people to genuinely participate.

Placation (5) refers to giving citizens the opportunity to share their opinions on an issue, but retains the right for power holders to judge the legitimacy or feasibility of the opinions.

Genuine participation takes place through **partnership (6)**, in which > *power* is distributed through negotiations between citizens and power holders and decision-making is shared.

8	CITIZEN CONTROL	⎫
7	DELEGATED POWER	⎬ Citizen Power
6	PARTNERSHIP	⎭
5	PLACATION	⎫
4	CONSULTATION	⎬ Tokenism
3	INFORMING	⎭
2	THERAPY	⎫ Nonparticipation
1	MANIPULATION	⎭
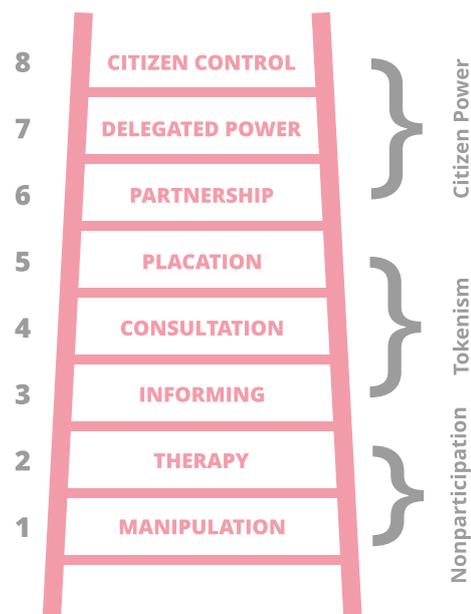
Figure 9. Ladder of Participation according to Sherry Arnstein

An even more participatory approach is **delegated power (7)**, in which citizens hold a clear majority to make decisions and have > *power* to assure the program's accountability to them.

Full participation gives citizen **control (8)**. The entire process of planning, policy-making, and managing the system is in citizens' hands.

Further reading:

Arnstein, Sherry: A ladder of citizen participation, Journal of the American Institute of Planners; 1969

Arnstein, Sherry: A working model for public participation. Public Administration Review; 1975

Perception, Visual

Generally speaking, perception describes the relationship between of the physical world and its interpretation, and is researched by sciences such as physics, psychology, philosophy, etc. In the past, it was a focus of philosophers and phenomenologists such as Heidegger. Perception is influenced by time, experience, and knowledge of the world.

Visual perception refers to topics regarding the projection of light into the retina, and can vary depending on each person's specific point of view, on the lighting, the object's orientation, and its distance from us. Through our memories, on the other hand,, we store internal representations of objects in a more or less canonical way, which in turn influences our perception and our memory itself. For this purpose, memory has to simplify these object > *representations* by creating lists of features like geometric and volumetric characteristics or the presence or absence of symmetry. This includes not only knowledge but also hypothesis, both of which direct and change our perception. Moreover, certain sensory input enters our awareness and while others are filtered out.

Our perception can also proceed cyclically, meaning that our perception process is able to be repeated by searching, selecting, and changing over and over again. During this process, perception is influenced by motivational and emotional factors that direct our mental schemata.

**Further reading:** Neisser, Ulric: Cognition and Reality
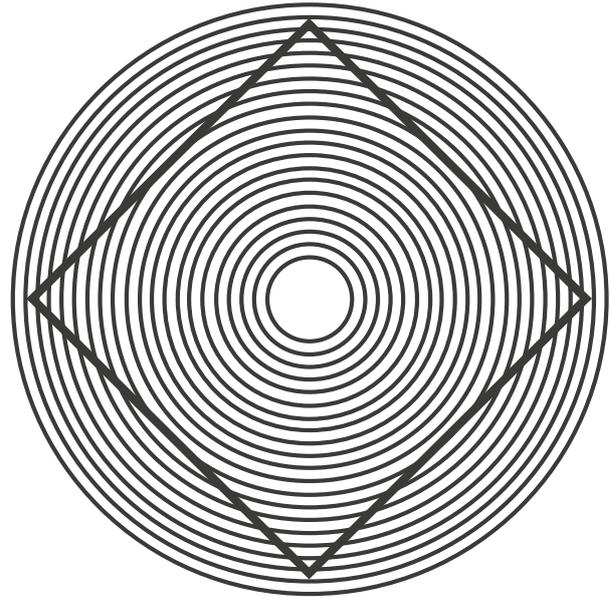
Figure 10. Visual Perception: There is a difference between our assumptions and the reality that leads to a distorted perception.

Power

Power is the ability to influence others.

There are different sources of power, such as force (violence), knowledge, expertise, charisma, resources (money, food, property), social class, authority (also delegated authority), persuasion, operation of group dynamics (PR), religion etc.

An individual can be powerful in any constellation or situation.

One can also consider three dimensions (or realms) of power:

- The public – in public, within a group of people, such as an urban space or university
- the private – such as a family or group of friends
- the intimate, or inner power

Having power in one of the realms does not necessarily mean one has power in another.

Associated term: The subjective space of possibilities underlies individuals' ability to find and make use of a position, even if they are disadvantaged or marginalized. Structural limits, due to a lack of resources or different backgrounds, do not necessarily disable individuals.

Over somebody
or something, control

Within a frame
or structure

To do something,
to act, change, to control

With somebody,
or with people's support
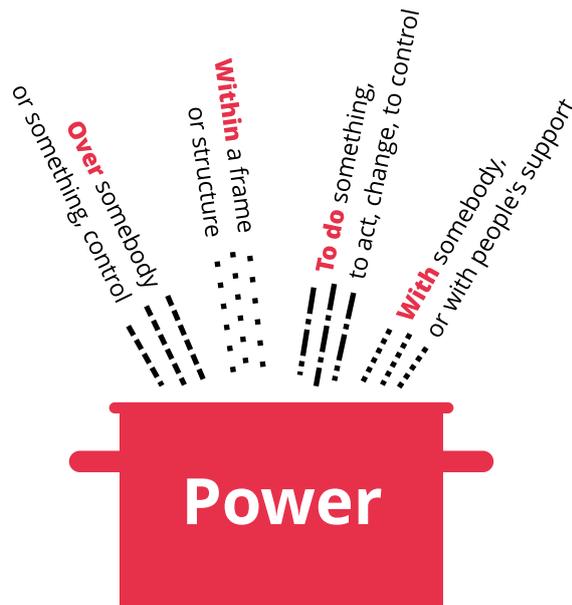
Power

Figure 11. Dimensions of power

Prejudice

Pre-judging refers to a premature, negative, or rejecting judgment of individuals or groups. Prejudices are usually based on insufficient knowledge or a lack of acknowledgement of a person's, group's, or circumstance's relevant characteristics. Those kinds of over-generalizations pass on historical traditions and are learned and reproduced in media, schools, and families. Prejudices are related to social norms.

Associated term: Stereotypes

Representation

In terms of law, representation refers to one's ability to influence political processes; more generally speaking, representation refers to the influence individuals have on self-expression and self-description. Representation is closely related to > *power* structures and is therefore an indicator not only of marginalization, but also of > *participation*. As social groups and their representatives also sometimes try to preserve a homogeneous image of their group, self-description is not necessarily less > *stereotypical* than outside depiction.

An equally important understanding of the term was primarily developed by Stuart Hall, one of the founding sociologists of cultural studies in Britain. In his view, representation is seen as a cultural practice. Concepts and images in our minds are expressed through language, which attributes meaning to things in the first place. As our minds follow cultural, social and even linguistic patterns, "meaning does not inhere in things in the world. It is constructed, produced. It is the result of a signifying practice." [5] Hall examines in particular the "struggle of meaning" that takes place in media [6]. For the concept of diversity, this understanding of representation helps to analyze its impact on > *stereotypes* and their historical roots.

Further reading: Hall, Stuart: The Work of Representation

Stereotype

Stereotypes represent the cognitive aspect of prejudices that help to categorize daily life. Therefore, stereotypes are a strategy to reduce complexity and simplify reality through standardized assumptions about other individuals. Unlike prejudices, stereotypes can also ascribe positive attributions to a group of people.

Transculturality

This term describes interrelations between the individual and cultures and the notion that people increasingly represent more than one culture. This implies that more and more individuals are determined by and integrated into more than one cultural background. The reasons for transculturality are usually migration processes, as well as globalization and the development of new media. The intention of transcultural education is to understand the cultural self and therefore to find connections to the cultural other.

Transculturality differs from interculturality, in which two cultures are seen as different or even opposing. Here, the idea is to understand the "cultural other" and to act appropriately, but this understanding does not affect the "cultural self."

Associated term: *Hybrid identity* or *hybridity*,

combines elements of different cultural contexts. These elements cannot be isolated from one another and instead create a third space, where this new position is more than the sum of its parts. The concept and the term were coined by Homi Bhabha, one of the most important figures in contemporary post-colonial studies.

Further reading:

Welsch, Wolfgang: Transculturality - the Puzzling Form of Cultures Today http://www2.uni-jena.de/welsch/Papers/transcultSociety.html)

University of Oslo, Some thoughts on hybrid identity (http://newnarratives.wordpress.com/issue-1-hybrid-identity/some-thoughts-on-hybrid-identity)

Intercultural Model

Transcultural Model
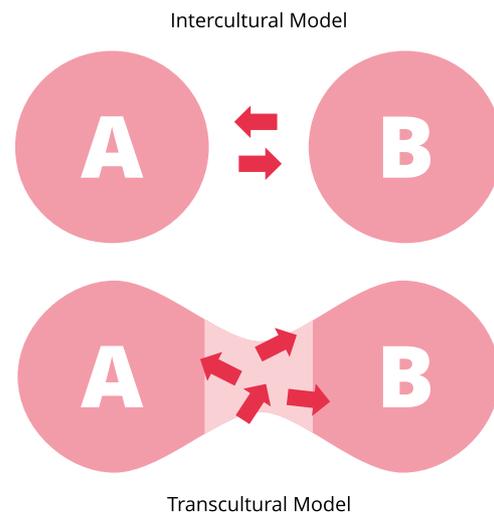
Figure 12. The difference between intercultiural and transcultural models of communication.

Diversity in Practice: Representation

"I can share a simple example of misrepresentation from my own experience. When I was a facilitator in a seminar, a participant who was not fluent in the common language was represented by another participant without even being asked if he wanted someone to assume such a role of representation. In fact, this person wanted to say something absolutely different and his ideas were misrepresented, let's say in the representative's own way.

In light of this, we created and used a new method we called a gallery: As we witnessed many cases of misrepresentation among participants within sessions, we decided to organize something that would go very deep into a person's spirit and feelings … After a long discussion, each participant wrote about a time when he/she had been misrepresented within the seminar, without attaching names. Then we hung these papers on the walls of the room. The participants were given certain time to look around and read specific cases without talking to each other. After the gallery tour the issue of representation brought to the table for the discussion in the plenum. Participants focused on emotions and feelings and when we tried to push their judgement into rationalizing the problem, the question "why?" came up. Why do you feel like this? What is the reason behind it?

Maia Melikidze, facilitator

Footnotes

1   http://ec.europa.eu/public_opinion/archives/ebs/ebs_378_en.pdf

2   CIPD (Chartered Institute of Personnel and Development), http://www.cipd.co.uk/hr-resources/factsheets/diversity-international-management.aspx

3   http://mn.gov/mnddc/parallels2/pdf/90s/93/93-WII-SAT.pdf

4   Kimberlé Crenshaw, who also coined the term "intersectionality" itself, teaches Civil Rights and is one of the prominent figures of the Critical Race Theory

5   Hall, Stuart: The Work of Representation http://postcolonialstudies.emory.edu/representation/

6   Representation & the Media: Featuring Stuart Hall http://www.youtube.com/watch?v=aTzMsPqssOY
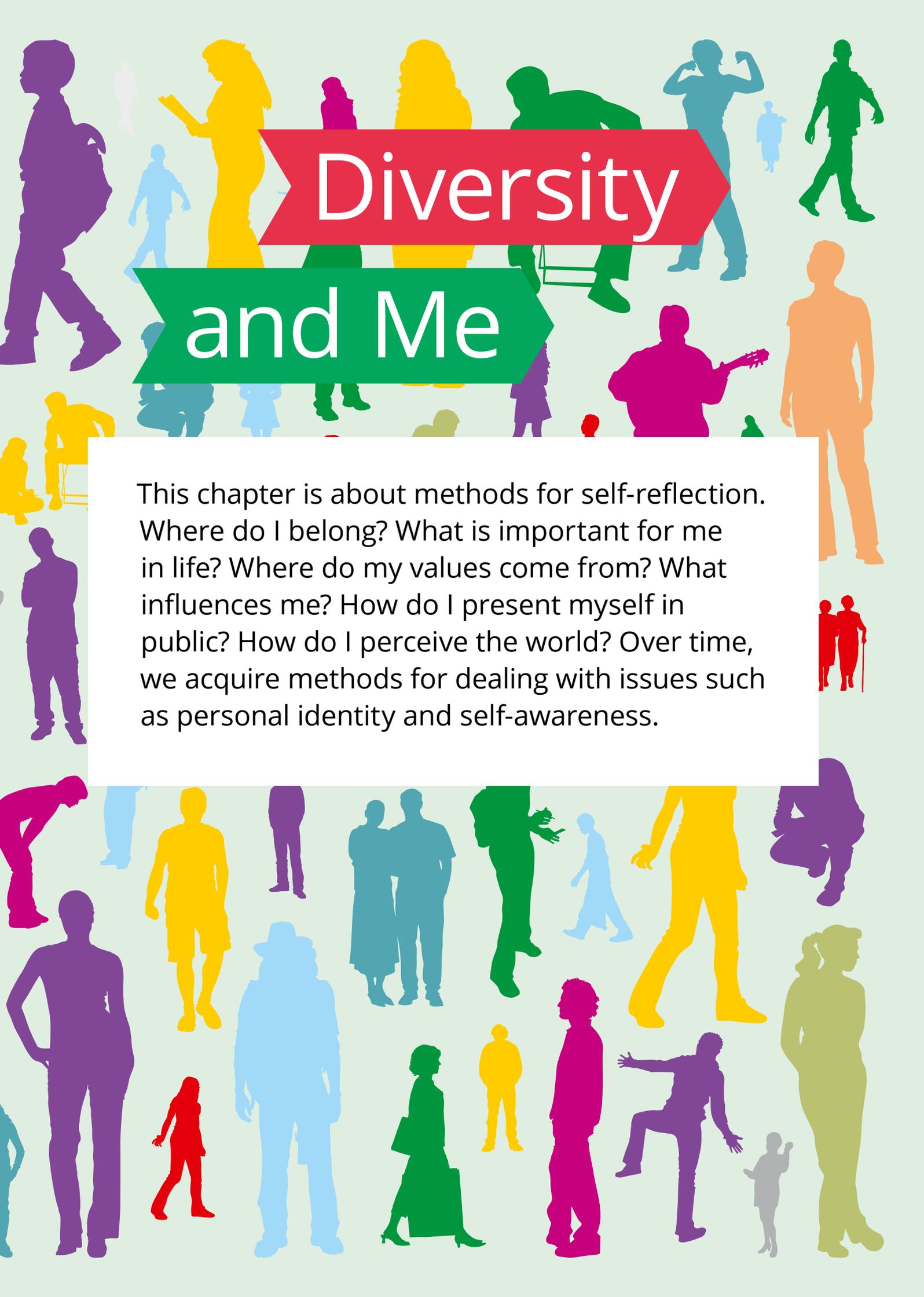
Diversity

and Me

This chapter is about methods for self-reflection. Where do I belong? What is important for me in life? Where do my values come from? What influences me? How do I present myself in public? How do I perceive the world? Over time, we acquire methods for dealing with issues such as personal identity and self-awareness.

Identity Molecule

Goals: raise self awareness of the concept of self-identification and multiple identities

Time: 45 minutes

Group: up to 30 people

Material: poster with template, paper, pens

How to do it: Ask the participants to describe themselves using five social categories. You can give a personal example. Individually, the participants each draw their own Identity Molecule, then share them in pairs or small groups. In addition, participants can name positive or negative experiences associated with specific categories to which they belong.

Debriefing:

• Why did you choose these five categories?

• Are these the only identities we have?

• Are they given or chosen?

• Did you list categories that entail privileges or disadvantages?

The participants are asked to individually assess whether each of the chosen groups are sources of privileges or obstacles in the society they live in. Again, ask them to share in small groups.

You can find the molecule template and a more detailed description at: http://getting-involved.net/wiki/Identity_Molecule
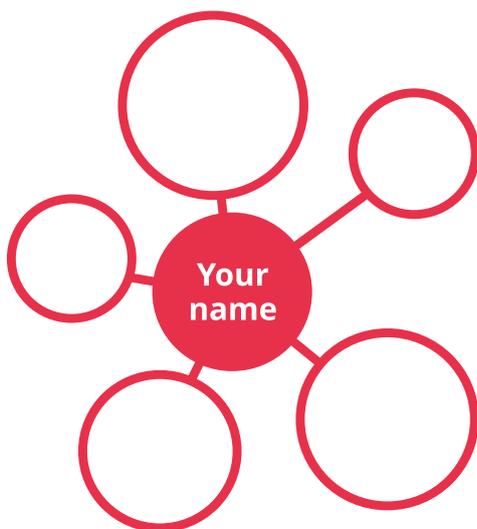

Figure 13. Template for Identity Molecule
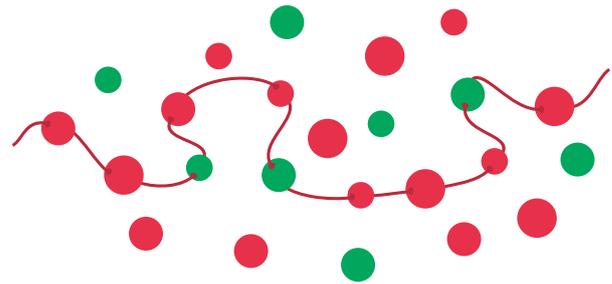
Identity Beads

Goals:

• Reflection on identity and self-identification

• Self awareness

• Understanding diversity and the concept of multiple identities

Time: 30-40 minutes

Group: up to 20 people

Material: beads (wooden or plastic of different shapes and colors), strong thread

How to do it: Every participant gets approximately five beads each of seven different colors – feel free to change the numbers as you see fit.

Participants are asked to assign every color to specific characteristics. The assignment is confidential, but every participant should make a note for him or herself. Then they individually decide on the characteristics they find most important in describing oneself – whether for this current moment or in general (i.e. gender, education, hobbies, age, religion, sexual orientation, place of residence).

Identity chain: The participants thread the beads together and make their chain that could be a necklace or a bracelet or a key ring. As they do this, participants decide which colors and how many beads per color they would like to use and how they would like to arrange them.

Continuation: Within a seminar of several days or long term projects, it might be interesting to repeat the method again later. For some participants, characteristics might change or loose/gain importance, demonstrating the changeability of identity.

Debriefing:

- How easy was it to choose characteristics?
- Was it more difficult to find seven or to limit yourself to seven?
- What were your considerations when arranging the beads?
- How easy was it to weight or rate the characteristics?
- Do you feel this assignment represents a continuous fact or a variable situation?
- What factors determine the intensity, ranking, or composition of the beads?

More questions for deeper reflection:

- If you were to arrange the beads as others perceive you, what would be different?
- Imagine your daily life: What would be different if one characteristic changed (e.g. gender or skin color)?
- Are the characteristics you chose a source of privileges or disadvantages in your surroundings or in social life? What effect does this have?

Source: Praxishandbuch Juleica LJR Berlin: Modul Inklusion (German)

Family Net

Goal: Increase understanding of other people's traditions/habits/beliefs, of similarities and differences. Raise awareness of apparently obvious matters

Time: 60 minutes

Group: up to 20 people, small groups with around five people

Material: paper, pens, poster with questions

How to do it: Ask the participants to individually think about answers for these questions:

- Who is part of your family?
- What makes a family a family?
- Who has which tasks in your family?
- Do you have special rituals, celebrations, etc. in your family?
- Where does your family live?
- What kinds of foods does your family enjoy, and how do they share meals?
- How does your family deal with death and dying?

Participants exchange their "nets" in small groups. Encourage the participants to pay attention to similarities and differences. One question should follow after the other. Everybody should respond to each question.

Debriefing:

- How did you feel talking about yourself?
- How did you feel listening to the others?
- How was it to tell/listen to private stories?
- Did you hear any striking or surprising stories?
- Did you discover similarities or differences?

Source: Shifting Paradigms ELRU 1997

Twenty Answers

Goal: Self-reflection and reflection on categories of identity

Time: 45 minutes

Group: up to 20 people

Material: paper, pens

How to do it: Participants write the question "Who am I?" on the top of a sheet of paper, and below the numbers from 1 to 20. They are given time to come up with 20 answers to the question. Neither logic nor the numbering are important. If participants do not want to, they will not be asked to share their list.

After the participants are finished with their lists, they are asked to label their answers with symbols or colors according to four different categories:

- Physical descriptions (tall, blue eyes, etc.)

Who am I?
1.
2.
3.
...

20.

20 answers

- Social roles (student, wife, member of a choir, etc.)
- Personal Traits (impulsive, patient, etc.)
- Abstract, existential statements, (human, alive, etc.).

Debriefing: All three stages are important.

Reflection:

- Was it difficult to find 20 answers? Why?
- What did you think of first?
- How many of your answers referred to long-term and how many to short-term characteristics?
- Did you use one category of answers more than others? Why?
- Would your best friend come up with the same 20 answers about you? Why?
- Would your parents? Why?
- Are you surprised to see the category/categories you most use to describe yourself?
- Would you rather focus on other layers of yourself?

Generalizations:

- When meeting new people, what do you first reveal to them?
- Is it important to have a very differentiated picture of yourself? Why?
- What can we learn from this?

Application:

- In what way is this relevant to your life?
- To what extent can a differentiated picture of yourself be helpful, and to what extent can it be an obstacle?

Adaptations: If it is possible, repeat this method after a year or so and see if the categories that the participants used have changed.

Source: Understanding You(th); p. 55

Shopping for Vegetables – Description-Interpretation-Evaluation (D.I.E.-model)

Goals: Reflect on the dominance of interpretation and judgment within communication

Time: 20-30 minutes

Group: up to 20 people

Material: fruits, vegetables, food, objects with which the participants are probably not familiar

How to do it: Participants receive the materials and spontaneously express their impressions; the facilitator notes the associations on cards. The facilitator arranges the cards under the three categories description, interpretation, and judgement.

Debriefing: The facilitator points out how easily we all make interpretations and judgments, and that they are based on our life experiences and history. We perceive what we know and have learned, what we want to believe and what is part of our worldview.

Variation: Collect pictures with "unclear" motifs, open for interpretation. Small groups talk about the picture they were given or chose themselves. After five minutes, the facilitator walks around and asks the participants to categorize their comments into descriptions, interpretations, and judgments. Debriefing can include the "truth" behind the pictures.

Invisible Creatures – Short Movie

This movie focuses on the topic of sexual orientation. After introducing the D.I.E.-model - explained above - one can use this movie session

Example: description of a kiwi

* smooth surface > description
* fruit > interpretation
* exotic > judgment
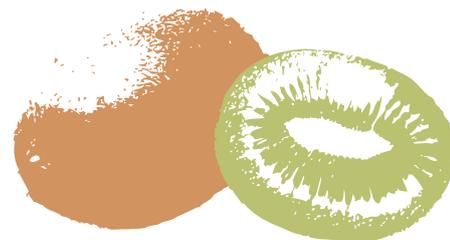
> ↗ *Invisible Creatures by Eric James Borges:*
> *www.youtube.com/watch?v=OCKrBcPU1PA*

to bring it to a more concrete level and show the relevance it has in daily life.

The facilitator briefly explains what the film is about and how the group is going to work with it from the beginning to the end.

There are three flipcharts for description, evaluation/judgment, and interpretation. Participants are divided into three groups. Every group watches and describes what is happening in the short film using only one category of words and formulations: one group tries to describe it by only using objective formulations, the second uses only judgments, and the last group just interprets. The participants know the theme of the short film but before seeing it, they decide on their own which group they want to be in. It does not matter if the groups are uneven.

After the film, every group gets a flipchart paper and works on the task. During the projection, the facilitator may watch the groups' body language and non-verbal communication, observing how they react to the film and deal with it. Each group presents their results, the flipcharts are placed next to each other so that they are clear for all to see. The facilitator makes sure that every group used only the type of language they were allowed to.

Debriefing:
- Was it hard to implement the task? Why or why not?
- What are your impressions when you compare all the flipcharts?
- When you look only at the descriptive flipchart, does it create the same feelings in you as the short film did?
- How did the "judgments" group perform the task? Are there only negative evaluations or are there positive ones as well? If there are no positive evaluations, why not?
- Where do the negative evaluations come from?
- What feelings did you personally have while watching the film?

The facilitator should not take a teacher's position and scold participants for their language or thoughts. Therefore, facilitators are encouraged to use "we" rather than "you" and be able to admit their bias as well.

Exercise on Perception

A BIRD IN THE THE CAGE

Read the following text. What did you read? Did you notice anything strange in the text? Many people do not notice that one of the words is written twice until you tell them. This is how perception can deceive us. We think we see things the right way but actually see them incorrectly.

Finished Files are the Result of Years of Scientific Study Combined with the Experience of Many Years

How many times the letter F is used? Many people only count three but in fact there are more. We read quickly and focus on the general meaning of a sentence. Small words such as 'of' are less noticeable in this case. This shows how we sometimes ignore perfectly accessible information.

Map of the World

Draw a map of the world on a piece of paper. When finished, ask your participants to compare maps among one another, then with the real map. You will probably draw a better map of the places familiar to you. This is particularly interesting if you have a group of young people from different origins. It becomes even more interesting if you have American, Russian, or Japanese participants in the group. They often put their own country in the middle of the map.

Debriefing:
- Did you forget any countries?
- Which part of the world did you draw best? Why?
- Would the results of the exercise have been different for people from other countries or continents, for people with disabilities, for men and women?
- Do our identities shape our perceptions?
- What can we conclude about perceptions?
- Are there correct and incorrect perceptions?

Source: ID Booklet: Ideas for Inclusion & Diversity

Figure 14. How Africa looks different. Mercator projection (left), Peters' projection (right)
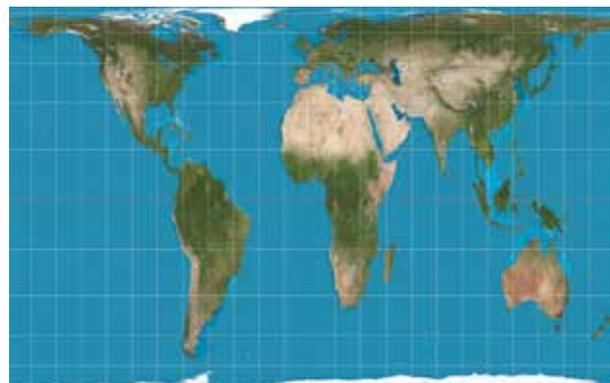
Relative Size or The Top-Bottom Attitude

The world as it is portrayed by maps is not precisely how it looks. It depends on the method of cartography. All projection styles deform the true shape of the earth in some way or the other.

The common Mercator projection, originally produced in 1569 and nowadays used by Google maps, stretches and therefore distorts the area of countries with regard to their position to the poles. Africa e.g. looks about as big as Greenland, which in reality is one-fourteenth Africa's size. Imagine how this misrepresentation shapes people's attitudes towards the relative "importance" of countries and whole continents!

More details on map projections:
www.futuremaps.co.uk/projections
More examples for „projections and propaganda":
www.learnnc.org/lp/editions/mapping/6434

Check out as well:
www.worldmapper.org – Collection of world maps, where territories are re-sized on each map according to the subject of interest (e.g. income, population, internet users, age of death …)

The Group and Me

This chapter includes methods for approaching group identities. It focuses on experiences of privileges and discrimination on interpersonal levels. In which situations have I had stereotypes or prejudices, in which situations did I feel others had a stereotypical image of me? How do I perceive difference and how do I judge it? Who gains power in a group and why? How would I act in situations with a power bias?

Lemon Exercise

Goals: familiarizing and sensitizing participants to difference, diversity, prejudices, discrimination

Time: 60 minutes

Group: up to 20 people, small groups of around four people

Material: half as many lemons as participants, posters, cardboard, cards, pens

How to do it: Write "Lemons are …" on a poster and ask the participants to complete the sentence: yellow, sour, healthy, etc…

Next, each pair of participants receives one lemon and are asked to take a close look at it. After that, the lemons are collected and mixed up in the box, and the participants are asked to find their lemon again.

Participants reflect in the large group on how it was possible to find one's own lemon again.

Here, the facilitator can open discussion of the implications of the exercise by pointing out "Not all lemons are …" or "Lemons are also …"

This exercise is about categorization, but take care not to biologize differences! Larger groups may be divided. In small groups participants can share answers to the following questions:

- Have you ever felt that you were categorized in a way that seemed like pigeonholing or typecasting, that you were a subject of discrimination? How did you feel?
- Have you ever pigeonholed or typecast others or discriminated against them? How did you feel?

The groups write the categories and feelings on separate cards for each feeling and pin or hang them up.

Debriefing: Coming together in the large group, participants are asked for their personal reactions and responses to the situations discussed. Facilitators collect them (on cards).

Assuming a solution-oriented approach, facilitators concentrate on the possible actions participants could take against discrimination, their "lessons learned."

Remark: The feelings that come up in this exercise can be very strong, thus this exercise requires a comfortable, trustful, and open atmosphere. Often it is easier to remember situations and feelings in which people experienced categorization or discrimination themselves.

The method can also introduce the topic of conflict behavior – escape, dominance, avoidance, compromise.

Communication Habits

Goals: Reflection on one's own habits of communication. Reflection on one's reaction to unfamiliar behavior and reflection on one's own judgements

Time: 40-60 minutes

Group: up to 20 people

Space: space for parallel group-work

Material: sheets with task description

How to do it: Participants are divided in groups of three. Person one is the observer, the two others have a short conversation. They talk for about five minutes about a topic of their choice.

Before they start, one leaves the room and receives instruction from the facilitator(s) not to look into their partner's eyes for the whole conversation.

After the first round, the other person leaves the room and gets another task, i.e. "Talk extremely slowly with pauses in between your phrases or sentences.". They repeat the procedure.

Debriefing: Back in the group, the participants describe their impressions and feelings during the conversations. The facilitator asks each group to respond. At first the person who was confronted with a specific behavior, then the observer, and finally the performing person.
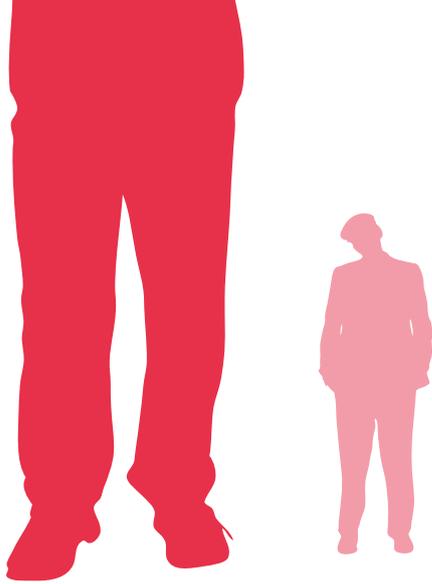
You might ask participants to describe the labels that appear in their mind's eye when some-one behaves like this. Collect associations, connotations, comments, sayings…

Further questions:
- Which cultural rules were violated in this conversation?
- Are you familiar with such difficulties in your daily life?
- Have you had experiences in which your behavior was irritating or harmful to others (hugs, handshakes, register, or style …)?
- What are your wishes concerning different communication habits?
- What kinds of behavior facilitate communication for you?

Power Relations

Goals: Sharpen participant's perception of power relations. Illustrate the context of power relations, Recognize the diverse patterns of discrimination. Raise awareness of how power is practiced among the participants.

Time: 30-40 minutes

Group: up to 20 people, small groups of around four people

Material: posters, pens

How to do it: In small groups, participants brainstorm situations and characteristics that, might cause power differences within the seminar group itself (such as language skills, age …).

Make sure that participants use only characteristics and don't name specific people. The groups present what they have come up with.

Debriefing
- Did you name characteristics that relate to yourself or to others?
- Did you name situations in which you perceive yourself to be the powerful or the powerless side?
- Did you name situations that have a bearing on your working group?
- What differences and similarities do the situations have?
- Are there any other situations or patterns?

Remark: The background of this exercise can also be clarified more explicitly: Unspoken and unconscious power relations can hinder or prevent learning processes, for example when one does not dare to ask questions even though one is feeling uncertain. Dominant people usually don't realize the power they have, people in marginalized positions may feel defeated.

Follow up: A constructive follow-up might be to establish and define the behaviors the group approves of. Start a poster to which , everyone can add things under the headline "What is important for me in this group?". During the whole seminar, participants can come back to the list and add qualities.

A Class Divided – Working with the Movie

Goals: Understanding how exclusion works. Introduction of topics in society and majority-minority issues.

Time: flexible

Group: up to 25

Materials: Technical devices

Genesis and Content: "On the day after Martin Luther King Jr. was murdered in April 1968, Jane Elliott's third graders from the small, all-white town of Riceville, Iowa, came to class confused and upset. They recently had made King their "Hero of the Month," and they couldn't understand why someone would kill him. So Elliott decided to teach her class a daring lesson in the meaning of discrimination. She wanted to show her pupils what discrimination feels like, and what it can do to people."

Elliot asked her pupils whether they want to participate in an exercise that simulated what it would be like to be discriminated against (of course, she did not use that term). The children agreed and the two-day exercise began.

The first day Elliot defined the blue-eyed children as the superior group – they got extra privileges, e.g. extra time at recess, and were explicitly praised for their performance in school.

The second day, Elliot reversed the experience, making the brown-eyed children the superior group. Even though had they already felt humiliation and degradation the previous day, the brown-eyed children treated the blue-eyed children in ways similar to what they experienced themselves.

The way the children were treated significantly influenced their grades – the "superior" children improved a lot, the performance of the "inferior" suffered badly, even with tasks that had been simple for them before.

Film as basis for diversity trainings: Jane Elliot's experiment is a classic. Her work paved the way for anti-racism trainings. However, the fact that the experiment is still repeated in adult trainings today is worth discussing.

You can use the film as food for thought. In any case, we suggest you introduce the topics of exclusion and discrimination before you show it and make sure to do a detailed debriefing.

We do not recommend you do similar exercises – but if so, pay close attention to the emotions of your group and reflect on strategies of empowerment.

Debriefing:

Ask for general reactions:

- What scene(s) do you think you'll still remember a month from now and why?
- Did any part of the film surprise you?
- Do you think someone of a different race, ethnicity, or religion would also find it surprising?

Ask for participant's observations:

- What did the children's body language indicate?
- Did the children try to disagree?
- How did the negative and positive labels placed on a group become self-fulfilling prophecies?
- What kind of strategies (either negative or positive) did the children use to respond to discrimination against them?

Questions about structures of discrimination:

- What features did Elliott ascribe to the superior and inferior groups and how did those characteristics reflect stereotypes about groups facing discrimination?
- Who are the majority/minority in our current societies?

Adapted from: PBS Teachers Guide

www.pbs.org/wgbh/pages/frontline/shows/divided/

Danger of a Single Story

Goals: Provide an approach biographical work. Understand the patterns of stereotyping and one-dimensional perception. Reflect on individual perceptions of others.

How to do it: The Nigerian writer Chimamanda Ngozi Adichie (Half of a Yellow Sun, Americanah) addressed the importance and societal relevance of multiperspectivity in a TED talk: *"Our lives, our cultures, are composed of many overlapping stories."*

You may view the movie with your participants, or the transcript and let them read it.

Debriefing: There are different ways to work with this speech. Reflection might take place in smaller groups or in a large group.

- If you'd like to discuss the topic's biographical stories, collect the stories that your participants hear and tell: What do they recognize? Do they see similarities to their own lives?
- Introduce the topic of stereotypes: What

"How stories are told, who tells them, when they're told, how many stories are told - are really dependent on power. [...] Start the history with the arrows of the Native Americans, and not with the arrival of the British, and you have an entirely different story."

Chimamanda Adichie, Nigerian writer

causes a stereotype? What are strategies for reducing or eliminating stereotypes?
- Introduce diversity on a social level: How common is the concept of multiperspectivity in your environment? What are the dangers of a single story there? What are the advantages of multiple stories?

The Talk is subtitled in many languages: www.ted.com/talks/chimamanda_adichie_the_danger_of_a_single_story
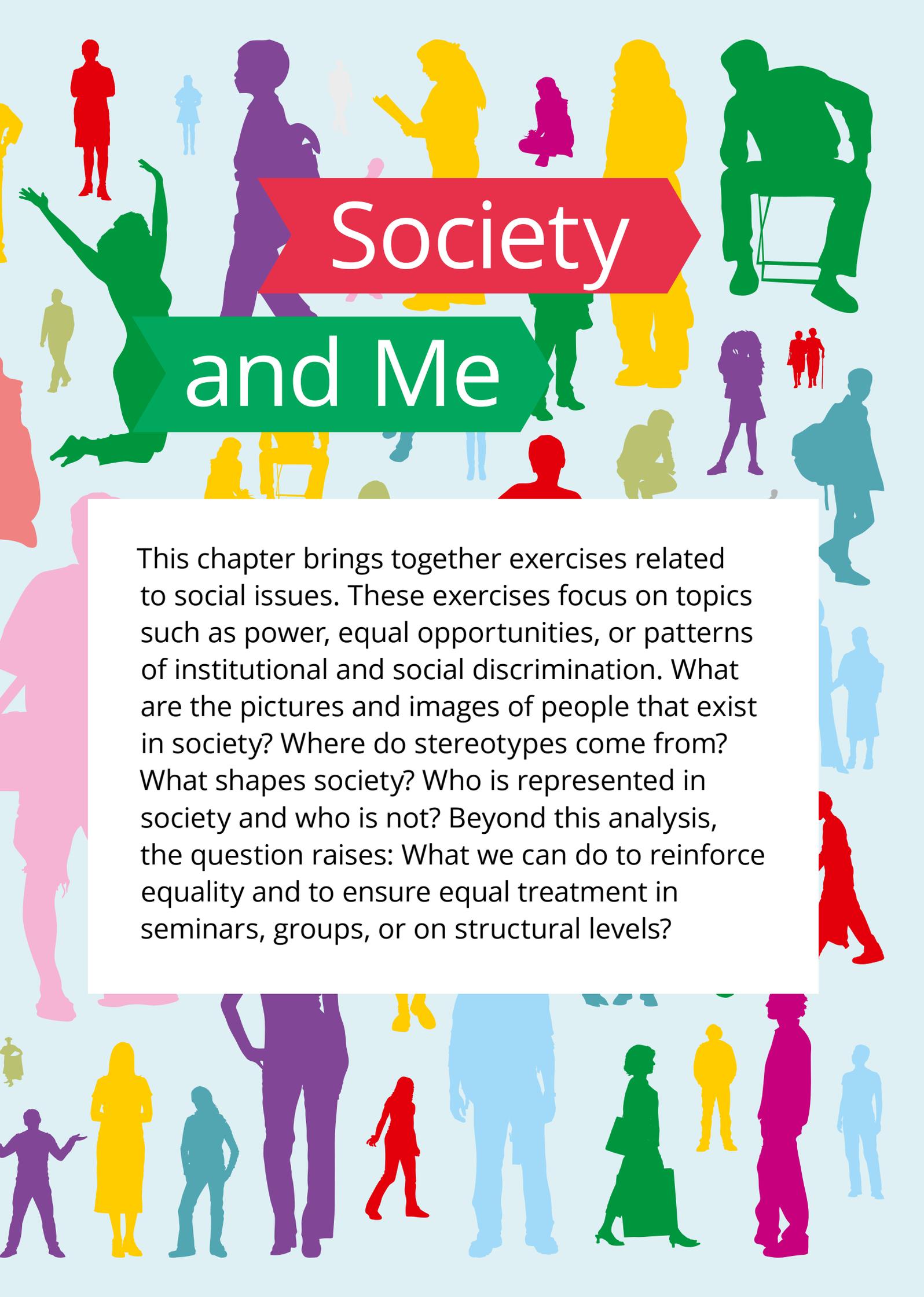
Society
and Me

This chapter brings together exercises related to social issues. These exercises focus on topics such as power, equal opportunities, or patterns of institutional and social discrimination. What are the pictures and images of people that exist in society? Where do stereotypes come from? What shapes society? Who is represented in society and who is not? Beyond this analysis, the question raises: What we can do to reinforce equality and to ensure equal treatment in seminars, groups, or on structural levels?

Simulation Game Polinaria

Goals: Experiencing a change in perspective. Raising awareness of and empathy for minority issues.

Time: depending on how long your rounds are and how many you do, around three hours without evaluation and getting into the roles, all together this might last one working day

Group: 13-15

Material: Scenario, role cards

How to do it: Communities and individuals have specific visions, and those visions are difficult to change, without changing one's perspective. Generally speaking, society does not realize that problems exist, so it is difficult to start thinking about solutions. There is a great societal need to address the topic of integration, begin to discuss it, try to change our perspectives, and look at the process through a different lens. The Simulation Game is a chance for participants to look at different processes from another point of view and understand each other's problems.

Simulation game steps:

- If time allows, start a discussion about integration
- Getting into the roles
- 1st round: negotiations, actions, news, and city gathering
- 2nd round
- 3rd round
- Final actions
- Coming out of the role
- Break (recommended)
- Evaluation: emotional level, process level, Simulation Game as a methodology
- In order to start thinking about solutions to integration on different levels, one should first of all answer the following questions:
- Why do we need integration?
- What problems do communities face during the process of integration on local as well as institutional levels?
- How important are those problems?
- On which levels are solutions found?

Scenario example: The Simulation Game takes place in the village of Polinaria, which is inhabited by people who all represent the same nationality and same religion. The village consists of a few families. There is a school; an official city council, which is the only official link to the state; and an informal city council, which is a monthly gathering of villagers, moderated by elderly people over the age of 70. Most decisions and discussions at these meetings influence official decisions and situations.

The simulation starts when a representative family moves to Polinaria from the neighboring country, where there was a conflict, 20 years ago. The inhabitants have to decide, whether this family can stay or not, and if so, to which rules they should conform because they: speak the Polinarian language badly, do not practice the same religion ("Mandurism"), and act according to different traditions. Mandurism prohibits women from working unless they want to work in schools.

Role examples:

Valverde Family: Mother Eda, wants to work in the shop; Father Konrad, has a friend who is a shop owner who has offered him a job as a manager; Son Alfred, 16 years old, wants to finish school and continue his studies at the university

Vasiliki Family: Mother Elenor, teacher of the Polirian language and literature in school, very strict and traditional; Daughter Ela, very modern, friend of Alfred

School director: Ales Barbaro, rather neutral, very supportive of school children, also a friend of the religious leader, wants to keep Elenor as a teacher

Religious leader: Indre Balatin, wants the city to represent one religion only and very strictly

Elderly: Ludo Borg, traditional person, moderator of the meetings

Businessman: Gorg Vist, owns the biggest shop, friend of Valverde family

City mayor: Dante Martis, young professional, oriented on modernity but also trying to stay in the town's good favor

Seller: Alen Peri, works at the shop, afraid of competition

Editor and Reporter: There is also the newspaper "Polinaria Times", which is printed in each round

Might be added: family members, school staff, observers

Remark: Polinaria was created within the program "Imagine the Change" (ICCN Georgia, CRISP Berlin, financed by the Swiss Embassy in Georgia)

Further information: For more information and a more detailed scenario (only available in Georgian) visit www.crisp-berlin.org/index.php?id=7

History Line/History Collage

Goals: Explore different perspectives on history, gain knowledge of other peoples' cultures and histories, generate a critical approach to one's own history

Time: 30-60 minutes

Group: any size

Materials: Drawn calendar dating from 1500 to the present, Pins or tape

How to do it: Each participant identifies five historical dates they find important for their country or culture. They write their name on the calendar at the place where their dates are. When everyone has finished, participants are asked to explain the historical event and why they selected it as important.

Debriefing:
- Did you find any dates or events surprising?
- Were you familiar with all of them?
- How and why do we learn about certain events in our history and not others?

Keep in mind: At first glance, this method is most suited for multi-cultural, international groups. But even in national or rather mono-cultural groups it can also be interesting to compare the value we place on different historical events. A focus can also be placed on reflecting on the role and function of remembrance, the influence of education or the importance of the family.

Be aware of and prepared for the fact that what people tell you may not be the whole story. Work on developing a critical approach to what you hear and read.

Variation: Prepare a collage with pictures of historical events. Consider global, national, and regional ones, include events that date back to long ago as well as rather contemporary ones.

Participants are divided into pairs or groups of three. They try to identify the different pictures and tell each other what they know and feel about the event, how they remember it (if it took place in their lifetimes), how they learned about it, how important it was for them, etc.

Source: Compass/all different – all equal

One Step Forward

Goals: Learn to recognize how power and privilege can affect our lives, promote empathy with others who are different, raise awareness about the inequality, of opportunities in society

Time: 60 minutes

Group: up to 20 recommended, up to 40 possible

**Materials:** role cards, situations

How to do it: "We are all equal, but some are more equal than others. In this methods participants experience what it is like to be someone else in their society."

Each participant gets a role card randomly (e.g. "daughter of the local bank manager" or "illegal immigrant") and lines up beside the others.

Read out a list of situations or events (e.g. "You can go away on holiday once a year"). If they can answer "yes" to the statement, they should take a step forward, if not they stay where they are and do not move.

Both role cards and situations need to be adapted to the specific society. For further explanation and comprehensive debriefing questions check out the link below:

For further explanation and debriefing check out: "Compass - Human Rights Education Youth Ressources" (Method 2.38) http://www.eycb.coe.int/compass
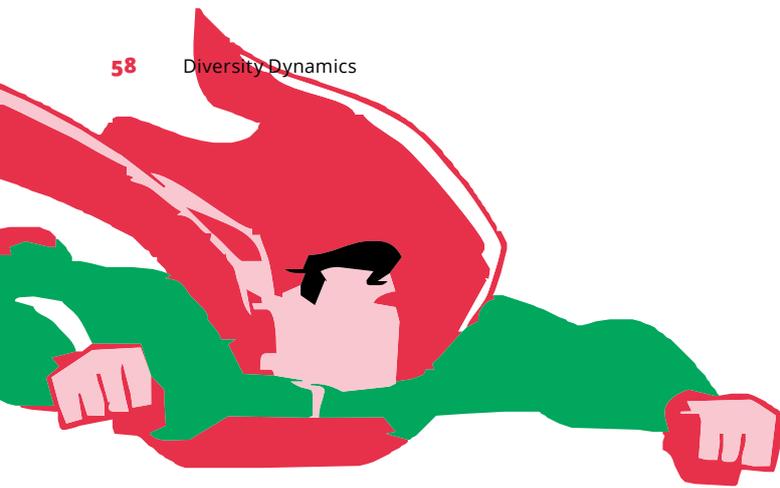
Superheroes Reloaded

Goals: Introduction to reflect stereotypes and labels in a creative way.

Time: 30 minutes

Group: individual or partner work

Materials: pictures of superheroes, paper, pens

How to do it: Show a picture of a superhero as they "used to be" (e.g. Superman) and collect some of their characteristics.

Now ask the participants to think about how a "diverse" superhero might look like. Individually or with a partner, they should draw their own superhero, using some of the familiar characteristics (like the blue-red suit) but changing other attributes.

After a given time, make an exhibition with the paintings.

Following the link, you find thrilling examples of slightly different superheroes:

www.adpunch.org/think-outside-the-box-before-you-fill-it-in.html (scroll down)

Power Flower

Goals: Reflect on one's own position in society. Raise awareness of asymmetric > power and > lines of difference. Develop an understanding and constructive handling of one's own privileges.

Time: 60 minutes

Group: up to 20, small groups 4-6

Materials: Copies of work sheet, pens

How to do it: In the inner circle, facilitators should select categories of diversity relevant to society. The inner petals stand for 'privileged,' while the outer stand for 'less / under-privileged.'

Each participant gets a copy of the work sheet. Individually, the participants decide whether they perceive themselves as privileged or underprivileged with regard to each category. They color in the corresponding petal. If they can't make the choice, they can draw a third petal.

Participants discuss their power flowers in small groups. The following questions can be useful:

- Which decisions were easy, which weren't? Why?
- What is the relationship between the inner and outer petals?
- How does it feel to be part of the inner/outer group?

Debriefing: Emphasize that the given dualistic structure is of course a simplification of a more complex reality. However, this "either-or" pattern is also present in society.

Further questions (apart from the ones above):

- Do you feel that your flower's classification as "privileged" and "unprivileged" is correct?
- Do you feel as privileged/unprivileged as the Power Flower indicates?
- Can you imagine situations and contexts in which a privilege can turn into a disadvantage or vice versa?
- Do all categories have the same importance in every context?
- Do all categories have the same importance for you?
- Do all categories have the same importance or weight in society?

Remark: It is important to be aware of one's own positions when dealing with discrimination structures. It's not about "feeling guilty" about privileges, but encouraging conscious approaches to one's own potential to use power in a positive way and to stand up for equality and justice.

Action Plans for Change

Goals: Name things we would like to change in our daily or professional lives, reflect on our own influence, develop initial steps for actions against discrimination or in support of diversity.

Time: 60 minutes

Group: up to 20

Materials: paper, pens

How to do it: Provide a working sheet or flipchart with the following questions

Situation & location: What are the things we would like to change most in terms of discrimination in our lives, what are emergencies? On which level(s) does the situation takes place, which levels are relevant to the situation?

Influence & action planning: What is my sphere of influence in this situation? What do I plan to do? What are my first steps? When do I take them? What exactly do they look like?

Ask the participants to work on these questions individually. Suggest not describing more than two situations.

The participants work in pairs of their own choice and present each other with their plans for actions. Encourage them to ask for feedback and to be "experts" for one another.

Debriefing
- Were you able to you use your time meaningfully?
- Did you come across limitations or restrictions?
- How did the exchange in pairs help you develop your idea?

Adapted after: Anti-Bias-Werkstatt Berlin

Right-Wrong

Goals: Reflect on the dynamics of discrimination. Explore levels of power. Empower people to think about concrete actions.

Time: 40-60 minutes

Group: up to 25

Materials: paper, pens

How to do it: Participants individually think about a group from which they feel different and that has, in their eyes, more opportunities. People should focus on feelings of frustration or annoyance they experienced towards this group. Next, participants think about the reasons why they believe they have fewer opportunities or feel excluded. Then they make a list in which they separate "fact" from "opinion."

Examples: Fact and Opinion

fact: they don't allow me into the disco
opinion: because I'm black

fact: I can't afford to go to the gym (too expensive)
opinion: because they want to keep out a certain class of people

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Participants continue working in small groups of three or four. One after the other, they present their lists. The rest of the group:
- reflects on whether they agree with the division of "fact" and "opinion";
- adds other reasons they think might be relevant;
- thinks about what actions could be taken, at individual and group levels, to reduce the bad feelings and to create alternative opportunities.

Examples: Opportunities

* Try to dress-up to go to the disco (because not being allowed in might be due to dress code)
* Go to the local school's sports hall or participate in local city sport activities (cheaper)
* Write a letter, with lots of signatures, to the managers of each organization asking for their policy

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At the end, the proposed actions are shared in the full group.

Source: ID Booklet for inclusion & diversity

Self-
assessment

In this section, you will find self-assessment tests regarding different aspects and fields of working culture. These selected aspects are based on the culture dimensions of Geert Hofstede and Edward T. Hall, two of many researchers in field of organizational culture and anthropology, who claimed that national or regional cultures have a strong influence on leadership and organizational patterns within companies or regions. But we encourage you to consider those cultural dimensions on an individual basis, without trying to find common pattern for a nation or ethnic group.

Each member of your team should take 15 minutes to fill the form out individually. When everyone is finished, talk about each page and compare your answers.

Please remember, there are no "better" or "worse", no "right" or "wrong" answers. It is crucial not to evaluate or use judgmental language when commenting on your team members' answers. Try to ask as many "why"-questions as you can, in order to be able to understand the other person's point of view.

For more information: http://geert-hofstede.com/dimensions.html
http://changingminds.org/explanations/culture/hall_culture.htm

The greater the difference between your own and your team members' answers, the greater the possibility there is for a misunderstanding. For this reason, this team conversation should end with a specific product, which is a kind of code of conduct for your team that everyone agrees on:

- Who will divide tasks in your team and how?
- How do you want to communicate with each other, when something is wrong?
- Do you need feedback from each other?
- How much time do you need to prepare a session?

Self-assessment Working Culture

How do you regard yourself? What are your rights, your responsibilities, your expectations towards others?

Please make an "x" on the scale near the statement that describes you best. Do the task quickly without thinking too long and rationalizing. Please be honest with yourself!

Share the results within your team and explain your decisions. Try to find examples from your daily and professional life.

Discuss what might happen when the two cultures meet: what kind of misunderstandings occur? What does one side think about the other? (You'll find possible answers at the end of the checklist)

Dealing with People: Individualism Versus Collectivism

Please make an "x" on the scale near the statement that describes you best.

| In my society people are mainly judged by their achievements | | | | | | | | | In my society people are mainly judged by the groups they belong to. |

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 a     b     c     d     e     f     g     h     i     j
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| My family has no right to judge or comment on my life choices or dictate to me what to do since I am a grown up and live on my own. | | | | | | | | | My family is involved in my life, I feel responsible for them and sometimes I make life choices only to please them. |

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 a     b     c     d     e     f     g     h     i     j
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| When I participate in a seminar I always ask the questions I want to ask, without second thoughts about what will the group might think about me. | | | | | | | | | When I do not understand something in a seminar I often do not ask about it in plenum and hope to find an answer from another source. |

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 a     b     c     d     e     f     g     h     i     j
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| How well I feel in the group is mainly up to me, not others. If I am new in a group, I should make the first step to integrate myself. | | | | | | | | | It is the responsibility of the group, or the majority, to integrate new people. I expect them to make the first step towards me. |

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 a     b     c     d     e     f     g     h     i     j
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| I perceive "cooperative team work" as fashionable emergence of last few years. If I had a choice, I would rather work on my own. Then I could work more efficiently, more smoothly and wouldn't have to waste my energy on other people in my team. | | | | | | | | | I truly value "cooperative team work". I learn a lot from other people, but also from the process and discussions with others. In my opinion I would never achieve such good results if I had to work alone. |

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 a     b     c     d     e     f     g     h     i     j
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In a conflict situation, a collectivist might think of an individualist as egoistical and difficult to work with, because they are uncompromising. An individualist might think that a collectivist cannot think for themselves and is not brave enough to stand up for their rights or values against the group.

Dealing with Time: Monochronic vs. Polychronic

Please make an "x" on the scale near the statement that describes you best.

Working on something with a deadline I always try to plan my work and do it step by step, so that the tasks are distributed evenly through the time.

Working on something with a deadline I usually do all the tasks in the last minute, which means sometimes sleepless nights.

a   b   c   d   e   f   g   h   i   j

If I have several tasks to do during the day and all tasks are equally important, I have an order of doing them. So when I'm done with the first, only then I start the second one and so forth.

If I have several tasks to do during the day and all tasks are equally important, I tend to work parallel on two ore more tasks, without any particular order. I tend also to have spontaneous ideas to the topic I was working on earlier.

a   b   c   d   e   f   g   h   i   j

Coming on time means to me showing my respect towards people I am meeting.. So if someone is not on time I get annoyed because I feel disrespected.

Coming on time is stressful for me. I don't need to be punctual because others won't be as well. Stressing about the time spoils the relationship.

a   b   c   d   e   f   g   h   i   j

A monochronic person might think about the polychronic person as a chaotic and not reliable colleague. A polychronic person instead judges a monochronic one as being stiff and inflexible. Different dealing with time is one of the most often conflict fields in the team work.

Dealing with Power: High vs. Low Power Distance

Please make an "x" on the scale near the statement that describes you best.

When I participate in a seminar I expect from the facilitator to explicitly teach me about the topic or methods.

When I participate in a seminar I mainly expect to learn from the group and broaden my horizons in discussions.

a   b   c   d   e   f   g   h   i   j

In team work, I automatically value the opinion of an experienced facilitator more than that of one not so experienced.

In team work, I value the opinions of all facilitators on the same level and try to give them space to express their point of view equally.

a   b   c   d   e   f   g   h   i   j

When I facilitate a seminar and a participant knows more about the topic than I do, I feel insecure and like I am losing face in front of the group.

When I facilitate a seminar and a participant knows more about the topic than I do, I try to give him space to share his knowledge and I am happy about learning something new.

a   b   c   d   e   f   g   h   i   j

In a conflict situation a low power distance team member might think about the high power distance team leader as a power-hungry dictator. A low power distance team leader might expect from their team members critical thinking, independent working, pro-active overtaking tasks and expressing their honest opinion even if it goes against the opinion of the team leader.

Dealing with Emotions: Relationship Level vs. Factual Level

Please make an "x" on the scale near the statement that describes you best.

In my understanding of professionalism, one of the points is to be able to separate the relationship from the factual level in communication with my colleagues.

In my understanding of professionalism there is nothing about this kind of separation.

a   b   c   d   e   f   g   h   i   j

I see the relations with my colleagues only in a working context. If there is a conflict between us, we discuss it on the factual level and it does not affect our relationship afterwards.

My colleagues are my friends. If a conflict emerges between us and we talk about it, our friendship could be endangered.

a   b   c   d   e   f   g   h   i   j

I understand constructive criticism as something positive; you cannot develop and grow without it. While receiving feedback I always concentrate myself on the criticized points and don't feel down afterwards.

I feel that criticism is something negative, which I would like to avoid. When I get constructive criticism I tend to understand it on the personal level and feel the need to explain myself.

a   b   c   d   e   f   g   h   i   j

A factual person might consider a relationship person as not being professional at work and to be making friendships quite quickly. A relationship person might think about the factual person as being unfriendly and cold. In a conflict situation a relationship person tends to take a lot of things personally.

Dealing with Rules: Strong vs. Weak Uncertainty Avoidance

Please make an "x" on the scale near the statement that describes you best.

I need to talk about the roles in team, rules of working and communicating together before I start the seminar. This gives me the feeling of security and transparency.

I don't feel the need and doesn't see the point in long discussions about working before even started working. The team will anyway evolve during the seminar in a direction we cannot predict and if problems arise then I'll talk about them.

a   b   c   d   e   f   g   h   i   j

I am not good in improvising. If I didn't prepared something in advance or when my plan does not work for the group, I feel lost and don't know, what to do.

I can improvise pretty well. I like working with people, which means surprises and unusual situations in the seminar. It is one of the reasons why I like this job so much.

a   b   c   d   e   f   g   h   i   j

When I plan a seminar I always try to write every smallest detail into the plan to be sure about the process. And this is usually how I implement the seminar.

When I plan a session I usually write down a general list of methods. There is no need to plan more, because later on there are always changes and adjustments in the program.

a   b   c   d   e   f   g   h   i   j

A strong uncertainty avoidance person might think about the weak uncertainty avoidance person as an unrealistic, irresponsible and therefore not reliable colleague. A weak uncertainty avoidance person instead judges a strong uncertainty avoidance one as being not creative, boring and inflexible.

Checklist: Your Attitude Towards Diverse Participants

We suggest using the following questions to reflect on your attitude as a facilitator. You could also use them together with another facilitator to prepare a seminar. We facilitators are in a process of lifelong learning so the answers to these questions can change over the years. Therefore we recommend using these questions again from time to time and analyzing your own learning process:

Reflecting on your thoughts and feelings
- Do you feel comfortable no matter with whom you are working?
- What pushes your buttons when dealing with different team members and participants?
- What are the cultural differences that influence the behavior of your teammates or participants?
- Are you able to describe things objectively before you evaluate them?
- What kind of benefits can you see in norms and practices you don't like?
- To what extent are you adaptable and flexible in the face of change?
- Can you put yourself in other people's positions and see things from their point of view?
- The last time you faced resistance or difficulties, what was your "inner voice" or "dialogue with yourself"? Was it affirming and realistic?
- What are your core values in facilitation?

Reflecting on your (re)actions
- How often do you analyze the impact of your values and beliefs on your behavior and your expectations towards others?
- When you see a behavior that challenges your expectations, do you consider multiple explanations?
- How do you manage your discomfort when you are uncertain about what to do?
- How do you adapt your communication style to be effective with a wide array of team members and participants?
- How do you create a welcoming and engaging environment in your seminar and organization?
- How do you foster different opinions in your seminar?
- How do you share responsibility between yourself and the group?

Checklist: Constructive Feedback

Feedback is a skill that has to be improved upon and includes often very useful information. In order to gain from this information people need to develop the capacities to give and receive feedback. This checklist helps you to implement constructive feedback either in front of your participants or in your team.

How to do it

Feedback is not simply another word for criticism. It is a constructive tool that reflects all of the following aspects:

1. **Appreciation:** What I liked…
2. **Criticism:** What I didn't like…
3. **Inspiration:** What I might propose…

Giving feedback

- Your feedback should be relevant and useful for the other person
- Represent yourself – Use 'I' statements, do not use 'we' or 'one'
- Separate feelings from observations
- Describe, do not interprete
- Show respect to the whole person
- Keep in mind the position from which you give and receive feedback

Receiving feedback

- If you have – ask a specific question
- Do not discuss or comment anything
- Decide silently which aspects you accept
- If you like to – thank

Sources

Toolboxes

Getting involved

Tools for changemakers. The Theodor-Heuss-Kolleg's virtual toolbox for civil initiatives and non-formal training.

www.getting-involved.net

Compass – Human Rights Education Youth Resources

Council of Europe's tools for non-formal intercultural education with young people and adults.

www.eycb.coe.int/compass

UnderstandingYou(th) – Exploring Identity and its Role in International Youth Work – ID Booklet for Inclusion & Diversity.

A handy toobox from the European SALTO Cultural Diversity Resource Centre.

www.salto-youth.net/rc/cultural-diversity/publications/understandingyouth/

The Diversity Training Activity Book: 50 Activities for Promoting Communication and Understanding at Work

This handbook from Jonamay Lambert and Selma Myers deals with issues such as change, communication, and conflict resolution and provides role-playing exercises, icebreakers, case studies, etc.

ID Booklet - IDeas for Inclusion & Diversity

A practical manual that stimulate your (international) youth work to be more inclusive and reach a more diverse target group from the SALTO Cultural Diversity Resource Centre and the SALTO Inclusion Resource Centre.

www.salto-youth.net/rc/inclusion/inclusionpublications/inclusionforall/IDBooklet/

Self-learning Tools

35 Dumb Things Well-Intended People Say: Surprising Things We Say That Widen the Diversity

If you've ever wanted to be more effective in your communication with others, or have been afraid of saying the wrong thing, then this guide published by Maura Culles is essential to becoming more inclusive and diversity-smart.

What If? Short Stories to Spark Diversity

Another way to explore the issues in today's multicultural, multiethnic workplace, with tips and suggestions for putting these key lessons into action from the author Steve Long-Nguyen.

Four skills of Cultural diversity competence: A process for understanding and practice.

A practical handbook by Mikel Hogan.

Diversity

An Upside Down Diversity – TEDtalk by Andrés Tapia

Andrés Tapia explores ways we live in an Upside Down World. So much of what we know about how the world works has been flipped on its head. In what ways is diversity upside down? Talking about diversity on the meta-level.

The Element – talk by Ken Robinson

Sir Ken Robinson argues that education systems,

organizations, and communities need to be built on a model of diversity rather than conformity, so that every individual is able to discover and develop their unique talents and abilities.

The danger of a single story – TEDtalk by Chimamanda Ngozi Adichie
An ode to diversity and against stereotyping: "The single story creates stereotypes, and the problem with stereotypes is not that they are untrue, but that they are incomplete. They make one story become the only story."

Racism

The Blind Date or The Bus Stop – sketches by Reckless Tortuga
These are sketches on racist behavior. Reckless Tortuga is a popular YouTube web-based comedy channel that produces sketches on a variety of social topics.

How Asian are You? - sketch by Ken Tanaka and David Neptune
This sketch raises questions in multicultural societies such as: "Where do you really come from?" "How did you learn the language so well?" etc.

I, Too, Am Harvard – photography exhibition
What is it like to be a student of color at Harvard? Check out this exhibition of photographs, where they stood up and claimed the campus for themselves: http://itooamharvard.tumblr.com/ This project was so successful that pretty soon students at Oxford followed up by photographing their everyday experiences on campus: http://itooamoxford.tumblr.com

Homophobia

Acceptance vs. tolerance – talk by Ash Beckham
In English "gay" means "homosexual" or "happy.". But there is a third, contextual meaning of the word. Can a rainbow, a car, or a film be "so gay"? Can those words be offensive in this context?

Love is all you need? - short film by K. Rocco Shields
This short film is a story of a young girl living in a loving family in a world in which homosexual relationships are the societal norm and heterophobia is wide spread.

Middle Sexes: Redefining He and She – documentary by Antony Thomas
This film sensitively explores the controversial subject of blurring genders as well as the serious social and family problems - even dangers - often faced by those whose gender does not fall neatly into "male" or "female."

Gender

Killing Us Softly – documentary by Jean Kilbourne
This film was first released in 1979 and has since been updated and re-released several times. It focuses on images of women in advertising, in particular on gender stereotypes, the effects of advertising on women's self-images, and the objectification of women's bodies.

Inclusion

I got 99 Problems, Palsy is just One – TEDtalk by Maysoon Zayid, a stand-up comedian that takes us on a tour of her adventures as an actress, stand-up comic, philanthropist, and advocate for the disabled.

Because who is Perfect? or Get Closer! - short films by Pro Infirmis
Pro Infirmis is an advocacy organization for inclusion in Switzerland. They have organized several campaigns to foster acceptance of people with disabilities.

The Black Book of Colors
Experience the world in a new way: through other senses. How does red taste? How does green smell? And which color crunches like fall leaves?

GOLD. You Can Do More Than You Think – documentary by Michael Hammon

This story is about three top athletes: a blind marathon runner, a paralyzed swimmer, and a wheelchair racer. The athletes give a deep, internal glimpse into their private and professional lives, with all the ups and downs they experience on a daily basis.

Self-awareness

This is Water
by David Foster Wallace
In this essay, the American writer talks about subjects such as "the importance of being well adjusted." He describes the difficulties of empathizing and the ability to consciously choose how one perceives others.

Organizations & Information

The **European Union** and its bodies promote the ideas of diversity and inclusion on the policy level, in example through EU Council Directives or through its programs.

The **European Network of Legal Experts in the Non-discrimination Field** is an initiative of the European Commission within the framework of the Community Action Programme to Combat Discrimination.
www.non-discrimination.net

SALTO stands for Support, Advanced Learning and Training Opportunities. It is a European Commission's network of eight resource centres for (non-formal) youth education and empowerment.
www.salto-youth.net/rc/cultural-diversity
www.salto-youth.net/rc/inclusion

The **Media Education Foundation** produces and distributes documentary films and other educational resources to inspire critical thinking about the social, political, and cultural impact of American mass media.
www.mediaed.org

The **Internet Centre Anti Racism Europe (ICARE)** is a network to support and to be used by those who are committed to improving universal human rights standards and particularly non-discrimination principles. It is the information disseminator for the European NGO-community working in the fields of anti-discrimination, Human Rights, anti-Semitism, diversity, and immigration.
www.icare.to

The **Migration Policy Group** is an independent, non-profit European organization committed to contributing to lasting and positive change that results in open and inclusive societies in which all members have equal rights, responsibilities, and opportunities in developing economic, social, and civic life in Europe's diverse societies.
www.migpolgroup.com

Human Rights Education Associates (HREA) is an international non-governmental organization that supports human rights learning.
www.hrea.org

The **Freechild** project advocates, informs, and celebrates social change, led by and with young people around the world.
www.freechild.org

This is a platform for short films on important contemporary topics. Local and global, online and in communities around the world, **Media That Matters** engages diverse audiences and inspires them to take action.
www.mediathatmattersfest.org

Digging Deeper

Race, Class and Gender: An Anthology
by Patricia Hill Collins and Margaret Andersen (Ed.)
The collection of articles demonstrates how the complex intersection of people's race, class, and gender shapes their experiences.

Representation: Cultural Representations and Signifying Practices

by Stuart Hall, Jessica Evans and Sean Nixon (Ed.)

Since 1997 the key textbook for learning the tools to question and critically analyze institutional and media texts and images.

Identity and Violence: The Illusion of Destiny

by Amartia Sen

Challenging the reductionist division of people by race, religion, and class, Sen defends the idea of pluralistic identity.

The Location of Culture

by Homi Bhabha

Basic text for understanding the theory of cultural hybridity.

Gender Trouble: Feminism and the Subversion of Identity

by Judith Butler

One of the most influential books in the field of gender studies.

Can the Subaltern Speak?

by Gayatri C. Spivak

Essay, considered a founding text of Postcolonialism.

Post-Colonial Studies Reader

by Bill Ashcroft, Gareth Griffiths and Helen Tiffin

This book brings together the most important texts in post-colonial theory, which analyzes and explains the cultural legacies of colonialism and imperialism.

Authors

About us

The Theodor-Heuss-Kolleg supports young people who wish to engage as active and self-reliant citizens. Our tools include seminars, further education, support for volunteer work in civil initiatives and guidance through mentorship.

Our qualifcation concept allows us to concentrate on the personal development of the individual, strengthening social skills and assuming responsibility. In our focus regions we implement programs in the field of non-formal education together with partners on local or crossborder level.

We promote a culture of active citizenship, which for us means transparency, openness, trust, diversity-consciousness, equality-orientation and social responsibility. The Theodor-Heuss-Kolleg is a program of the Robert Bosch Stiftung and the MitOst Association.

www.theodor-heuss-kolleg.de

Working Between Cultures supports people in dealing with cultural diversity. The team offers training, coaching and consulting as tools for diversity-oriented human resource development. Stereotypes and discrimination are discussed and ways for constructive cooperation are developed. Working Between Culture's target groups are NGOs, foundations, public administration and companies. The goal is to contribute towards a heterogeneous, diverse and cooperative society and to empower people to approach one another and to learn from and with each other.

www.working-between-cultures.de
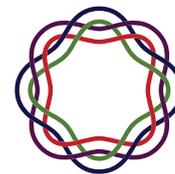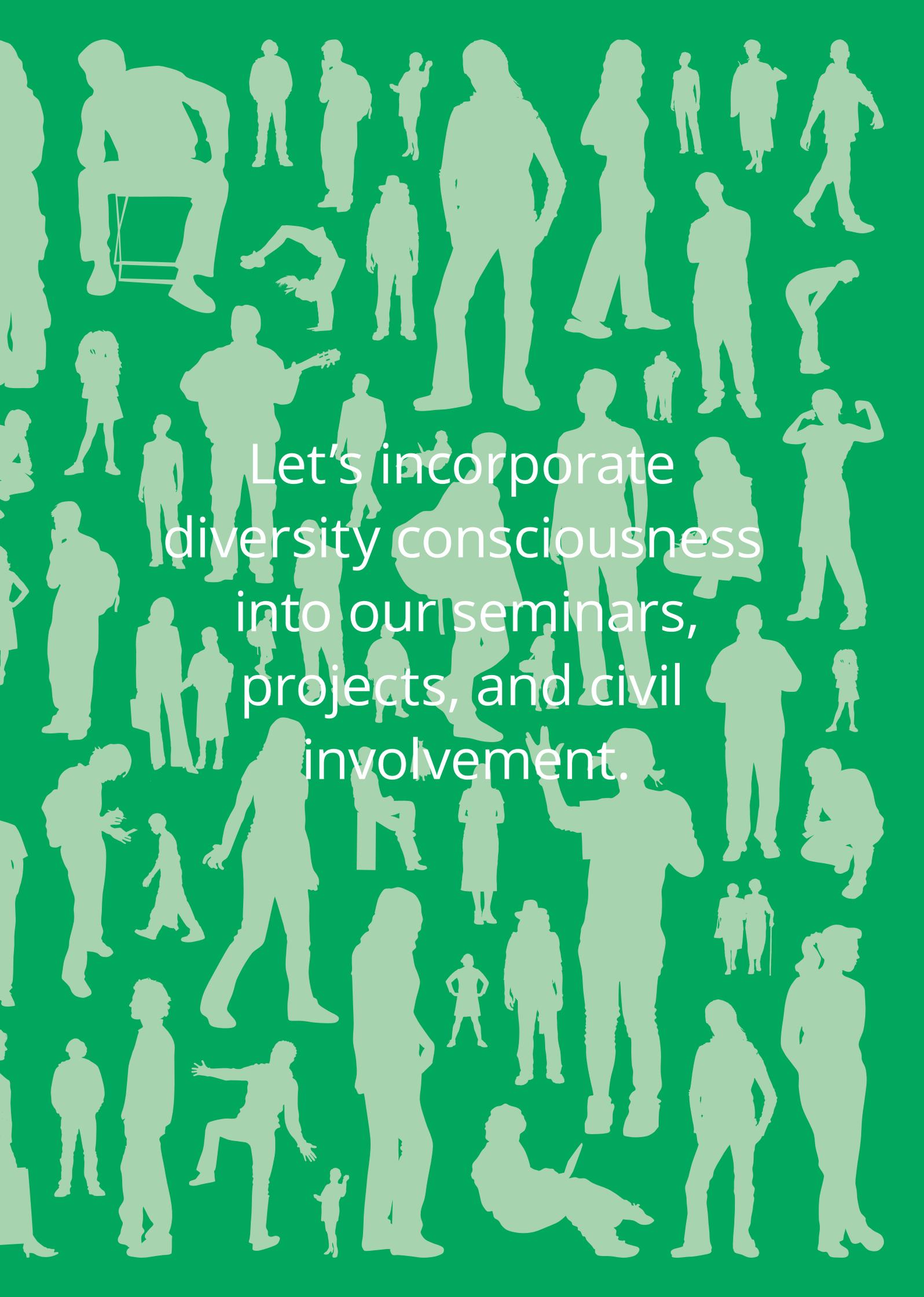
Let's incorporate diversity consciousness into our seminars, projects, and civil involvement.

MitOst-Editionen