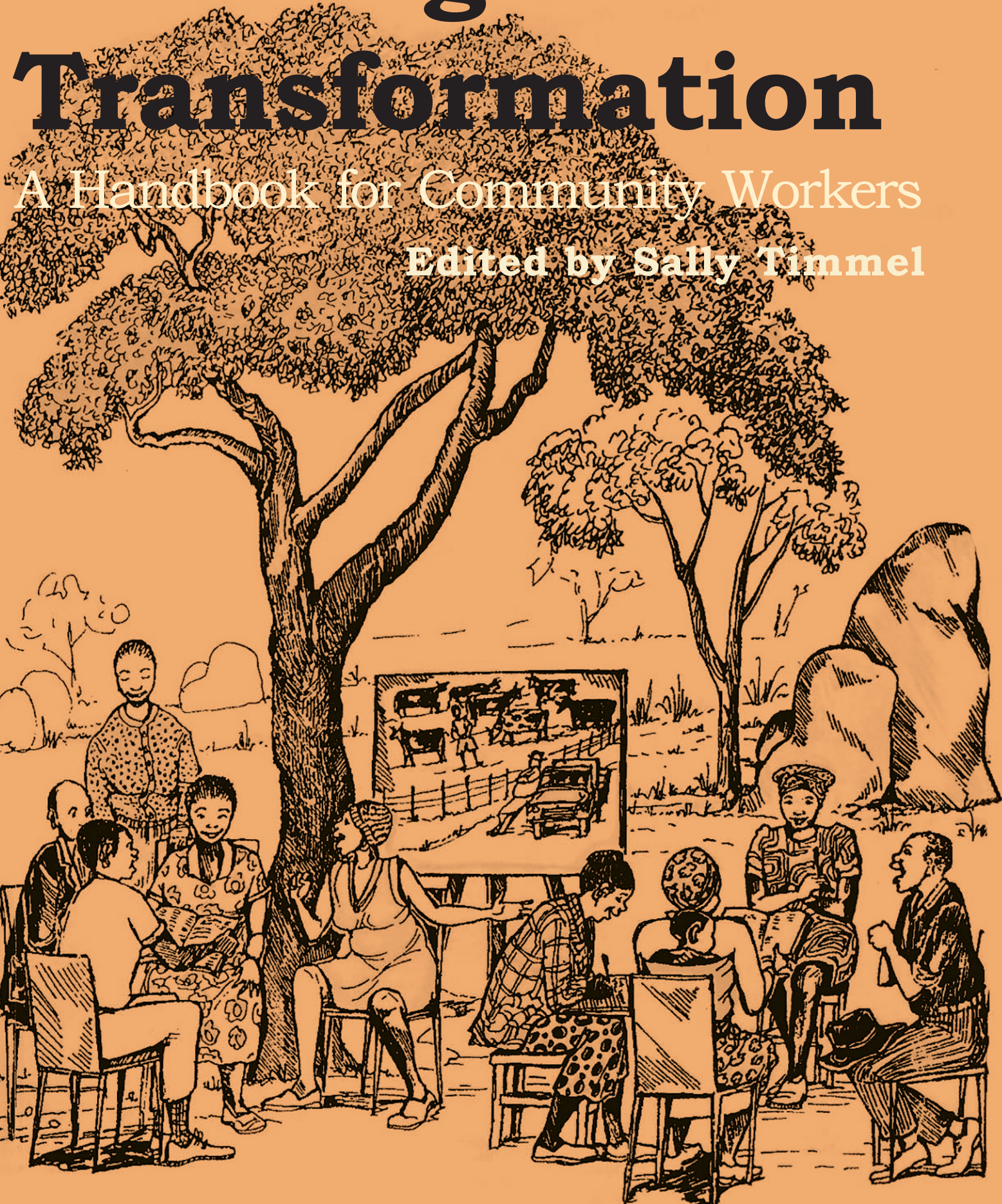


Training for Transformation

A Handbook for Community Workers

Edited by Sally Timmel



Training for Transformation

A Handbook for Community Workers

Volume V

Edited by Sally Timmel

Training for Transformation in Practice

Training for Transformation in Practice
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Preface

This volume of *Training for Transformation* has come from the many participants and resource staff who have been involved in the one-year diploma course since 2002. Every community and organisation have their own unique challenges and experiences. Participatory methods based on empowering more critical consciousness evolve and adapt to their own realities. Innovations emerge.

I am a co-author of *Training for Transformation* Volumes 1-4, which many others used in their own work while implementing other work that amplified the methods in those volumes. I realised that many of these methods used by resource staff in the diploma courses had never been written up in those training books. When I read the major evaluation report produced by Misereor (a German funder linked to the European Union), I was very surprised that they found that this work was being implemented in 61 countries globally. I could only count about 30.

I then realised that many trainers have been adapting and ‘inventing’ new work. The impact in society is described in a later book called *Training for Transformation In Practice*. However, new ways to work with groups had not been gathered together. Thus this book was born.

This book has been organised in the following chapters:

- Self-awareness and leadership
- Group leadership
- Gender
- Racism
- Cultural values
- Environment
- Organisational development
- Transforming conflict
- Economics and understanding the wealth gap
- Structural change
- Strategic thinking and planning
- Afterword: letting go as a founder

Each chapter has participatory exercises to empower groups to integrate their understanding and empowering them towards continued work towards justice. The Table of Contents will inform the reader about each of these exercises. There is no index, as the table of contents describes which exercises a facilitator might wish to use to extend their work.

Many of the authors of these chapters use the word ‘facilitator’ to denote a ‘trainer’. Paulo Freire used the word ‘animator’ as this meant helping groups towards action. However, as the great majority of the authors have used ‘facilitator’, I have left that stand.

Let us remember, hope is a communal effort. *A luta continua*, the struggle continues!

Dedication

Anne E Hope (1930-2015)

This book is dedicated to Anne Eleanor Hope, my partner for 46 years. Anne was the inspiration for much of this work since 1973. She was a critical thinker, a listener and deeply spiritual. Anne took complex theory and put it into simple, understandable language and practices. She often said if you cannot simplify theories into simple language, you probably do not understand that theory. She affirmed people so they could take on challenges with confidence. Her Spirit is exemplified in this continuation of Training for Transformation (TforT) into making this world a better place for all and especially those on the margins.

I also dedicate this work to Ntombi Nyathi and Ginoca Neto Dunstan. Ntombi picked up the leadership role to continue TforT diploma courses with inspiration, skill, and deep commitment. Through her work and deep faith, she has moved TforT into the future with grace and real breadth and depth. Ginoca took a 'leap' away from her home country, Portugal, to join as a volunteer with the TforT programme. She took up internet programmes, newsletters, took the diploma course and now runs workshops in Portuguese in Angola. Her humour and her down-to-earth qualities have led her to be the new director, while Ntombi works with the regional expansion of this work. What a team that takes us all into the future!

Acknowledgements

This book could not have been completed without the professional and caring help of Rachel Stewart. Rachel has been a sub-editor of newspapers through much of her adult life, but more importantly she helped with the first editions of *Training for Transformation*. She also is Anne Hope's niece and godchild. After Anne died, Rachel has been a godsend to me. Having chats on skype, catching up with her partner, Lis, and the children has been a way to stay in touch with that important family but also with South Africa. Her work on this book made it happen.

I also give thanks to Helen Dwyer, a friend here at Pilgrim Place. She graciously said yes to doing a second proofread of this volume. I knew she was detailed-oriented so the manuscript was in good hands.

All the authors. This book could not have been written without the continued work of former TforT participants and resource staff. Their commitment to participatory empowerment of communities and social justice is critical to making a more just and caring world. May they continue to persevere.

Table of contents

Self-awareness and leadership	5
Who am I (Xavier Manjooran SJ)	5
Where I am from (Jumana Eltgani)	9
My 24 hours (Chrisserie Niyonsenga)	12
Symbol of life code (Chrisserie Niyonsenga)	15
Self-reflection and creating a clear intention (Ruth Mattison)	17
Experiencing otherness (Jude Clark)	19
The 24-hour digital day (Ginoca Neto Dunstan)	22
Our spirituality: <i>The Rabbi's Gift</i> (Bethan Witcher Cottrell)	25
Building the reflection muscle (Mike Abrams)	29
Group leadership	31
Carpet exercise (Xavier Manjooran SJ)	31
String of fruit (Xavier Manjooran SJ)	33
Participating online (Jacqui Gage and Peter Dorman)	34
Gender	39
Gender objects (Naftal Guambe)	39
Gender and sex (Mercy Kappen)	41
Gender, social relations and institutions (Mercy Kappen)	44
The treasure among the trash (Ruth Adebawabe)	50
Helping girls find their voices (Ruth Adebawabe)	52
The Birdcage (Bethan Witcher Cottrell)	54
Gender box (Bethan Witcher Cottrell)	56
Masculinity: what would I do? (Mike Abrams)	58
My father's role (Mike Abrams)	60
Masculinity (Kathy Bond-Stewart)	62
Gender and sexual freedom (Dan Glass)	64
Racism	66
Anti-racism and responses (Jacqui Gage and Peter Dorman)	66
Danger of a single story (Jacqui Gage and Peter Dorman)	70
Cultural values	71
The story of a bat (Kenny Matampash)	71
Languages in groups (Jacqui Gage & Peter Dorman)	73
The meaning of the word 'culture' (Véronique Schoeffel)	76
Understanding each other across cultures (Véronique Schoeffel)	78
Environment	80
Working with nature (Ruth Adebawabe)	80
A farm story (Ruth Adebawabe)	82
The climate crisis (Women's Leadership Team Project)	83
Rediscover our Indigenous identity (Women's Leadership Team Project)	88
Organisational development	93
Block building (Xavier Manjooran SJ)	93
Handiwork, a cosmic gesture of creation (Becky Macugay)	94
The web of life (Becky Macugay)	98
Soulful community work (Peter Westoby)	101
Appreciative enquiry (Ruth Mattison)	105
After action review (Ruth Mattison)	108

The state of my organisation (Jude Clark)	110
Transforming conflict	112
Community beyond crisis (Ruth Adebowabe)	112
Moving in silence to reach a decision (Maureen Sheehy)	114
Drawing to come to a decision (Maureen Sheehy)	116
Kavamahanga fighter (Chrisserie Niyonsenga)	118
Economics and understanding the wealth gap	121
Buying things from common fund (Xavier Manjooran SJ)	121
Holon (Ntombi Nyathi)	124
Four responses to poverty (Ntombi Nyathi)	128
Leading change (Taaka Awori)	130
Governance/economy (Naftal Xavier Guambe)	132
The Faucet Code (Bethan Witcher Cottrell)	135
Structural change (all by Verene Nicholas)	138
Transitioning from authority-based to collaborative societies	138
Transitioning to non-violent, collaborative and needs-based societies	142
Power and privilege	143
Power and resources	144
Power over, abdication of power and power with	146
Structural power and privilege	148
Strategic thinking and planning	150
Six matchsticks outside box (Xavier Manjooran SJ)	150
Strategic thinking (Sally Timmel)	152
From action planning to action (Thanh Xuan Nguyen)	154
Fund-raising planning for an NGO (Sally Timmel)	159
The elevator (Sally Timmel)	162
Foot in the door of a funder (Sally Timmel)	164
Afterword: Handing over our work	166

Self-awareness and leadership

Leadership is about each of us growing in our personal knowledge of ourselves. We need to be aware of our own attitudes that have shaped us and our behaviour. We often have limitations and need constructive feedback in order to become more authentically ourselves and empathetic and caring towards others. It is of no use to point fingers, as we can mainly only change ourselves. No easy task and this is a lifelong process. Leadership training starts with ourselves.

Who am I? Personal exercise



Xavier Manjooran SJ is a Jesuit priest of Gujarat Province of India. He has been working with the marginalised communities of Dalits and Adivasis (Indigenous people of India) for more than four decades in order to empower them through socio-political awareness and organisation. He attended the first International Delta training in Kenya in 1977 and ever since has been conducting training for community transformation based on Paolo Freire principles and methodology, all over India and South Asia. He refreshed himself by attending the Diploma in Training For Transformation in 2012 in Cape Town, South Africa.

Aim of the exercise

To spend time with oneself and to have deeper self-knowledge.

Materials: A questionnaire for each person, pen and paper to write the response to the questions (these can be written either on the questionnaire or on a separate sheet(s) of paper or in one's own private diary).

It is good to give the whole day for this exercise so that the participants can reflect peacefully and go deep into their life.

It is also important the whole day is spent alone and in silence.

See below for a questionnaire.

Procedure

The suggestion is to prepare the group for this the previous day. Before they go to rest for the night tell them about this exercise the next day (don't say what it is, but tell them it is a very important exercise for one's life and that personal **attention and sincere cooperation are required**). This will raise their expectations and make them realise its seriousness. This exercise should be

conducted only with a mature group who can seriously reflect on themselves and can spend time in silence.

Gather the group. Create a serious atmosphere for this **important exercise**.

Distribute the questionnaire

- Each participant will be given a questionnaire to be answered in writing.
- After distributing the questionnaire, read it out loud, question by question, and explain to the group so that everyone is clear.
- Tell them it is to be done *in silence and alone*.
- Strictly no discussion with anyone except the facilitators conducting the exercise.
- What is written will not be shared. *It is only for oneself*. If the person so desires they can destroy what they have written.
- Take as much time as needed. *Be alone*. Experience the feelings that come. Answer all questions sincerely and in as much detail as possible.
- After finishing read it again and ask yourself if you have written everything in detail, even if you know it without writing it.
- If any question is not understood ask the resource person, not someone from the group.
- Keep silent during the tea break and lunchtime (even if some have already finished the exercise). Cooperate to create an atmosphere of reflection and going deep into one's life.
- It may be helpful to call on the participants after one or two hours to find out where each is. It may be even helpful if the facilitators move around and go to each person asking them how they feel and how it is going.
- Those who have finished early or in a hurry can be asked to read the questionnaire again and see if anything is missing in what they have written.
- When all or most have finished call them together and people can share some things.

Group discussion

What each one's experience was, any difficulties experienced, any insights gained (we do not ask them to share what they have written. Only what they experienced or gained.)

1. What are your gut feelings as you've written about your past experiences? What are the new things you've discovered about yourself?
2. Has this activity helped you to know your talents, strengths, weakness, limitations?
3. What have you gained from this activity?

Note: After this an input can be given on how our experiences shape us and affect our behaviour and personality. Then it is advisable to leave the participants to themselves rather than having any other activity on this day.

Who am I? questionnaire

To know who I am I ought to have a thorough look at my life. What is my life history? The ups and downs, good and bad experiences/events ... I am the outcome of my life history.

Reflect deeply, individually and in silence about who you are:

1. **Your family** ... write about it in detail based on the questions below:
 - How many members are there in your family? And what is your position?
 - Are you happy in your family? What are the things you do not like (you are not happy about) in your family?
 - What is your psychological relation with your parents? Do you like them? Do you think they understand you? With whom in the family do you have a close relationship?
 - Are you sincerely proud of your family? If yes, or no, what are the reasons for this feeling?
 - Do you have any ambition or special desire for your family?
2. What is the position of your family in the village (leader/ordinary/not good relationship with many ... etc.)?
3. What is your position in your village? What relationship do the village people have with you?
 - Do they accept your leadership? How much? (All accept? Some accept? The youth accept? No one accepts?)
 - Is there anyone or any family against you? If so why? What can you do to bring them to your side, to your way of thinking?
4. What is your relationship with the people of the neighbouring villages? Do they accept your leadership? (Describe the situation in detail.)
 - What can you do to make them accept your leadership?
5. Think of and write in detail the different memorable incidents (experiences) in your life.
 - What happened? How did it happen? With whom?
 - What was its effect especially in your life? (Has it changed you?)
6. Is there any experience or incident in your life disturbing you today? (Makes you unhappy, sad, angry, fearful, etc.?) Write it down in detail.
7. Who are the people who have influenced you (positively or negatively) ... write the names of those people.
 - What kind of influence ... describe in detail.
8. Describe your character/personality:
 - Sociable? Or aloof?
 - Sincere? Or insincere/artificial?
 - Hard working? Lazy?
 - Responsible? Or irresponsible?
 - Sensitive? Emotional? Moody?
 - Trustworthy? Others find it difficult to trust you?
 - Matured? Or childish?
9. What do you like in yourself? What do you not like in yourself? Why do you not like this?

10. What good qualities/talents do you have?
11. Do any past experiences influence your behaviour or character? How?
12. What do you want to become in future (your ambition in life)? Why do you want that?
 - How will your good qualities, talents, knowledge, etc. help you to achieve your ambition in life? (How will you use your qualities and talents to achieve your aim?)
13. What are the obstacles or difficulties you foresee that can get in the way of achieving your ambition?
 - Will your negative aspects, your defects, weakness, etc. get in the way of your success?
 - How will you deal with them for a positive effect?

Where I am from



Jumana Eltgani is an activist committed to the liberation of people in Sudan, Africa and the world at large. Her work is rooted in radical change with focus on gender equality and human rights. She has used this exercise in Sudan and South Africa.

Theme: Self-discovery and personal development

Name of the exercise: Where I am from

Introduction

We are now living in world where technology is reshaping our lives every day. We are entering an era where governments, corporations and organisations try to understand us better than we understand ourselves with the support of technology. We need to celebrate and know ourselves better, so we can respond to the challenges of today, not to just react, and most importantly, to free ourselves.

Aim of the exercise

This exercise takes the participants through a journey of personal reflection, so they get in touch with events/memories/people that had an impact on them and shaped who they are. By sharing stories of who we are, we celebrate our uniqueness and affirm our diverse community.

Procedure

1. The facilitator guides the participants to write a collective poem and get in touch with sensory memories of their own families, culture, and experiences from the past.
2. Participants respond to the list of prepared statements through free writing (see below). Encourage the participants to write freely what comes to their minds.
3. Everyone chooses a line and underlines it, and then they read all the selected lines as a group poem. They do not have to include everything that they list.
4. Reflect on the exercise.

Discussion questions for small groups

1. How do you feel? Why?
2. Did you learn anything about yourself when creating the poem?
3. How did it feel listening to other poems?
4. What power is there in sharing who you are with the others in this room?
5. Anything you want to ask anyone after they've shared?

Time: One hour.

Materials: Personal journals and pens.

Adapted from *I Am From Project*.

Where I am from guidelines

1. Places in your life where an important event took place

Examples:

- Where you were born – city/village/home/hospital
- Places where you played as a child
- Elementary school
- Nature around you
- Grandparents' house

2. Sounds/smells/sights from your childhood home(s)

Examples:

- The sound of the Azzan or church bell
- The sound of prayers
- A lullaby
- A childhood song you sang or enjoyed
- The smell of a favourite dish your mother cooks
- The smell of the sea, a river or the ocean

3. Moments in your childhood

- Challenging moments
- Funny moments in your childhood
- Games you played
- Sports you love
- Accomplishments

4. What you were told; expressions

- Cultural proverbs
- Sayings your parents used
- By school
- By friends

5. Art that influences you – as a child or now

- Favourite songs
- Books
- Movies
- TV shows

6. People

- You love and who love you/parents/friends
- People important to you, who inspire you ... writers/teachers/relatives/artists

- Ancestors/people who support you

7. **Memories** or moments or activities important to your family.

8. **Ideas** you care about.

9. **Dreams**

(Individual poem sample)

I am from my grandparents' house
 I am from a room with my three sisters and my mother
 I am from Al Dukkan (the neighbourhood mini market)
 I am from al Kisra smell (Sudanese traditional food)
 I am from the Azzan sound (the call for prayers sound in the mosque)
 I am from the school bell sound
 I am from playing with my friends until the sun set
 I am from hide and seek
 I am from the only girl riding a bike in the neighbourhood
 I am from the Friday prayer in the mosque

I am from my father singing for me when he comes from work
 I am from the death of my father
 I am from the strength of a single mother
 I am from the power of my mother
 I am from my sisters and friends
 I am from your skin is too dark and your hair is so hard
 I am from you are not beautiful enough
 I am from "I love you"
 I am from "I am proud of you"
 I am from me ...

My 24 hours



Chrisserie Niyonsenga is a Rwandese national. She has been an experienced professional facilitator, trainer and mentor since 2000, with a background in education and adult training, an MA in corporation and human resources management, a degree in Development Education studies and a diploma in pedagogical studies. She was a TforT graduate in 2005 and has been awarded various certificates including in Delta, conflict transformation, human rights-based approach to programming, women leadership, and project management. She has worked with various NGOs in Rwanda, and is a co-founder of her organisation, Association pour le Développement et la Transformation Sociale. She has used this exercise in Rwanda, RDC and Burundi.

Introduction

The aim of this exercise is to help participants have different skills and theories about time management. In normal life some people have enough time to do everything that they want to do, but are always rushing from task to task, and never seem to finish anything. Some people declare that they have no time, that it is too short according to their roles and their responsibilities. It is difficult for them to use their time more effectively and practice good time management skills. With this exercise, participants will be helped to discuss how they use their time and how they can manage it for success.

Procedure

- a) Each participant gets a piece of paper.
- b) On the paper, participants draw a circle with hourly blocks that represent the 24 hours of the day.
- c) In the circle, participants fill out each hourly block with the routine activities of their day.
- d) After filling in the hourly blocks in the circle, participants identify the non-productive and productive times in their day by using different colours for each (non-productive time in red and productive time in green).
- e) Then each participant can compare their productive and non-productive times and see where they spend more time.
- f) After this short analysis, participants are divided into small groups and each group discusses the following questions:
 - What did you learn from this exercise?
 - What can you do to reduce or eliminate your non-productive time to increase your productive time during the day?

To answer the questions can take between 15 and 20 minutes and this exercise in small groups is to help participants to see where they can maximise the better use of their time.

- g) Each group should then write on the zip cards at least five ways to increase their productive time.
- h) Afterwards, each group can present their results in the plenary.

Key message from the facilitator

Many people waste hours a day on tasks that aren't important and others feel overloaded with the tasks they must do and are heavily stressed because of it. Here follow 10 key tips that can help easily to improve time management skills:

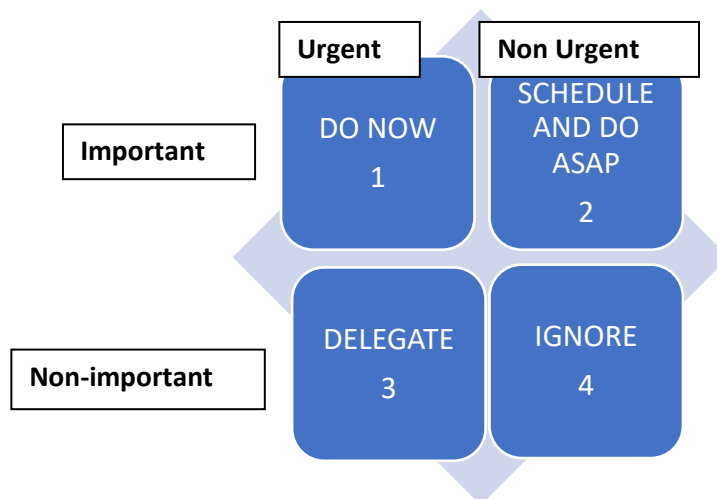
1. Goal setting (*Set your goals high and don't stop till you get there* by Bo Jackson)

How you use your time is always driven by effective goal setting. The most fundamental of time management skills is the ability to use your time in a manner that services your goals.

Time management is about making your available time serve your needs. Each decision should be based upon what you are trying to achieve in your life. Having clear goals makes it much easier to make the right decisions.

2. Differentiate the urgent from important

Understanding the difference between urgent and important is a fundamental key of prioritisation. The four quadrants matrix defined by Stephen Covey, author of the *Seven Habits of Highly Effective People* and *First Things First*, can help to organise your tasks into their appropriate categories:



- ✓ In **Quadrant 1**, we have important and urgent items – items that need to be dealt with immediately.
- ✓ In **Quadrant 2**, we have important, but not urgent items – items that are important but do not require your immediate attention, and need to be planned for.
- ✓ In **Quadrant 3** we have urgent, but unimportant items – items which should be minimised.
- ✓ In **Quadrant 4** (bottom right) we have unimportant and also not urgent items – items that don't have to be done anytime soon, that perhaps add little to no value and also should be eliminated.

3. Self-awareness (*When I discover who I am I will be free* by Ralph Ellison)

Self-awareness is one of the most powerful time management skills because it allows you to work in the way that best suits you by reducing your own resistance.

Remember that time management is not a one-size-fits-all discipline. When you have a high level of self-awareness you are able to take the very best time management advice.

4. Self-motivation (*Always choose the future over the past. What do we do now?* by Brian Tracy)

Whatever it is that you are trying to do with your life, it is you who will benefit from it. If you don't have the motivation, nobody else will give it to you and if you can't get yourself motivated for your job you need to ask whether you should be doing that job.

5. Decision making

- ✓ Which task to do
- ✓ Which tasks do not get done
- ✓ When a task is to be completed
- ✓ Who you can or cannot help

6. Planning

Planning is an essential time management skill because it allows you to fit in all of the tasks that you have to complete.

7. Questioning and challenging

Asking a few questions upfront will allow you to avoid a lot of hardship further down the line. Taking the time to achieve clarity at the beginning will save you far more time in the long run.

8. Stress management

Time management and stress management are intertwined. If you want to improve your time management skills, make proactive stress management a habit in your life.

9. Working effectively with others (*Alone you can do so little, together we can do so much* by Helen Keller)

If you want to maximise your productivity and time management, you are going to need to work with others and feel the power of synergy. A group of people working together for common cause will achieve more together than one. So learn to work effectively with others.

10. Record keeping (*We learn from failure not from success* by Bram Stoker)

Keeping records is a major pain in the backside but if you learn to discipline yourself and keep accurate records, it will save you a great deal of time in the future.

Time: 60 to 90 minutes (including key message from facilitator).

Materials: Markers, zip cards, flip charts, red colour and green colour.

Symbol of life code



Chrisserie Niyonsenga is a Rwandese national. She has been an experienced professional facilitator, trainer and mentor since 2000, with a background in education and adult training, and an MA in corporation and human resources management, a degree in Development Education studies and a diploma in pedagogical studies. She was a TforT graduate in 2005 and has been awarded various certificates including in Delta, conflict transformation, human rights-based approach to programming, women leadership, and project management. She has worked with various NGOs in Rwanda, and is a co-founder of her organisation, Association pour le Développement et la Transformation Sociale. She has used this exercise in Rwanda and Tanzania.

Introduction

The purpose of this exercise is to help participants become change catalysts to understand and think better on their responsibilities in giving back life to them, their families and their societies that seem to have died and lost their destiny. It will help participants to understand that any action big or small can give back their precious values in order to make a real difference in their lives and the lives of others.

Procedure

- a. Before deciding on this exercise, make sure you have some green space around the training venue that allows participants to find something from a tree like new branches, flowers and fruit, to make this exercise insightful and meaningful.
- b. Tell the participants to leave the training room, find a piece of tree (branches, flowers, fruits, whatever they choose) and bring these into the training room.
- c. Encourage the participants to take responsibility to find as many as possible fresh branches, perfect flowers and good fruits.
- d. When all participants are back in the training room, the facilitator puts a visual symbol of a dry tree in the middle of the room where everyone can see it and asks participants to think of that dry tree as withered, worthless and dead.



- e. Ask participants how this dry tree can return to life, and what they have in their hands that can help to bring back life to this dry tree. Then ask participants one by one to put their pieces of green tree in different places on this dry tree. They can use sticky tape to fix all the green pieces.
- f. When all participants are done, show a symbol of a green tree like this:



- g. Afterwards, the group divides into small groups of four and they discuss the following questions:

1. What does the symbol of a dry tree represent in our real life?
2. What does the symbol of a green tree represent in our real life?
3. What have we learnt from this exercise?
4. In what way did this exercise wake up our minds about creating life around us, in our families and communities, where it seems dead?
5. Now turn to the reality; reflect on our own life conditions, our families and our communities, and then identify the symbols of dry tree around us and think on the things we can do or the capabilities we already have to contribute to change the symbols of a dry tree into symbols of a green tree in our own life, family and community.

Time: One hour and 40 minutes.

Materials: Flip chart paper, markers, a symbol of a dry tree and a place to fix it to, the garden or place where participants can find different pieces of a green tree.

Enabling self-knowledge and creating a clear intention



Ruth Mattison has worked with this programme in Kleinmond, South Africa since 2003. She has worked in business, government, academia and community organisations and has learned that change happens when people build on their strengths and hopes for the future and do it themselves.

Introduction

In our busy, distracted, stressed lives we rarely create the opportunity to sit down and listen to our own personal wisdom. It is our inner voice that carries this knowledge but it is soft and gentle and is only heard in intentional silence. It responds best to direct questions and the answers are often surprising! The more we encourage this voice to speak to us and the more we listen to it the more we create an opportunity to be true to ourselves and our unique purpose.

Exercise: Self-reflection

Purpose

This questionnaire is designed to help the individual to reflect on their life/work at the present time in order to clarify what is important and how they would move forward to achieve it. This exercise is suitable towards the end of a programme after participants have engaged in new learning and need to integrate it into their life and work.

Procedure

In the group

The facilitator must prepare a quiet, reflective space for the participants. Ensure the participants are comfortable and have paper and pen.

Explain that this is a personal reflection and that no one will need to share the content of their reflection unless they choose to. The purpose is to help each person to discover their intention at this time.

Have two minutes of silence and encourage participants to breathe slowly and deeply and become aware of their bodies in the present moment, to relax and appreciate this safe space.

The facilitator reads a question and gives time to the group to write their answers before moving to the next question. Most people know the answers to these questions so encourage participants to write what comes spontaneously. There are no wrong answers!

After all the questions have been completed allow for a further five – 10 minutes for participants to read through their answers and reflect on what surprised them and touched them about the wisdom they hold.

It can be useful to have small group discussions about how people experienced the process and the value of personal reflection and journaling. If appropriate this can be broadened to a plenary in order to capture the key insights of the group without personal information being shared.

End the session with a few minutes of silence and gratitude.

Variation – individual

Brief the group. Hand out the questionnaire and give time for each individual to find a place – preferably outdoors, to do the reflection on their own. This can only be done if the group is responsible (two hours needed). Follow up with a group debrief.

Self-reflection questionnaire

- What are your sources of energy? What do you love to do? What is positive and life affirming and allows you to live this life to the fullest?
- What takes away your energy? What are your sources of frustration?
- As you look ahead what challenges do you face?
- Where in the past have you faced challenges successfully? What helped you to do this?
- Where do you see/feel opportunities opening up? Where in your life or work do you feel that something is about to be born?
- Choose one person in your ‘community’ that you are close to. What are the highest hopes of that person in regards to your future journey?
- Watch yourself from above (helicopter view). What is it in the current reality that you are really trying to do?
- What legacy would you like to leave behind? Fast forward to the last moment of your life and turn around and look at the wholeness of your journey – what is the footprint that you want to see?
- Return to your current situation and look at the next one to five years – what do you want to create?
- Look at your intention – if you are serious about that intention what do you need to let go of? What is it that you need to stop doing? What do you need to start doing?
- Seeds of the future – where in your current environment can you find the seeds of the future (they are usually right in front of you)?
- If you had to prototype (try something new in real life) in a practical way over the next two months what would you do?
- Who are the four or five people who, if you connected with them, could help you with your intention?
- If you are serious about bringing your intention into reality what would you do next? Who would you do it with?

Time: About 45 minutes.

Materials: Paper and pens.

Source: Otto Scharmer, Presencing Institute

<https://www.presencing.org/resource/tools/guided-journaling-desc>

Experiencing otherness: identity, empathy, stigma, marginalisation, “Otherness”, inclusion



Jude Clark is a clinical psychologist and facilitator working within the social justice and development arena in South Africa and internationally. Her passion is creating spaces and processes that enable Black women to overcome the obstacles to accessing our fullest sense of our power and joy. She has used this exercise in South Africa.

Preparation:

Source an image of the Diversity Wheel.

Have ‘identity cards’ ready, with each card in triplicate.

Room to be set out with a semi-circle of chairs, with three chairs in the front of the room.

Introduction

Even though we profess to be accepting of all people we often hold prejudices against certain identity positionings and have not fully considered and listened to what it might be like to live with an identity that is perceived as being of less value or is stigmatised.

Aim of exercise

The aim of this exercise is to harness empathy for identities that are generally “Othered” – marginalised and stigmatised. It aims to reduce stigma around specific identities and open up space to reflect on the lived realities that accompany them.

Procedure

Ask the group to call out (in ‘popcorn style’) all the ways in which we are different as human beings.

Show the Diversity Wheel and point out the range of different factors that inform our identities.

Ask for three volunteers to come forward to the empty chairs in front.

With the cards turned face down, so as not to reveal what is written on them, ask each of the three volunteers to choose three cards. Ask them to imagine that their identity was different to how they currently identify, with their new identity being informed by the three cards they have chosen. For example, if one of the cards says “gender” and they identify as ‘man’ they must imagine now that

they are a “woman”, if the second card says “religion”, they must choose a religion that is different from their current religion (if applicable) and that is generally perceived as being of lesser value in their particular context. If their second card says “sexual orientation” and they identify as heterosexual, they would need to imagine identifying as gay, lesbian, transgender or queer (10 minutes).

Allow them five minutes to imagine who they are, what their name is, what their daily life is like, how their family and community relates to them. The rest of the group reflects on the Diversity Wheel considering the challenges that come with various marginalised identities.

The rest of the group is then allowed to ask volunteers about themselves and their lives. The facilitator encourages those asking questions to be compassionate and curious and to ask open-ended questions as far as possible. Volunteers are encouraged to draw on their courage and to respond as honestly as possible.

Examples of questions

- Tell us a bit about yourself ...
- What do you like about being ...
- How are your family/community regarding ...
- What are other challenges ... and how do you cope with them?
- How do you survive financially?
- How was it for you growing up?
- What would make life easier for you right now?

The facilitator ends the question-and-answer session after 30 minutes.

In plenary, the facilitator asks the volunteers and the rest of participants how the process was for them. The facilitator then breaks up the big group into small groups of no more than five members per group.

Discussion questions for small groups (20 minutes)

- What was most challenging for you in this exercise?
- Share one insight or “lightbulb moment” from this exercise.
- Share one burning question that is still sitting with you from the exercise.

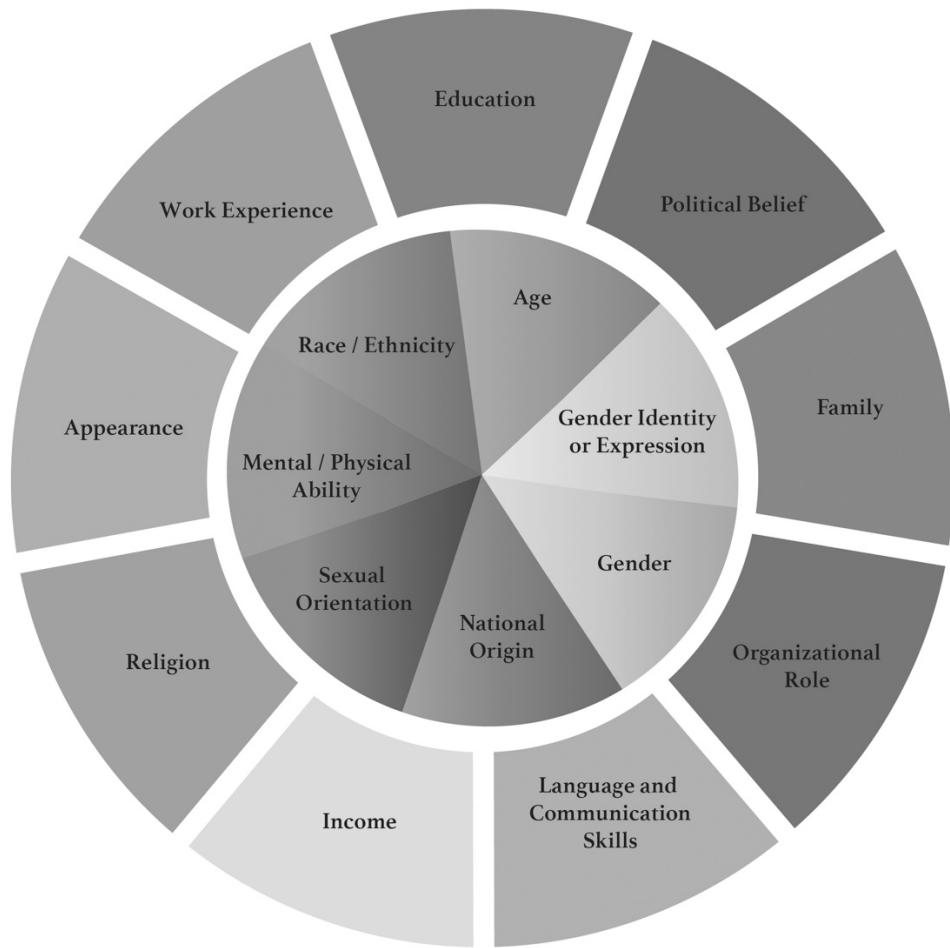
Each group reports back in plenary, any common/main insights, challenges and question (20 minutes).

Facilitator – five minutes of closing consolidating comments.

Materials: Diversity Wheel handout; identity cards – slips of paper with one identity written on it: gender, race, age, sexual orientation, class (socio-economic status), ethnicity, bodily & mental ability, nationality, first language, marital and reproductive status, regional location (urban/rural), level of formal education, etc.

Time: 90 minutes.

John Hopkins Diversity Wheel from http://web.jhu.edu/dlc/resources/diversity_wheel/



The 24-hour digital day



Ginoca Neto Dunstan is a facilitator based in South Africa since 2009, lately running introduction courses mainly in Angola and Mozambique. Recently she became the team leader of TforT in Practice NPC – TforT, which she feels is a calling, not a job. This exercise was used in Dar es Salaam, Tanzania, Thinkwell 2017.

Theme: Digital divide and social exclusions

This exercise was further developed for this book bearing in mind the need to question increasing inequalities and the fast adaptation to the digital world during the COVID-19 pandemic.

Introduction

Technological transformation has a major impact on our daily lives, yet nearly half of the world's population is excluded from the benefits of digitalisation (www.un.org, Oct. 2019). The digital divide has increased social exclusion(s) with factors influencing this including race, gender, socioeconomic status or geographical location, discrimination and inequalities, and increasing economic, social, health, and political disparities between rich/poor people and countries.

Aim of exercise

This exercise helps participants to analyse the impact of digital technology in their personal lives and aims to create awareness of the increased exclusion(s) of unprivileged people due to their lack of access to internet, connectivity, data, gadgets and computers.

Procedure

Part 1 (Personal/relationships)

1. Start with the **24-hour digital day***. Ask participants to write down their '24-hour digital day' by naming all the activities, from when they wake up till they fall asleep, which involve digital devices and/or looking at screens. Give your personal day (for example, I wake up at 6.00, check my cell phone from 6.00 – 6.10, go for a walk, 7.30 I watch the news on TV, go to work, 8.30 switch on the computer, etc.)
2. Ask participants to sum up the number of hours they engage with technology. Tell each member of the group to say aloud the number of hours in their 'digital day'.

3. Discuss in pairs the positive and negative consequences of the increased digital lifestyle, how these affect your well-being, your relationships, family, work. Report back to plenary. Sum up participants' main ideas and insights.

Part 2 (Society)

1. Who are the most excluded and vulnerable in the current digital era? List on a flip chart.
2. What types of social exclusions come from digital exclusion? List on a flip chart.
3. In what ways does the lack of access to digital technology affect different groups? Why?

Group 1	Group 2	Group 3	Group 4	Group 5
Women/Girls	Rural/Urban	Youth/elderly	In wealthy/developing countries	Race

4. What are some things we can do so that people don't get left behind in moving into the digital age? (Same groups as the previous task.)

Input

Digital complexities

While many people are concerned with ensuring that the digital gap in Africa is either minimised or eliminated, it is important to note that the main issue at stake is not just accessibility. Indeed, poorer communities in many parts of the continent have limited access to digital technologies due to, as noted, high costs involved or an impoverished infrastructure. But the 'problems' that these communities face are larger than digital access or participation. In fact, they could well be happier living without access to online technologies, which means the so-called digital barriers are an invention of our own. Do these communities see the value of digital participation? If not, then it is rather a waste of time to try to engage them.

Some communities are, if anything, fighting against perceived integration into the so-called modern and civilised world. The government of Botswana, for example, has been pushing the local Bushmen off their ancestral land, taking away their right to choose where and how they live, arguing 'services' could not be provided in the 'remote' areas which host these indigenous tribespeople. Thus, improving people's living standards, as shown in the study on Brazil by Marcus, Weinelt, and Goutrobe (2015), does not always guarantee that they will see the need for digital participation. In fact, Thomas (1988) affirms that the availability of existing technological and infrastructural factors is a key ingredient of digital development.

The African digital sphere is home to several divides, which can be explained by one's age, residence (rural/urban), or gender, for example. With some areas historically more developed than others, the digital divide in Africa can also be seen through a provincial or regional lens. Gender gaps, on the other hand, are continuing to rise across the continent with 28 percent of men accessing the internet in 2016 compared to just 22 percent of females. More than 80 percent of Ethiopia's internet users are males. Another way of looking at the digital divide in Africa is the politically repressive environments still prevalent in some parts of the continent. It is, for instance, very normal for governments to shut down cyberspace in Africa. In 2017, Togo disrupted internet communication to suppress anti-government street protests, while Cameroon launched a 93-day internet blackout in its English-speaking regions, also to stifle protests. Similar shutdowns were reported in the Democratic Republic of Congo and Zimbabwe in 2018 and 2019. While it is still unclear how these measures exacerbated the existing digital divide in these countries, research in other parts of the world, including China, has shown that censorship or continued surveillance paralyses potential interest in political and social activism

(Yang, 2003; Zhou, 2006). The modernisation theory also argues that, in an openly democratic society, competitiveness in key parts of the economy is central to developing information technology (Robinson and Crenshaw, 2002). Thus, a government that strictly controls the internet could be a hindrance to potential digital participation by citizens, who may lose interest or could guard themselves against potential reprisals.

Bruce Mutsvairo and Massimo Ragnedda. 2019. 'Comprehending the Digital Disparities in Africa' in *Mapping the Digital Divide in Africa*, Amsterdam University Press.

Time: 60 to 90 minutes.

Materials: Flip charts, notebook, crayons, marker pens.

*24-hour digital tool partially adapted from *Training for Transformation Volume 4*, p.84 – also in *Oxfam Gender Manual*.

Our spirituality



Bethann Witcher Cottrell, PhD (doctorate in International and Community Nutrition), dedicated global career to community-based maternal-child health and nutrition and gender equity. Retired from CARE International, 2017. Living in Quito, Ecuador where she is continuing the TforT process with local women. She has used this exercise in North America, sub-Saharan Africa and South Asia.

Activity

The Rabbi's Gift.

Preparation

Have sufficient copies of the handout, *The Rabbi's Gift*, for each participant.

Introduction

In *The Rabbi's Gift*, respect is portrayed as a way to create healthy community. Respect engenders empathy, empowerment, connection, and self-respect in human relationships. Respect gives us a sense of participation in the universe and kinship with all others. Another word for respect is reverence. Eco philosopher Henryk Sciolosis summarises this best in the following quote: "Reverential thinking creates a field of good energy; ultimately it is healing thinking. Reverential thinking is not a luxury, but a condition of our sanity and grace."

"To enter into the presence of another human being is to enter into the presence of God in a new and different way ... We must come into the presence of our fellow human beings with a sense of awe and gratitude." Stephen L Carter in *Civility*.

Aim

Participants understand the role of respect in building and sustaining community.

Instructions

Divide the large group into small groups of three to four members.

Pass out the story *The Rabbi's Gift* and ask participants to read it to themselves or read it out loud to the small group.

Once everybody has read the story, have each group discuss the following questions for approximately 20 minutes:

- Tell the story in your own words.
- What was the problem at the monastery?
- What was the Rabbi's gift?
- What led to the revitalisation of the monastery?
- What actions can you take to revitalise your own community?

Time: One hour.

Materials: Handout of *The Rabbi's Gift*. By Witcher B and Hilton D. Unpublished Manual. 2005. *Transformation for Health*

Handout: *The Rabbi's Gift**

The story is about a monastery that has fallen upon hard times. Once a great order, as a result of waves of anti-monastic persecution in the 17th and 18th centuries and the rise of secularism in the 19th century, all its branch houses were lost and it has become decimated to the extent that there were only five monks left in the decaying mother house: the abbot and four others, all over 70 years old. Clearly, it was a dying order.

In the deep woods surrounding the monastery there was a little hut that a rabbi from the nearby town occasionally used as a hermitage. Through their many years of prayer and contemplation the old monks had become a bit psychic, so they could always sense when the rabbi was in his hermitage. "The rabbi is in the woods, the rabbi is in the woods again," they would whisper to each other. As he agonised over the imminent death of his order, it occurred to the abbot to visit the hermitage and ask the rabbi if by some possible chance he could offer any advice to save the monastery.

The rabbi welcomed the abbot into his hut. But when the abbot explained the purpose of his visit, the rabbi could only commiserate with him. "I know how it is," he exclaimed. "The spirit has gone out of the people. It is the same in my town. Almost no one comes to the synagogue anymore." So, the old abbot and the old rabbi wept together. Then they read parts of the Torah and quietly spoke of deep things. The time came when the abbot had to leave. "It has been a wonderful thing that we should meet after all these years," the abbot said, "but I have still failed in my purpose coming here. Is there nothing you can tell me, no piece of advice you can give me that would save my dying order?" "No, I am sorry," the rabbi responded, "I have no advice to give. The only thing I can tell you is that the Messiah is one of you."

When the abbot returned to the monastery his fellow monks gathered around him to ask, "Well, what did the rabbi say?" "He couldn't help," the abbot answered. "We just wept and read the Torah together. The only thing he did say, just as I was leaving – it was something cryptic – was that the Messiah is one of us. I don't know what he meant."

In the days and weeks and months that followed, the old monks pondered this and wondered whether there was any possible significance to the rabbi's word. The Messiah is one of us! Could he possibly have meant one of us monks here at the monastery? If that's the case, which one? Do you suppose he meant the abbot? Yes, if he meant anyone he probably meant Father Abbot. He has been our leader for more than a generation. On the other hand, he might have meant Brother Thomas. Certainly, Brother Thomas is a holy man. Everyone knows that Thomas is a man of light. Certainly, he could not have meant Brother Eldred! Eldred gets crochety at times. But come to think of it, even though he is a thorn, he is often very right. Maybe the rabbi did mean Brother Eldred. But surely not Brother Philip. Philip is so passive, a real nobody. But then, almost mysteriously, he has a gift for somehow always being there when you need him. He just magically appears at your side. Maybe Philip is the Messiah! Of course, the rabbi didn't mean me! I am just an ordinary person. Yet supposing he did? Suppose I am the Messiah! O God, not me. I couldn't be that much for You, could I?

As they contemplated in this manner, the old monks began to treat each other with extraordinary respect, on the off chance that one among them might be the Messiah. And, of the off chance that each monk himself might be the Messiah, they began to treat themselves with extraordinary respect.

Because the forest in which it was situated was beautiful, it so happened that people still occasionally came to visit the monastery to picnic on its tiny lawn, to wander along some of its paths, even now and then to go into the dilapidated chapel to meditate. As they did so, without even being conscious of it, they sensed this aura of extraordinary respect that now began to surround the five old monks and seemed to radiate out from them and permeate the atmosphere

of the place. There was something strangely attractive, even compelling, about it. Hardly knowing why, they began to come back to the monastery more frequently, to picnic, to play, to pray. They began bringing their friends to show them this special place. And their friends brought their friends. Then it happened that some of the younger men came to visit the monastery started to talk more and more with the old monks. After a while one asked if he could join them. Then another and another. So, within a few years the monastery had once again become a thriving order and, thanks to the rabbi's gift, a vibrant centre of light and spirituality in the realm.

From M. Scott Peck: *The Different Drummer*

**The Rabbi's Gift* is available on YouTube as a video narrated by M. Scott Peck

Building the reflection muscle



Mike Abrams is a popular educator with a focus on community and organisation building through integrating personal development, self-management and creative, active learning methodologies. This allows participants to learn with their mind, body and soul. He works for R-Cubed, growing trauma-informed practices in our communities and social movements.

The exercise has been used with a wide range of people across communities, NGOs and government.

Theme

Taking a lead in your life through self-coaching for new ways of being.

Preparation

The exercise comes toward the end of the learning event or workshop. It is a way to consolidate personal learnings. Sufficient time should be given for solo reflection as well as letter writing.

Introduction

The exercise assists participants to consolidate learnings about the self and the impact of their behaviour on others. In the heat of learning participants often promise to make changes in behaviour. However, holding themselves accountable to implementing the change over a period of time is difficult.

Changing behaviour and growing new ways of being can be challenging and old habits re-assert themselves easily. Participants often need to be reminded of the commitments made to themselves.

Aim of exercise

It provides an opportunity for participants to make commitments to themselves in a written and tangible form.

Procedure

1. Creating emotional calm: for participants to find a space of calm after the intensity of the workshop. Ask participants to sit comfortably in their chairs. Sit in silence for a few minutes with eyes closed and focusing on breathing. Breathe in to the slow count of four through the mouth and out through the nose to the slow count of four.
2. Ask participants to find a space in the room to sit quietly by themselves and think through:

- a. What is the question uppermost in your mind and heart about what you need to do to change?
 - b. What can you do to support yourself to find answers to your question and put them into practice?
 - c. What are the opportunities in your environment to grow a different way of behaviour?
 - d. Who do you need support from? How will you ensure this support?
 - e. What are your personal strengths that will enable you to change?
3. When participants have answered these questions ask them to write a letter to themselves outlining their ideas for changing their behaviour. Once completed the letter should be placed in an envelope, sealed and their address written on the front. The envelope is given to a fellow participant who will post it or ensure it gets to the address approximately two months after the workshop.

Time: 45 minutes to one hour.

Materials: Each participant should have:

- An A4 sheet of paper.
- One envelope and stamp.
- One pen.

Group understanding

In Volume 2 of *Training for Transformation* there are many exercises on how to build trust and come to decisions in a community, an organisation, or a group. Note that dealing with conflicts is in a separate chapter of this book.

Carpet exercise



Xavier Manjooran SJ is a Jesuit priest of Gujarat Province of India. He has been working with the marginalised communities of Dalits and Adivasis (Indigenous people of India) for more than four decades in order to empower them through socio-political awareness and organisation. He attended the first International Delta training in Kenya in 1977 and ever since has been conducting training for community transformation based on Paolo Freire principles and methodology all over India and South Asia. He refreshed himself by attending the Diploma in TforT in 2012 in Cape Town, South Africa.

Aim

To discuss how power is misused and the resources are snatched away.

Materials required

- A carpet big enough for all the participants to stand on it comfortably. It should be thin enough for it to be folded several times. The room for the exercise should be big enough to spread the carpet out and later for the participants to move freely around it.
- A bell that can be rung when required or a steel plate with a steel spoon (so that noise can be made by beating the spoon against the plate).
- Ask one participant to get the bell/the steel plate and spoon.

Ask the group to choose four people to help conduct the exercise. (Give the volunteers instruction separately and privately.) They are supposed to supervise the exercise and to help the person who is conducting it. Tell them to fold the carpet in half after every round.

Instructions

- Gather all the participants and make them stand/sit on the carpet. (All should be able to stand/sit comfortably on the carpet.)
- Announce that there will be an exercise or game similar to musical chairs.
- All the participants will move off the carpet and stand around. While the organiser rings the bell the participants have to go round the carpet without getting on to it or even touching it. When the bell stops everyone has to get on to the carpet, and be on it completely. They should all be able to fit on the carpet. If anyone is not fully on it or if any

part of anyone's body is not on the carpet that person will be out. The four helpers watch to see if all are in or if anyone is out. Their decision is final. They will fold the carpet into half after every round. (There will be pushing and fights for a place as the carpet surface becomes smaller and smaller: observe what happens ... see if anyone gets hurt or any other dynamics and reactions.)

- Continue this process till the last one is the winner (or it can also be that all are out due to rough shoving or very little space on the carpet).
- Once it is over the organiser takes the carpet and sits on it (as the sole owner. If there is a winner, the organiser can give him or her some space to sit ... but perhaps as far away as possible from the organiser) and the participants who fought for their space are asked to sit down, off the carpet.
- Observe the reaction, listen to the comments, etc.

Discussion questions

In small groups discuss:

1. What happened during this time on the carpet?
2. Why were there fights, pushing and even some being hurt? (Remind the participants how peacefully and comfortably they had sat on the carpet before the game with no fights or any pulling or pushing.)
3. Who caused this situation? Who is to be blamed for the situation? (In most cases they will blame the four volunteers. Then ask why the volunteers did what they did.)
4. Who were the four people? What did they do? Why?
5. What happened to the carpet that initially could contain all of them at the end of the exercise? Who owns it? (Earlier owned by all ... now by one ... So who or what is the main cause **of this situation**?)
6. Do similar things happen in real life? Share experiences.
7. How do the peasants, the indigenous people, farmers lose their land? As a result, what happens?
8. What must be done to keep the resources with the community/the original owner?

String of fruit



Xavier Manjooran SJ is a Jesuit priest of Gujarat Province of India. He has been working with the marginalised communities of Dalits and Adivasis (Indigenous people of India) for more than four decades in order to empower them through socio-political awareness and organisation. He attended the first International Delta training in Kenya in 1977 and ever since has been conducting training for community transformation based on Paulo Freire principles and methodology all over India and South Asia. He refreshed himself by attending the Diploma in TforT in 2012 in Cape Town, South Africa.

Aim of exercise

To understand how ordinary people are misled by welfare schemes.

Materials: A long piece of string with fruit, such as bananas, tied and hung from it.

Time: 45 to 60 minutes.

Instructions

The string with the fruit tied on to it is held by two organisers and stretched across the room. The participants' hands are tied behind them and they have to stand just below the fruit so that they will have to jump to get at it. The one who gets a whole fruit wins the game.

As a participant jumps the organisers shake the string so that he or she cannot get the fruit. Let this go on for some time till the participants get tired and frustrated.

Discussion

1. What happened? Share the experience, express feelings.
2. What were the rules of the game? And did anyone get the fruit?
3. Why nobody got the whole fruit (or some got only part of one while some did not get any at all).
4. Do similar things happen in real life? What is the result of such experiences?
5. What should be done to have a happy and satisfactory result?

Participation online



Peter Dorman was born in Dublin and now lives with Jacqui Gage in Co Louth, Ireland. He participated in a TforT course in 1986 – a life-changing event. Afterwards he went on to become a community worker and educator, facilitating countless TforT-style workshops around Ireland and elsewhere. He is a Partners TforT facilitator.



Jacqui Gage grew up in England and Belgium, and lived and worked in Hungary before moving to Ireland in the early 90s. Participating in TforT in 1994, and going on to work with Partners TforT, felt like coming home, professionally. Since then she has worked and learned with and from the many experienced facilitators in the Partners TforT pool. She has worked closely with Frank Naughton in the development of resources. She has a particular interest in working interculturally, and in supporting others to discover their inner creative facilitator.

Working participatively with groups online; check-in; reflection on collective experience; community conversations

Working participatively with groups online

Preparation

Ahead of a group session on Zoom, set up a Zoom meeting with appropriate links and phone-in numbers, and communicate with participants. Prepare and practice using the share screen whiteboard. (Zoom has many useful tutorials to become familiar with the features available.) It can be useful to work out the make-up of break-out groups, whether you want people who come from the same place to work together, or whether your focus is on mixing people from different contexts.

Communication with participants ahead of session:

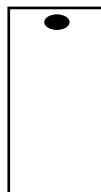
1. Send link to meeting. Ensure that people are aware that they will need to have Zoom installed on their device in order to participate. Advise that connecting through computer, laptop or tablet will give them the best experience of participating. (Some features are not available to phone-in participants, although the app can be used on a smartphone.)
2. Invite participants to join meeting up to 15 minutes early, to allow for connection issues to be resolved, and, particularly where a group know each other, to catch up with other participants.
3. Ask participants to have pen, paper and a marker to hand for the session.

At the start of an online session, it can be useful to help people to relax into the situation. People may be joining from an office or from home, and may not have full control of possible interruptions. While it is important for people to clear their time and space as much as possible to be available to engage in the process, we understand that part of this reality is that interruptions can happen. The cat may jump up on you, a child may be looking for a snack, a colleague may demand your attention ... Do what you need to do, and return to us as soon as possible.

Battery check-in

Preparation:

Ask participants to have paper and marker to hand. Have your own and a pre-drawn outline of a battery icon which commonly indicates how fully charged a device is:



Introduction

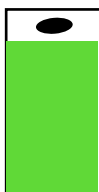
This exercise is a brief check-in, suitable for a group size where all participants can see all other participants.

Aim of exercise

This exercise allows a group to check in with their own energy levels, and to get a visual representation of the energy levels of others in the group.

Process

1. Invite participants to notice how they are in the moment, particularly how their energy level is.
2. Invite participants to draw an outline battery icon, showing your prepared example.
3. Then invite them to colour in the battery to show how 'fully charged' their battery is. You can show them a prepared example for your own energy level:



4. Invite all participants to hold their coloured-in batteries up to their camera, so everyone can see each other's drawings.
5. Note and comment on range of energy levels.

Time: Five minutes.

Materials: Paper and marker for each participant, online platform.

Animals online

Preparation

Have paper and a marker to hand. Invite participants to have paper and a marker.

Introduction

When working with a group online for the first time, it can be useful for participants to reflect on and share their feelings about participating online. This exercise uses an engaging and participative process for participants to do that. Suitable for online groups of six to 15.

Aim of exercise

To facilitate participants to settle into the online group work experience, and to become aware of the wide range of experience in the group.

Process

1. Introduce the exercise: here in Zoomland/online platform, we have different experiences, both in how much we have done, the contexts, and what it's been like for us.
2. Take a moment to be present to yourself in this setting.
3. Is there an animal which captures something of how you are with online working? Can you draw that animal? What is that animal doing? (Allow the option for participants to describe if they prefer not to draw.)
4. Hear from everyone, asking them to show their picture and tell us about the animal and what it's doing.

Time: Depends on the size of the group, but allowing three to four minutes for reflection and drawing, and two to three minutes per person for sharing.

Materials: Paper and marker for each participant; online platform.

Reflection on collective experience

Preparation

Become familiar with a share-screen whiteboard or similar, how to write text, how to move text boxes around the screen. Set up break-out room groups, either manually or generate automatically, by specifying number of 'rooms'. Become familiar with this feature ahead of working with the group.

Introduction

This exercise was developed to facilitate community conversations on the experience of living through the early months of the COVID-19 pandemic in a local area in Ireland. The process can be adapted to facilitate reflection and sharing on any collective experience. e.g. a collective experience of an incident or series of incidents in the area; an experience of taking collective action ... It is particularly helpful for people whose focus has been on what needs to be done, and how to do it, and who need time to process their thoughts and feelings around the experience. A group of between six and 15 is suggested, though with the larger groups, ask for just two or three words per person.

Aim

To support participants to pay attention to a significant collective experience, and to share that experience with others.

Process

1. Invite participants to reflect on how the past few months have been for them in their life and in their work. Take a couple of minutes to jot down some words which capture that.
2. Ask participants to pick three or four words which best capture that time.
3. Share screen the whiteboard or similar. Hear three or four words from each person and write them as they are spoken. Where the same word occurs, write it again. It can help with the visual look to change the colour of the text between participants. Choose colours which can be seen clearly (avoid pale shades and yellow).
4. When you have heard from everyone, invite comments and observations. This may involve grouping words with similar meanings, by moving words around on the shared whiteboard. It can be good to explore whether the same words meant the same thing to different contributors. What picture is emerging of the experience? Has it been the same for everyone?
5. Tell the group that they will now be invited to go into break-out rooms, in small groups of three or four. The question for the break-out room should reflect the focus of the group.
E.g. "Thinking of your experience of working in the context of the pandemic, what has it been like for you?"

(We have found that by not closing the break-out rooms, but simply sending a message to all the groups with a few minutes warning, and then when it is time to come back, it is more comfortable for participants. We tell them that this is how we will do it before opening the break-out rooms.)
6. Open the break-out rooms.
7. After about 10/15 minutes, broadcast a message to everyone, asking them to take a few minutes to agree what they would like to bring back to share with the whole group, and to nominate a spokesperson.
8. Send a message asking everyone to rejoin main group.
9. Hear back from each group.

It may be helpful to the group to spend some time looking ahead to the near future, having had the collective experience. The following additional steps can be used:

10. Having had this collective experience, think now about the near future – (name months ahead, or weeks) – what do you imagine now that work will be like for you then? What worries you? What excites you? What are you looking forward to? What is going to need your attention?
11. Stay with these questions, whatever is live for you. As you're thinking, take a look around you. Is there an object nearby which captures something of what you're thinking, or what you imagine you will be experiencing? Bring it back with you (and a cuppa, if you like!) (Switch off camera, microphone for five minutes.)
12. Hear from everyone.

Time: Depends on the size of the group. Steps 1-9, about 60 to 90 minutes.

Materials: Online platform.

Gender

The issue of 'gender' has been with us from the beginning of humankind. With the strength of patriarchy, this has continued to increase, exponentially. This can be seen in many ways, but basically it is a male problem, like racism is a white problem. We 'other' those not like 'me' or 'us'. Women and girls at the same time need to build their self-confidence and all of us learn not to internalise sexism. Living with patriarchy can sometimes allow women to just say, 'well, that is the way it is'. Women's humanity is at stake. These exercises help us to re-examine some fundamental ways of combating patriarchy.

Powerful gender objects



Naftal Xavier Guambe is a United Methodist Church clergyman as well as Certificate 2013-2014 and Diploma 2017 TforT alumnus. Apart from using the TforT approach in his social activism in Mozambique, Togo and Benin, Guambe collaborates as a consultant for TforT in Angola.

Introduction

This exercise served as a teaser on gender held in Mozambique with anti-drug activists as a way to deconstruct how the society and participants understood themselves in term of a gender approach.

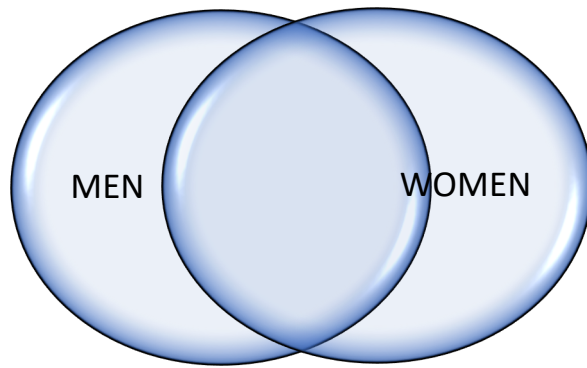
Aim

To help the participants reflect about how each perceives and understands gender.

Procedure

The participants are asked before the session, preferably one day before, to come to the next session carrying an object which represents what they perceive has power as female or male.

- a. The facilitator collects the objects from everyone as they come to the session. This should be done when the participants arrive so none of them see what was brought by the others. The objects are going to be spread around in the two big circles drawn on the floor in the middle of the room, one labelled Men and the other Women.



- b. The facilitator asks the participants in plenary, how was the process of selecting the powerful object? The people should share without saying what their object is.
- c. The participants are divided into pairs for sharing about the objects they chose as they reflect on the following questions: What is the object? What is it all about? Why is it powerful? How does the participant relate to the chosen powerful object?
- d. The facilitator then asks for feedback on the sharing. The participants should share their reflections without saying in the plenary what the objects they chose are.
- e. Then everyone is invited to look at the powerful objects on the floor and a volunteer is asked to place the objects in the circles, according to where the volunteer thinks they belong. If the volunteer thinks that an object was brought by a woman, it should be placed in the women's circle and likewise for something brought by a man. Objects also can go into the intersection of the two circles if the volunteer is unsure. As the volunteer puts an object in one of the circles, he or she should explain why that object belongs there.
- f. If participants want to change the placement of some objects, they can do so while explaining why.
- g. Participants whose objects were misplaced are invited to move their objects to where they belong and to explain how she or he felt when their own powerful object was put in the wrong circle. The same question, "how did you feel", can be asked of those whose objects were correctly placed.
- h. Finally, the participants have to select an object from the opposite gender with which they can identify, and share why.

The facilitator helps to unpack the discussion as she or he helps the participants to observe people's perceptions about themselves and what others have about them.

Time: One hour and 30 minutes.

Materials: Objects from each participant, two intersected circles on the floor.

Concepts of gender and social relations



Mercy Kappen is the director and member of the Board of Trustees of Visthar, an NGO based in South India involved in transformative learning and community advocacy. Mercy has more than 30 years of experience as a trainer, researcher and activist. She has a strong foundation in critical pedagogy and has been a resource person for TforT in South Africa, and for several international organisations in South and Southeast Asia.

Objectives

At the end of the session, the participants should have an understanding of:

1. The concepts of gender and sex.
2. Social relations and institutions.

Part 1: Gender and Sex

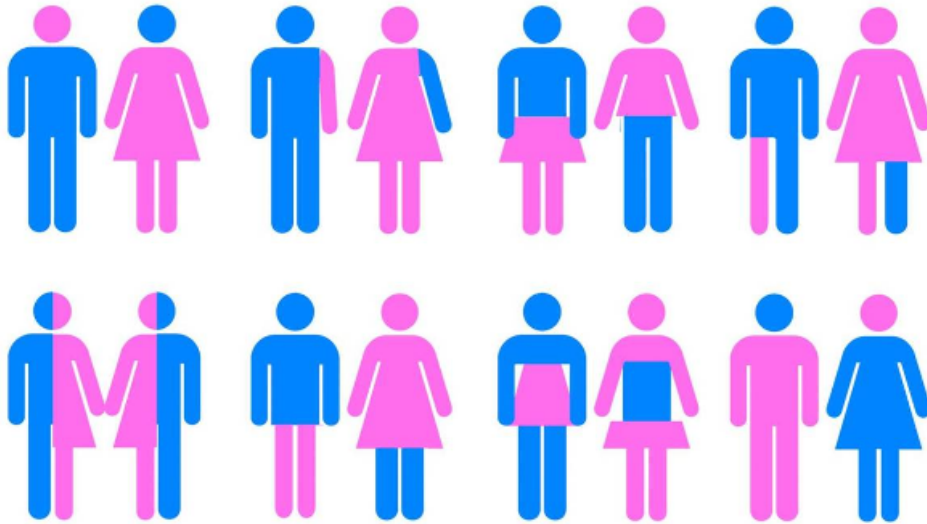
Methodology

1. Introduce the objectives of the session.
2. Ask the participants to answer the following questions on a voluntary basis.
 - a. At what age did they realise they were boys, girls or transgender?
 - b. What exactly happened?
 - c. Did the incident happen in the family, school, community, markets or other spaces? Please specify.
 - d. What did you feel at that time?
3. Record their response on a chart or board using the format attached as Recording Sheet 1.
4. Facilitate a discussion on which differences between boys, girls and transgender people are social, and which are biologically constructed.
5. Explain that the term 'sex' refers to biological/genetic differences, while the term 'gender' refers to socially constructed ones.
6. The term "sex of a person" could include male, female, intersex and biological/genetic variations across the spectrum.
7. Gender, on the other hand, refers to socially constructed differences between women, men, and transgender persons.
8. Sexual differences between women and men vary little with time and across cultures, and are expensive to change, while social differences between women and men vary with time and across cultures, and can be changed more easily.

9. Drawing from the sharing of personal experiences by participants who volunteered, point out that any deviation from gender norms is met with physical or mental violence (like a boy playing with a doll, or a girl playing with a racing car). That is why gender relations need to be viewed as power relations.
10. Feelings of power and powerlessness are associated with social construction of gender, with more girls/women and sexual and gender minorities feeling powerless.
11. Pull together different institutions that have shaped their gender identity, and point out that institutions will be explored in greater detail in the second part of the session.
12. Sum up by saying that in the 1980s and 1990s, sexes/genders were seen as binaries, while this notion has been challenged since the 2000s. There are a variety of sexes and genders that are possible. See Handout 1.



1980s to 2000s



2000+

Part 2: Social relations and institutions

Methodology

1. Before the session begins, draw an inner circle and an outer circle.
2. In the inner circle, put five markers that are equidistant from each other, and call them sex, gender, class, race and religious identity. You may like to add ethnicity or sexual orientation if necessary.
3. In the outer circle, put five markers, one each for the institutions of household, community (including religion), state, markets, and inter-state (e.g. WTO) institutions.
4. Request the participants to stand beyond the outer circle. Ask them what they understand by the terms class, race, religious identity, sex and gender and add any inputs if necessary.
5. Read out Miriam's Story (Case Study 1). Stop at appropriate points of the story, throw the twine ball to a participant, and ask why a particular incident in the story is happening the way it is. Is women's biology responsible (sex) or is a particular social relation responsible? If so, which one? Ask the participant to stand in the appropriate spot in the inner circle.
6. Explore whether any other social relation is responsible for the same incident. If yes, the first participant should hold the twine and throw the ball to the participant who feels that another social relation is also responsible.
7. Continue with the same method, stopping at different points of the case study, till there is clarity on how gender and other social relations interlock to keep women in a subordinate position. Do not wait for the case study to end, but halfway through the case study move to the next step.
8. Stop at appropriate stages of the case study, get the ball thrown to the quieter participants, and ask which institution is responsible for the incident in the story. Request the participants to move to the appropriate spot in the outer circle. If there are differences of opinion, and both views are valid, two people with the different opinions could be asked to occupy different markers or spots.
9. Ask the participants what they learnt from the game. Reinforce the fact that a woman's life is shaped by the interlocking of gender with other social relations (relations of power) like caste, class, age, race, religious identity and sexual orientation. These relationships in turn are shaped by the institutions of households, markets (including private media, private education), community (including religion), state (including executive, legislative and judiciary), and inter-state institutions (including the World Bank).
10. Explore the topic of institutions more in depth by asking the participants what they think are the components of an institution. See Handout 1.1.2.
11. Distribute Handout 2 on social relations, institutions and construction of gender in South Asia.

Handout 1

Sex and gender

Sex

- Sex refers to the biological and genetic differences between males and females. It does not refer to sexual activity.
- There is no rigid classification of people into 'male' or 'female', as there are individuals who possess some elements of the characteristics of both.
- Sexual differences are difficult and expensive to change.
- Sexual differences do not vary with race, caste, class, ethnicity and religion.
- Sexual differences do not vary with time.

Some of the sexual differences are women's ability to give birth, produce breast milk, menstruate, produce eggs and men's ability to produce sperm. External genitalia and chromosomes also vary across males and females.

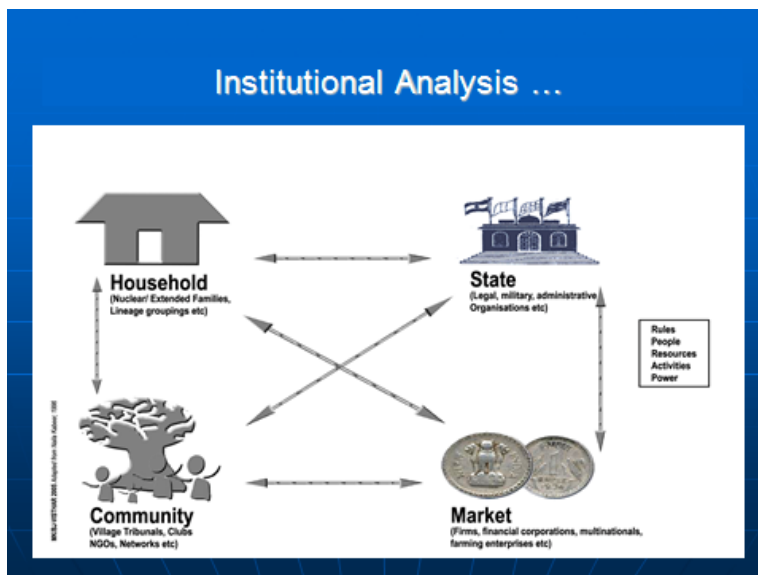
Gender

- At a simple level, gender refers to social differences between men and women, and the power relations between them. However, gender identities are more varied than these binaries.
- Gender identity is a combination of one's personal internal recognition of the gender that is one's own, the degree to which that internal recognition conforms or fails to conform to one's biological sex, and how one desires to be recognised by others.
- It is possible to distinguish between men, women, transgender, and people of other gender identities.
- Gender differences are manifested in different roles, qualities, behaviours, resources and power of women, men and transgender people in society.

Handout 2

Gender, social relations and institutions

1. Gender relations interlock with other social/power relations to keep women in a subordinate position.
2. Other social relations include those based on class, race, caste, ethnicity, religion, age, sexual orientation, gender identity, abilities, location, occupation and health status.
3. Gender/social relations in turn are shaped by institutions of society: households, market (commodities, labour, finance, services, from local to international levels) communities, state (executive, legislature, and judiciary), and supra-state institutions.



4. These institutions take different organisational forms.

The state is the larger institutional framework for a range of departments (e.g. agriculture), ministries, local government organisations (Village Development Councils in Nepal), judicial organisations (supreme court, high courts, district courts, family courts, women's courts, police stations, etc.).

The market is the framework for organisations like farming arrangements, small scale enterprises, producer companies, public limited companies, multinational companies, private education and private media.

The community is comprised of different organisations like religious organisations, village traditional councils, political factions, community groups, and NGOs.

The household may be comprised of nuclear or extended families, and may be based on monogamous or polygamous marriages.

5. Thus an institution is a framework of norms, resources and power structures for achieving certain social or economic goals, and organisations refer to the specific structural forms that institutions take.
6. Each institution, as well as organisation, includes certain members and keeps certain members out, has rules or norms, distributes resources unequally, distributes decision-making powers

differentially. For example, widows in joint families are at times thrown out, do not have rights to marital property and have little say in decision making.

7. Women, girls and the elderly, in particular from minority communities, from landless households, and from other socially excluded groups (e.g., sex workers, people with diverse sexual and gender identities, those affected by HIV/AIDS, etc.) are particularly disadvantaged through institutional rules, membership, resource and power allocation.
8. The official ideology of institutions is far from true in reality:
 - Households are not 'altruistic' but sites of 'cooperative conflicts'.
 - Markets are 'not rational or neutral' but biased towards the 'rich'.
 - Most traditional community organisations do not maintain a 'moral society' but maintain 'gender and social hierarchies'.
 - The state does not 'promote welfare or protect citizens' but at times violates or turns a blind eye to the violation of women's rights.
 - Supra-state institutions (in particular WTO and the Bretton Woods-related institutions) do not protect and promote the welfare of 'global citizens', but act in the interests of global capital and developed countries.

Adapted from:

Kabeer N. 1994. *Reversed Realities: Gender Hierarchies in Development Thought*. Verso, London/New York.

Case study: Miriam's story

Miriam is 36 years old and the mother of six children. She grew up in a village 400 kilometres away from the capital city of her country. She stopped school after Grade 2. Her parents were poor, and the school was three kilometres away from the village. Her father believed that educating a girl was like 'watering the neighbour's garden'.

When she was 12, Miriam was circumcised, as was the custom in her tribe. At 16, she was married to John, a man twice her age. Her father received substantial lobola. The very next year, she gave birth at home to a baby boy. The baby was stillborn. The health centre was 10 kilometres away, and anyway did not attend deliveries. Miriam believed that the baby was born dead because of the repeated beatings and kicks she had received all through her pregnancy. Instead, she was blamed for not being able to bear a healthy baby.

Miriam's husband considered it his right to have sex with her, and regularly forced himself on her. Miriam did not want to get pregnant again and again, but had little choice in the matter. She had no time to go to the health clinic, and when she went sometimes because her children were sick, she was hesitant to broach the subject of contraception with the nurses.

In the past, Miriam and John derived their food and income from growing and selling maize and beans, some of which was stored for food and the surplus sold. Four years ago, a local NGO, the Environment and Sustainable Agriculture Project, received funds from the SAKIZU International Agriculture Fund meant to support women and farmer groups with alternative sources of income. Vanilla growing was then selected by the NGO as the priority cash crop.

John and his neighbours were advised to form a farmers group, which would enable them to access loans for the vanilla growing. They would use the loan to buy pesticides and vanilla cuttings. They would get free extension services from the NGO workers and the local government agriculture extension workers. The local Baska bank in cooperation with the NGO provided the loans to farmers.

The government was very happy with this initiative from the NGOs, and it sponsored John and other men to go on a study trip to a neighbouring country to learn more about the golden crop, vanilla. Farmers paid 40% of the cost of the trip; the rest was paid by government. One year later the vanilla prices on the global market fell. John harvested his crop and he took it to the local collection centre but was shocked to learn that his eight bags of vanilla could not even get him enough money to feed his household for a week.

There was no money to sustain the two children in school. John had to make a choice as the family head. Their son could remain in school and their daughter would seek a casual job to support the family income. Other farmers in a desperate attempt converted back to planting their maize and beans. However, a devastating drought destroyed all crops. Faced with a severe food shortage, the government declared this region a disaster zone. The World Food Programme then rushed in with food aid.

All this time, Miriam's life with her husband was a long saga of violence. Miriam struggled to keep body and soul together through her various pregnancies, raising her children and the vanilla fiasco. She had to farm a tiny plot of their land to feed the children, because her husband never gave her enough money. She approached the parish priest several times for help. He always advised her to have faith in God and keep her sacraments.

One day her husband accused Miriam of 'carrying on' with a man in the village. He had seen Miriam laughing and chatting with the man, he claimed. When she answered back, he hit her repeatedly on her knees with firewood, saying, 'you whore! I will break your legs'. Miriam was badly injured; she thought she had a fracture. For weeks she could not move out of the house. But

she did not have any money to hire transport to go to the health centre. Unable to go to the market to trade, she had no income and almost starved.

Miriam was terrified of further violence. She had had enough. As soon as she could walk, she took her two youngest and left the village. She now lives in a strange village, a refugee in her own country, living in fear of being found by her husband and brought back home.

Time needed: Three hours.

Materials: Ball of twine, flash cards, marker pens, sticky tape, Recording Sheet 1, Handouts 1 and 2 and case study.

The treasure among the trash



Ruth Adebawabe works with the Star of Hope Transformation Centre, which runs programmes to empower and heal abused women and vulnerable girls. They concentrate on healing, learning and building entrepreneurial abilities. Each survivor taps into her creative abilities and learns to create beautiful objects using our time-tested approaches to better her financial ability. We have done training in Nigeria, South Sudan and India, with abused and distressed women, especially housewives. We teach them to take advantage of the various resources in their local environment, and to discover and reach their creative potentials despite their previous traumatic experiences.

Theme: Violence against women.

Preparation

Because of the need for privacy attached to victims of domestic violence, most of this training is held in locations where women will feel comfortable and sufficiently relaxed to share their stories without fear and restrictions. It is important to find a cool, secluded location for participants.

Introduction

Many women, especially those living with abusive partners, are treated as trash. Most cultures, especially African, nurture violence against women. While this is traumatic, experience has however proved that, like trash that can be recycled and made into precious objects, women facing abuse, when they are helped, can be treasure too. When trash is refurbished, it is put into new use and treasured. This also goes for a woman who has undergone abuse and is helped to be able to liberate herself from an oppressive partner. One way this is achievable is where a woman finds her voice and taps into her inner self to rediscover her inner qualities that can help to improve her life. When that happens, like trash she goes through a cycle of reprocessing and becomes a prized treasure. Then she is able to make better choices and influence change within her own sphere of influence. Like the rippling of waves of water, her efforts, no matter how minute or small, have the ability to make the world a better place for women going through the same experience.

Quote

“When you help an abused woman you are sending out a message to others that help is near, they can survive without their abuser.” Olutosin Oladosu, March 6 2020

Aim of exercise

- This session is designed to awaken the inner consciousness of participants and help them develop an open heart to see how survivors of violence can find treasures in themselves in the face of domestic oppression, just like reformed trash.
- It seeks to help participants gain insight and understanding on how victims of violence can overcome their self-limitations and learn new ways on how to transform their lives to become valuable treasures.

Procedure

1. Gather and place samples of reusable waste materials on a table in the training room.
2. Then break up the participants into smaller groups of five or so depending on the size of the group.
3. Ask each group to pick one of the waste materials regarded as trash from the materials gathered in the room. Ask them to choose one with which they feel comfortable.
4. In their groups ask participants to discuss the following questions:
 - What happened to make the material become trash? Did it have any usefulness before it became trash?
 - How possible is it for it to be changed to become a useful treasure?
 - What are some identifiable ways in which women are treated as trash?
 - What are some of the factors responsible for women being treated as trash?
 - How can a woman be helped to move from being regarded as trash to becoming a treasure?
5. In the whole group discuss the questions and insights that participants report from their small group discussion to gain better clarity. You can also ask participants in the larger group to:
 - Identify the underlying relationship between a woman who has experienced violence and trash.
 - Discuss how can a victim become a survivor of violence and a role model, as is trash when turned into treasure?

Time: Two hours.

Materials: Old towels, fabric waste, styrofoam, plastic bags.

Helping girls find their voices



Ruth Adebawabe works with the Star of Hope Transformation Centre, which runs programmes to empower and heal abused women and vulnerable girls. They concentrate on healing, learning and building entrepreneurial abilities. Each survivor taps into her creative abilities and learns to create beautiful objects using our time-tested approaches to better her financial ability. We have done training in Nigeria, South Sudan and India, with abused and distressed women, especially housewives. We teach them to take advantage of the various resources in their local environment, and to discover and reach their creative potentials despite their previous traumatic experiences.

Introduction

The struggle for a woman to get her voice heard in the world is real, especially in African rural communities. Young girls lose their voice very early. The difficulty of breaking away from patriarchal structures in these communities is huge. Not having a voice makes women and young girls victims of sexual violence, illiteracy, poverty, domestic abuse, exploitation and child marriages, and they experience high maternal mortality, among others.

Aim of exercise

This exercise is to encourage women and girls to articulate their thoughts into words and to learn how to develop and have a voice in the world.

Procedure

1. Ask participants to pair up and share briefly between themselves and write on small coloured pieces of paper that have been given to them:
 - Fears
 - Aspirations
 - Challenges/limitations
 - Dreams
2. Then ask each participant to return to the larger group and discuss:
 - What are some of the things that keep them from expressing themselves?
 - What institutions hinder and limit women and girls from speaking out in their communities?
 - What can they do to overcome those limitations?

- How can women and girls assist each other so that each one of their voices is recognised and respected in their communities?
 - How will this benefit their communities?
3. Ask the participants to sing a solidarity song as a pledge of their commitment to help each other find and amplify their voices in their community.

Time: Two hours.

Materials: Coloured paper, pens/markers.

Birdcage code



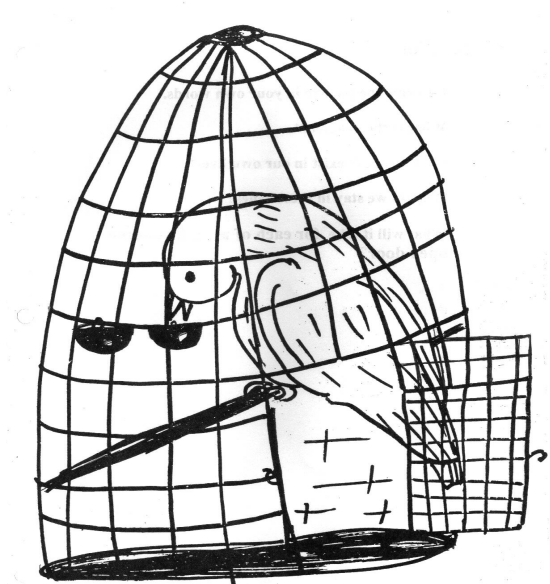
Bethann Witcher Cottrell, PhD (doctorate in International and Community Nutrition), dedicated global career to community-based maternal-child health and nutrition and gender equity. Retired from CARE International, 2017. Living in Quito, Ecuador where she is continuing the TforT process with local women.

She has used this exercise in sub-Saharan Africa, South Asia, Central America and North America.

Activity: Birdcage Code

Preparation:

Make multiple copies of the two-sided Birdcage Code with the questions on the reverse side of the picture.



Introduction

The Birdcage Code has been used globally with great success in getting people to reflect on the “cages” in their culture and their own lives. This code leads to profound discussions on those things that hold people back and those that move them forward.

Aim

The Birdcage Code allows participants to reflect on what holds them back in moving forward to advance social norms around gender equity.*

Instructions

- Divide the group into small groups no bigger than five people.
- Pass out the birdcage illustration handout with the discussion questions on the back.
- Ask participants to choose one person to facilitate the discussion of the questions one at a time, allowing time for discussion before moving to the next question.
- Ask participants to study the picture carefully and discuss the following questions on the back of the handout:
 - Describe the picture in your own words. What do you see in the picture?
 - What is the problem? How does this happen in real life?
 - What “cages” related to gender* equity exist in our own lives?
 - Why do we stay in these cages?
 - What will it take to fly through the open door?

Bring the group back together and ask them to share insights on each question from their small groups.

Conclude by summarising the insights that the group brings forward.

*The word gender may be substituted by race, class, culture, sexual orientation, etc.: whatever subject is a generative for those in the group.

Time: 60 to 90 minutes.

Materials: Two-sided handout with Birdcage picture on the front and questions on the back.

Gender box



Bethann Witcher Cottrell, PhD (doctorate in International and Community Nutrition), dedicated global career to community-based maternal-child health and nutrition and gender equity. Retired from CARE International, 2017. Living in Quito, Ecuador where she is continuing the TforT process with local women. She has used this exercise in sub-Saharan Africa and South Asia.

Preparation

Ensure that you have sufficient flip chart paper and markers for each small group.

Introduction

The Gender Box tool allows participants to explore what is expected of them as men and women in their own cultures as well as the consequences of breaking those cultural norms. The activity provides a non-threatening way to identify these roles and behaviours, particularly as they relate to vulnerability, power and inequality.

Aim

The Gender Box allows participants to explore roles, qualities and behaviours expected of men and women, who imposes them and the pressures they bring. Participants identify and discuss which roles, behaviours and expectations can and need to be changed and that can be done.

Instructions

Divide participants into women-only and men-only groups. If the group is single sex, either only do one sex or ask half the group to work as if they were the opposite sex.

Give each group a piece of flip chart paper and a marker. Ask them to draw a medium-sized box and add a drawing of a female or male inside the box according to the sex they are working on.

Once the groups have drawn a box and a figure, have the group discuss the qualities, roles and behaviours that their culture expects of the “typical” man or woman. Write these key points inside the box.

Once the small groups have discussed societal expectations, ask them to discuss what happens if a man or woman behaves differently to these expected norms. Have them write these consequences outside the box.

Once all groups have completed their box, have them post their box on the wall and have the groups do a gallery walk to see the other groups' work and add any missing aspects.

Once all the above steps are completed, have everyone return to the large group.

Conclusion

Have one person from each group present their box and their inside/outside responses.

Lead a discussion with the following questions:

- What was this activity like for you? How did it make you feel? Was it difficult or easy? Under what pressure are people to stay in their gender box? Where and who do these pressures come from?
- How do gender boxes affect health and well-being?
- What are the advantages of people coming out of their boxes? What are the disadvantages?
- How can your group help people come out of these boxes in a positive way?

Time: 60 to 90 minutes (can go longer).

Materials: Flip chart paper and markers.

Adapted from *Social Analysis and Action Global Implementation Manual*. Copyright 2018. Cooperative for assistance and Relief Everywhere (CARE). Adapted by permission. Included in *Realize: Social and Behavioral Change for Gender Equity and Diversity*. 2017. The TOPS Program and CARE International

Masculinity: what would I do?



Mike Abrams is a popular educator with a focus on community and organisation building through integrating personal development, self-management and creative, active learning methodologies. This allows participants to learn with their mind, body and soul. Mike works for R-Cubed, growing trauma-informed practices in our communities and social movements

This exercise has been used in men's work in and around Cape Town, South Africa.

Theme

The perceptions men have of women.

Name of the exercise

What would I do if I walked into my home and it was full of women having a gathering?

Preparation

Research the opinions of women in the community about how men react to being in a gathering of mostly women. The ideas you get from this research can be shared with the men at the end of the exercise.

Introduction

The exercise surfaces a range of perceptions that men have about women. The facilitator will share with the men the responses of women gathered in the research. The exercise is an introduction to uncovering masculine perceptions.

Aim of exercise

For participants to become aware of how men perceive women in their social circle and to reflect on from where these perceptions come.

Procedure

- The facilitator asks participants to imagine the place in which they stay. The facilitator asks participants to imagine standing outside the door to this place, opening the door and seeing the room full of women from the family and neighbourhood.
- The facilitator asks participants to note how they are feeling. How is their body reacting? (Tensing up? Heart rate increase? Warm in the tummy?)
- Participants are asked to write these responses down on an A4 sheet.
- Participants are asked to share their responses with a partner for 10 minutes.

- At the end of 10 minutes, participants are asked to choose one idea from their discussion to take into the next step of the exercise.
- Each pair of participants should join another pair and each pair presents their key idea. After 10 minutes the group of four chooses one key idea to take to the next step.
- The group of four joins another group of four and each share their key idea. At the end of 10 minutes they decide on a key idea to take to the plenary.
- In the plenary, the facilitator asks each of the groups of eight to report back on their key idea coming out of their discussion. The facilitator writes the points up. The facilitator asks participants to look at their individual responses and reflect for a moment on their individual responses, the three group discussions and the plenary session.
- The facilitator asks participants to comment on what this tells us about how men perceive women.
- Participants are asked to talk with their neighbours about where these perceptions come from. And why do bodies respond in the way they did?
- The facilitator reads the thoughts from women gathered in the research. Participants are asked to comment on these perceptions.
- The facilitator consolidates learning by asking participants to write down the question they have in their minds at the end of the discussion.
- The facilitator goes around asking each participant to share one idea.
- Participants are asked to bring ideas that assist them to answer their question in the next session.

Time: Two hours. The time depends on the emotional intensity of the responses. Each report back from the pairs as well as the plenary discussion should not be rushed.

Materials: Newsprint and markers and A4 paper for the written answers to questions.

Understanding your father's role in your masculinity



Mike Abrams is a popular educator with a focus on community and organisation building through integrating personal development, self-management and creative, active learning methodologies. This allows participants to learn with their mind, body and soul. Mike works for R-Cubed, growing trauma-informed practices in our communities and social movements.

This exercise has been used with a wide range of people across communities, NGOs and government in South Africa.

Preparation

The exercise can produce very emotional responses from participants as they often have not explored this theme before. For participants with absent or abusive fathers the questions can evoke emotional responses. It is best not to ignore these responses but to allow participants to share emotions and obtain support and acknowledgement from other members of the group.

The facilitator should work through the questions prior to the exercise so that you are aware of your own emotional responses.

Introduction

What message did you receive from your father about being a man?

Aim of exercise

For participants to become aware of the messaging that fathers give about the gendered nature of the role and its relation to power in the family.

Procedure

- Create emotional calm: for participants to find a space of calm after the intensity of the workshop. Ask participants to sit comfortably in their chairs. Sit in silence for a few minutes with eyes closed and focusing on breathing. Breathe through the mouth into the slow count of four and out through the nose to the slow count of four.
- The facilitator divides group into pairs.
- The facilitator asks participants to respond to the questions:
 - How does your mother speak about your father?
 - How does your father speak about your mother?
 - What was your relationship like with your father?
 - How does your father speak about you?
 - How do you speak about your father?

- How does your mother's voice influence your view about your father?
- The facilitator calls the start and the end to the conversation.
- Feedback: the facilitator leads a discussion to reflect on the questions asked:
 - What was it like to respond to the questions?
 - Were any of the questions uneasy? Why?
 - Responses are written on newsprint.
 - The group is asked to identify common patterns in the feedback.
 - The group is asked to respond to the question: if there are common patterns in the messages we receive from our fathers what does this reflect about the relations of power in the family?
- Complete the activity with the calming breathing exercise and an appreciation for those who shared their stories.

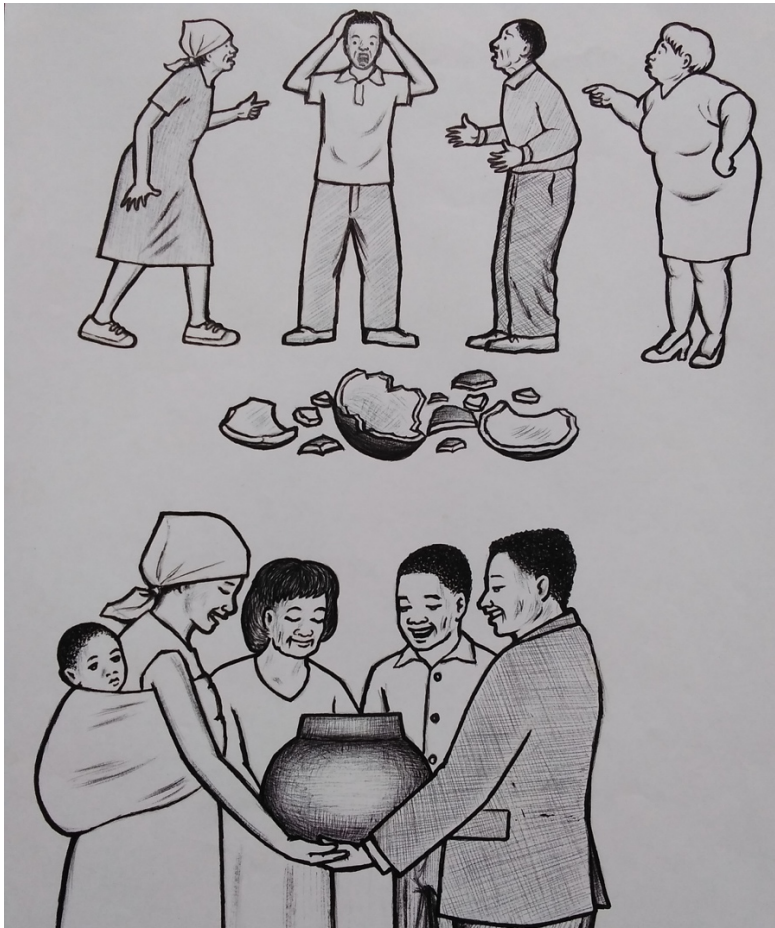
Time: 60 to 90 minutes. The time depends on the emotional intensity of the responses. Report backs from the pairs as well as the plenary discussion should not be rushed.

Materials: Newsprint and markers and journals in which participants can write their answers to questions.

Masculinity



Kathy Bond- Stewart is a southern African living in Zimbabwe, who has been doing community publishing with a wonderful team, since 1986. They adapted TforT by adding the distribution of publications and picture codes to the basic methodology. Through community publishing we have produced more than 60 manuals and hundreds of picture codes. My main passion is enhancing the protection, participation and voices of children, the most vulnerable but most creative sector of the population, and in Africa, where 40 percent of the population is under 15, a marginalised majority. We realised that one of the root causes of a widespread autocratic and violent culture, which undermines so much work for democratic changes, is negative masculinity.



Picture by Gervase Machiha

Procedure

Participants should include boys and men, girls and women. They discuss the questions in same sex groups and males have a specific question as well (Q3). Form mixed groups for the last two questions.

1. What do you see happening in the picture? How would you compare these boys and men and two families?
2. Do you know any examples of the kind of boys and men shown in the two pictures? If so, describe them, without mentioning names.
3. (For boys and men)
 - What do you enjoy about being a boy/man?
 - What do you dislike about being a boy/man?
 - What role models do you admire?
4. (To be discussed by males and females)
 - Define masculinity in your own words, using words from your mother tongue if necessary.
 - Choose or draw a symbol of masculinity.
5. What are the positive and negative aspects of masculinity in your society? Compare them and the effect they have on society.
6. From where do the expectations of masculinity come? So how do you change attitudes and behaviour related to masculinity?
7. What is the link between negative masculinity, violence and militarism?
8. What is the relationship between masculinity, gender equality and a peaceful, democratic society?
9. Express your ideas on gender equality and masculinity creatively, using poetry, songs, proverbs, stories and drawings.

Time: Two hours.

Materials: The picture of contrasting males and families or two photos illustrating positive and negative masculinity.

Laundry bag



Dan Glass is an artist with the global In Place of War artist network and an educator from the ‘Training for Transformation’ movement. Dan recently presented ‘Never Again – Fighting the Polish far-right’ and the ‘Coronavirus cabaret: the online show combating social isolation’ and his book United Queerdom: From the Legends of the Gay Liberation Front to the Queers of Tomorrow was recognised as Observer book of the week June 2020. These exercises around gender and sexual freedom have been shared across the world including Poland, Russia, Zimbabwe, Bangladesh, and India.

Gender and sexual freedom exercises

Introduction

Isolation, depression and internalised stigma have disempowered and broken up communities throughout the worldwide storm of multiple state-sanctioned oppressions. These exercises serve as a vehicle to weave together our histories, both our suffering and our liberation. The small conversations between people from different generations and different cultures create a wider tapestry of meaning for each participant to truly acknowledge and recognise their worth in the ongoing journey of empowered humankind. Everything we do is politicised. Being conditioned to respect and inhabit our oppressed identities, community and spaces on our own terms is equally as political as being conditioned to stand up for the rights of others.

These exercises use ‘Theatre of the Oppressed’ skills to engage people to speak their truth and turn stigma on its head. Exploring clandestine forms of communication and interactive, fun ways to explore and overcome the legislative barriers that oppress communities helps us cherish the love we have and the loss we all carry in real life stories of grief where our well-being is liberated within society, and not exploited by the economic system, to change the world for the better.

This exercise was developed from ‘Queer Tours of London – A Mince Through Time’ that was founded to commemorate and celebrate the decriminalisation of homosexuality and agitate for the continuing visibility of oppressed communities at large and the journey to how we became who we are today. This exercise exists to celebrate and support the next generation of artists, activists and change-makers dedicated to ending racism, homophobia, transphobia, capitalism and all forms of oppression, to help animate universal struggles that are multi-layered and activate beautiful voices of global and intersectional resistance.

Exercise: The ‘Crime and Resistance’ quiz

Introduction

Where did institutional oppression start and internalised stigma begin? What was the situation in our communities before colonisation?

Aim of exercise

Legal protection from discrimination is a major struggle for women, people of colour, the LGBT+ community and everyone suppressed by patriarchal, homophobic dominator cultures across the world. The ‘crime and resistance quiz’ tests our knowledge of anti-discrimination laws.



Procedure

- Large group question (10 mins): Name two people or representations in your community that animate freedom – it could be an activist, a law, an event, a space, etc. Draw them on separate pieces of paper, split the group in two – each group with one picture.
- Two groups (10 mins): On a large piece of paper draw a line across the sheet with three equal marks spaced across it. Directly in the middle write, “What was the first oppressive legislation that had an impact on oppressed people in our community and who introduced it?” At one end write, “What was life like for us in our community before criminalisation?” and at the other end write, “What was life like for oppressed people in our community after criminalisation?”
- Two groups (20 mins): Each group reflects on the questions, and creates sculptures to represent the reflections of each answer and shares with the wider group to unpack.
- Large group (20 mins): Two participants then stand in the middle of the room in a giant laundry bag – the ‘crime and resistance quiz’ to test the whole group on their knowledge of institutional injustice. The large group is split in two groups – each group’s ‘buzzer’ is the name of their emblem of freedom that they animated at the beginning of the session. They have to state the name before they can answer the question.
 - When did oppressive legislation in [insert local country] begin?
 - What was the name of the act?
 - What did it make it illegal to do?
 - Did people resist (yes or no)?
 - How did people resist?

Now for the last question by the quiz hosts, “Why are we standing in a bag?” The group look perplexed. “Because that’s how oppressed people have avoided getting caught by the police in toilet cubicles: one person would stand in a plastic bag, so when police looked under the toilet door they just saw one person.” It’s genius. Who knew that laundry bags were key to our liberation?

Time: One hour.

Materials: Large sheets of paper, pens, large laundry bags.

Racism

In Volume 4 of *Training for Transformation*, there is a chapter on racism which has excellent tools to understand this age-old issue. A book written by Ibram X Kendi, *How to be an anti-racist*, gives examples of both individual action and systemic change. Our institutions are riddled with racist practices that have gone buried and unnoticed for centuries. This is one of the major challenges of these times.

Our experience of racism, and what we might do about it



Jacqui Gage grew up in England and Belgium, and lived and worked in Hungary before moving to Ireland in the early 90s. Participating in TforT in 1994, and going on to work with Partners TforT, felt like coming home, professionally. Since then she has worked and learned with and from the many experienced facilitators in the Partners TforT pool. She has worked closely with Frank Naughton in the development of resources. She has a particular interest in working interculturally, and in supporting others to discover their inner creative facilitator.



Peter Dorman was born in Dublin and now lives with Jacqui Gage in Co Louth, Ireland. He participated in a TforT course in 1986 – a life-changing event. Afterwards he went on to become a community worker and educator, facilitating countless TforT style workshops around Ireland and elsewhere. He is a Partners TforT facilitator.

Introduction

This exercise is designed for work with a mixed group with diverse experiences of racism and discrimination. It helps participants to hear about each other's experiences, and to think together about ways of responding to or addressing the issues raised.

Preparation

Prepare a number of posters on flip chart sheets, each with a label of different categories of racism: verbal harassment, e.g. name-calling; written harassment; property damage and racist graffiti; threat of physical violence; physical violence; cyber racism; blank sheet(s) for any other to be identified by the group. (See examples below.)

Aim

This exercise facilitates the sharing of experiences of racism and incidents of racism witnessed by participants, and then looks at possible ways to respond to and address these incidents, before, during and after the event.

Process

1. Place the prepared posters at different points in the room and ask participants to look at them all. Say that here are some categories of experiences others have had. Ask if there is any other that anyone wants to add.
2. Invite participants, in groups of three, to visit each poster and record any examples experienced, witnessed, or heard about in the local area, with a word or phrase. If the group suggest another category, you may still choose to use a blank sheet for any experience not fitting any of the offered categories. Give time for the groups of three to tell each other about the experiences as they are recording them. It can be helpful for these groups to reflect the diversity in the room.
3. Form new groups of four or five. Each of these new groups take one example from one of the posters, and consider what possibilities exist for responding to or intervening. These possibilities should be considered from the point of view of the person experiencing the

Note to facilitator

This exercise invites participants to recall and share often painful experiences.

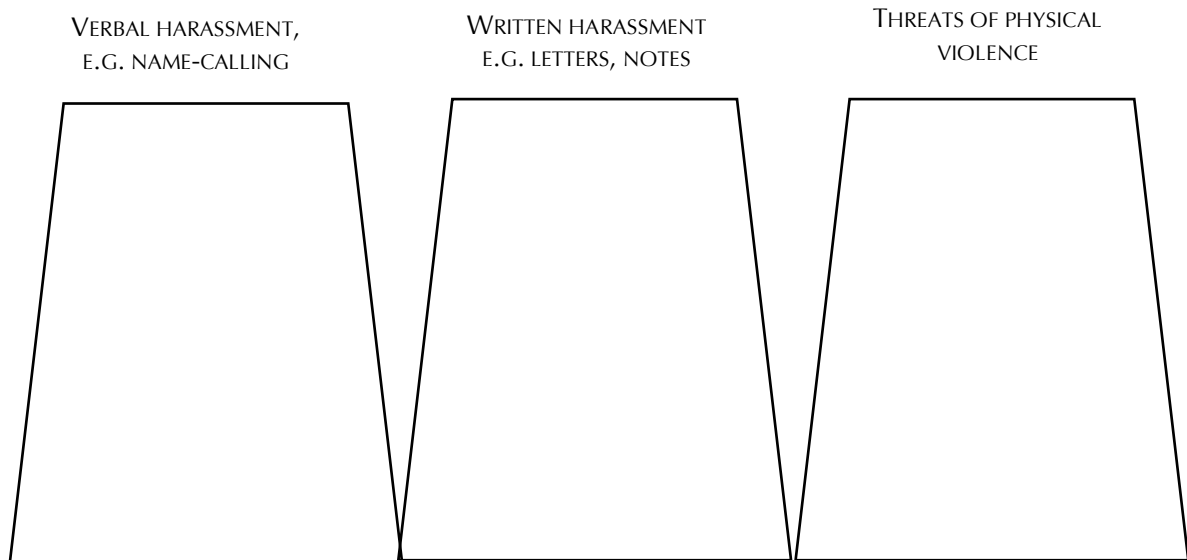
It demands sensitive handling, and requires that a level of trust has been developed in the group before its use.

incident directly, and from the point of view of a witness, or a member of the local community. Invite groups to consider what might be some interventions/responses.

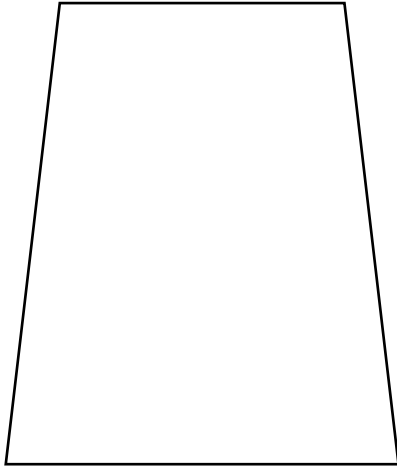
- i. At the time of the incident?
 - ii. Later, after a chance to reflect and talk with others?
 - iii. Before such a thing happens: what actions might help to prevent this sort of incident occurring?
4. Gather as a whole group and hear back from each small group.
5. After hearing from each group, the following questions may be helpful in reflecting on the ideas together:
- i. How easy or hard might these actions be?
 - ii. Are they realistic?
 - iii. What supports could be helpful?
 - iv. Who might take or share responsibility?

Time: 90 to 120 minutes.

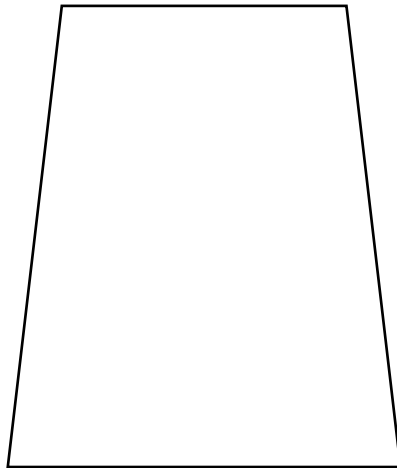
Materials: Prepared posters, markers, blank flip chart.



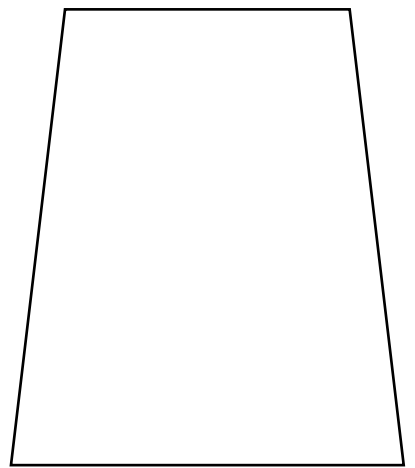
PHYSICAL VIOLENCE



PROPERTY DAMAGE
AND RACIST GRAFFITI



CYBER- RACISM
ONLINE ABUSE



The danger of a single story: Chimamanda Ngozi Adichie's TED talk

Introduction

In this TED talk, the Nigerian writer Chimamanda Ngozi Adichie talks about her own experience of stereotyping and being stereotyped, and the danger of having a single story about a particular person or group. This exercise uses her talk as a starting point for conversations about stereotyping.

Preparation

Watch/listen to the TED talk, *The Danger of a Single Story*, by Chimamanda Ngozi Adichie. There are a few versions available, and you may decide to choose an abridged version. You may also decide to use audio only. Organise an audiovisual facility for sharing with the group.

Aim

To facilitate awareness of and reflection on experience of stereotyping groups of others, and to open the possibility of loosening those stereotypes.

Process

1. Invite the group to watch/listen to the TED talk which lasts for 10 to 20 minutes (depending on which version you use). Encourage them to simply listen. If something strikes you, you could make a short note.
2. Invite participants to chat in threes: what is your first response to what she is saying?
3. Hear back a few of these responses. Check if others responded similarly or very differently.
4. Take a few moments individually to consider:
 - i. Can you think of times when you have been conscious of others seeing you through a single story?
 - ii. Can you think of time when you have seen others through a single story? About whom do you have (or have you had) a single story?
5. Share in the same groups of three.
6. Hear back: Who are the groups that people have a single story about? What are some of those stories, and where do they come from?
7. In new threes: Tell each other about a time when you moved beyond a single story about a person or group. What enabled this?
8. Hear back concrete examples of going beyond single stories and what enables this.

Time: 50 to 70 minutes

Materials: Video or audio recording of *The Danger of a Single Story* TED Talk by Chimamanda Ngozi Adichie, plus means of sharing with the group (projector, speaker, screen, etc.).



https://www.ted.com/talks/chimamanda_adichie_the_danger_of_a_single_story/transcript?language=en

Cultural values

Cultural and ethnic clashes often arise from either our misunderstanding of the stereotypes of another culture or our own lack of actually having relationships with people not from our own culture. We know very clearly that oppressed peoples understand the dominant culture very well, if only for their survival. Readers will find in Volume 4 of *Training for Transformation* a chapter on culture. These new exercises expand on those examples.

The story of the bat



Kenny Matampash was among the first to be trained in this programme for transformation in Kenya in 1975 by the founders and pioneers, Anne Hope and Sally Timmel. He worked with the Diocese of Ngong from 1976 to 1995, and is now a founder and executive director of a local NGO – Neighbours Initiative Alliance (NIA) – which is operating in 12 counties in Kenya.

Kenny is a Maasai, having to go through all the nine steps of Maasai initiation to become an elder.

The story

Once upon a time there was a conflict between birds and animals. They could not reach a consensus due to differences and counter accusations. After a lengthy deliberation which didn't bear fruit they agreed to hold two separate meetings at one venue. The date and time were set.

When the day arrived all was set and each group met separately under a big umbrella acacia tree of their choice. Animals of all kinds sat together and birds of all types also sat together.

Unfortunately the bat (with both animal and bird characteristics) came flying in late to the meeting. He first landed on the animals' meeting, where all the animals were amazed to see the bat flying in to their meeting. Waaaoh! there was uproar and no idea why the bat had flown to the animal meeting. The bat was told, please you fly and you have wings, you are not one of us, go to the birds, we do not need you in our meeting.

So the bat flew to the other group. When the bat landed and sat next to one of the birds, the bat was told, yes you fly like us, but you don't have a beak, you have teeth, you don't have feathers and you also have tits. Please go away, we have our own meeting, leave us alone.

The poor bat flew away and went to hang on a tree. And that is why bats hang on trees. They belong to no one.

Questions

1. What have we learnt from this story?
2. Who might the bat be in real life?
3. What are the cultural values that make us different from others?
4. Are cultural values important? If yes, how are they important in our societies?
5. What are some of the universal values that can hold humanity together?
6. What are the threats and fears of eroding cultural values?

The first four questions can be discussed in small groups, while Questions 5 and 6 can be shared in plenary.

Also ask the groups to share some common or unique human values they practice in their communities, and of what importance these are in building a just and progressive society. This can provoke a discussion of Western values (if there are any) vis-à-vis African or other values. It can also lead to a discussion on what values are and what is “life”.

A Maasai philosophy of life is based on our cultural values, and to us, life is not possessions, but rather life is ... happiness, love, belonging, peace, humility, sharing and never being alone.

You can own the whole world but are not happy ... but you may have nothing but are happy.

Languages in this group



Jacqui Gage grew up in England and Belgium, and lived and worked in Hungary before moving to Ireland in the early 90s. Participating in TforT in 1994, and going on to work with Partners TforT, felt like coming home, professionally. Since then she has worked and learned with and from the many experienced facilitators in the Partners TforT pool. She has worked closely with Frank Naughton in the development of resources. She has a particular interest in working interculturally, and in supporting others to discover their inner creative facilitator.



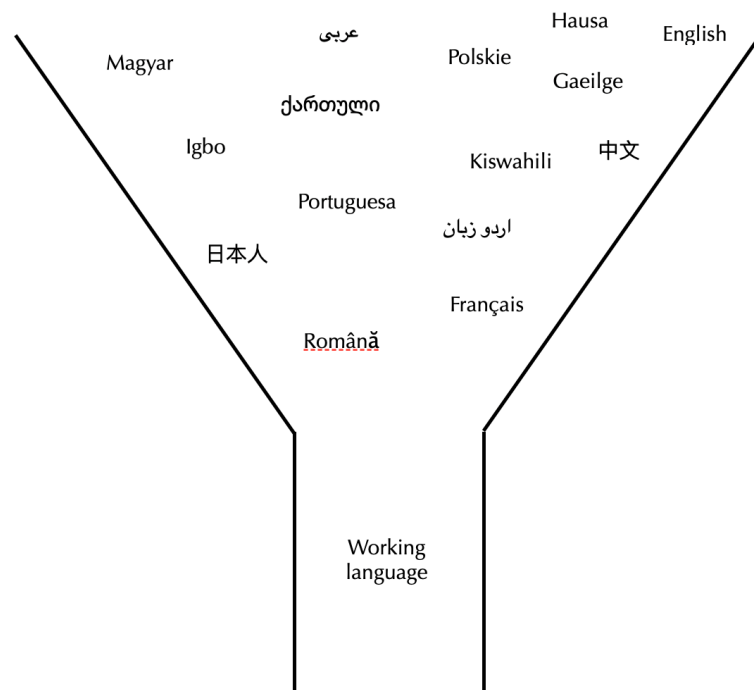
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Introduction

Sometimes a culturally and linguistically diverse group gathers for study or work and there is an “official” working language. This can have the effect of privileging that language and members of the group who are most fluent in it. Others, less fluent in the “official” language though fluent in other languages, may be reluctant to make spoken contributions. They may be seen by others or indeed themselves as having a language deficit. This exercise enables all participants to recognise the linguistic diversity and richness in the group. It also highlights the challenges posed by having to work through one nominated language.

Preparation

Reflect on your own language history, the languages you speak and how you came to learn them. Recall challenges you faced of working through a language that was not your mother tongue. Think about what might be lost when all the languages in a group have to be funnelled through one “official” language.



Aim of the exercise

This exercise enables all participants to recognise the linguistic diversity and richness in the group. It also highlights the challenges posed by having to work through one “official” or nominated language in a group.

Process

1. Tell the group that you are going to explore the languages spoken in this group. Invite each person to write on a piece of paper the first language they learned to speak (their mother tongue) and then the other languages in which they are fluent or have at least working knowledge.
2. Ask people to call out their mother tongue and record their answers on a flip chart. Then ask what other languages are spoken by people in this room. Record these. Invite people to look at the number of languages spoken by people in the room and ask for comments.
3. Now ask all those whose first language is the working language of the group to stand together at one end of the room.
4. Next ask anyone whose second language is the working language to stand in a group next to the first group. Continue through third, fourth, etc. until everyone is standing. As you go, you might ask some people in each group to tell you about the languages they speak.
5. When everyone is seated again, draw the funnel shown above (using the languages in your group) and introduce the idea that, though there is a working language of the course, much of the thinking of the group may be done in other languages and will be translated and funnelled through the working language.
6. Invite the group in threes to consider two questions:
 - What are the implications of this for the group?
 - What advice about language would you offer the group?
7. Hear back from the threes.

Time: 20 minutes.

Materials: Flip chart and markers, pen and paper for each participant.

The meaning of the word “culture” for you



Véronique Schoeffel lives in Switzerland and has worked in many countries around the world during her career in the field of international cooperation.

Her area of expertise is intercultural communication and intercultural competence.

In her training work, she applies the TforT spirit and methodology she acquired while working with Anne Hope, Nabs Wessels and Dikeledi Xorile, in and around Cape Town, South Africa.

This exercise has been used with people from a great variety of countries and cultures, with monocultural groups and with very multicultural groups and teams.

Introduction

Culture is a widely used word. But what do each of us mean by it?

Aim of exercise

The word culture has been defined in many different ways, and it has different meanings in different cultures, professions and contexts. The aim of this exercise cannot be to argue about the right definition of culture. Neither is to “only” reflect on theoretical concepts and definitions.

The aim is to clarify participants’ own understanding of culture, to expand their understanding of the concept and to reflect on the implication of it for their work in multicultural settings or on cultural issues in a community or in an institution.

Procedure

In groups of three to four people, each participant shares the metaphor or picture that best represents the word “culture” for her/him, and explains why. (If necessary, the facilitator clarifies the notion of metaphor.) The other participants listen and only ask questions for their understanding; no comments or discussion; try to listen with an open mind.

At the end of the sharing, the group comes up with the most salient common points and with the interesting differences revealed by these metaphors.

Then the group prepares their presentation for the plenary, which will take place in a creative way, in the form of a short role play, a dance, a drawing or a poem to represent the essence of their discussion.

The trainer facilitates the debrief, asking the larger group to describe what they saw, before giving the word to the small presentation group. The facilitator builds on the specific and complementary dimensions of “culture” presented by each group in each contribution. She or he may decide to end

the process presenting a few theoretical concepts and definitions ... but this is usually not relevant at this stage, if the conversations were rich.

As a last step, the whole group reflects on the implications of this exercise for their work.

Time: At least 90 minutes.

Preparation

- Individual preparation for the metaphor.
- 30 minutes for the group discussion and the preparation of the key points for the plenary.
- 15 minutes for the preparation of the role plays (or other types of presentation).
- 20 to 30 minutes for the presentations and facilitation of each presentation.
- 15 minutes to highlight, in plenary, the implications of these results for our work in communities or institutions.
- Discussion in plenary.

Materials: No material needed except paper, sticky tape and pens.

Understanding each other across cultures



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The universal, cultural and personal dimensions in each of us

This exercise has been used with people from a great variety of countries and cultures, with monocultural groups and with very multicultural groups and teams.

Introduction

Dialogues about culture do sometimes get difficult, some participants suggesting that everything is cultural, others that nothing is cultural. The question of “what is cultural and what is personal?” is also frequently raised in trainings. This exercise values the contribution of each voice and offers answers to the question.

Aim of exercise

The aim is to sharpen our awareness about the universal, cultural and individual dimensions in each of us. The three dimensions always play a role, more or less salient according to the situation, which is the important fourth dimension. Facilitators always need to be aware of the four dimensions in presence. In our work in communities or institutions, all are always relevant. The exercise reminds us to neither overestimate nor underestimate them.

It also reminds us that, as human beings, we have far more in common at the universal level than things that differentiate us at the cultural and the individual level. In situations of conflict, tension or war, this helps putting perspective on things.

Procedure

The facilitator gives context to the exercise and briefly presents the four dimensions. Participants are invited to go into groups of no more than five people. The facilitator may wish to mix groups or to keep them rather homogeneous; each approach brings its own interesting lens.

Give the task, the timing and the material for the plenary.

The groups go into their discussions and prepare the points they want to share.

The trainer facilitates the dialogue in plenary and highlights the key learnings for the group, institution or community.

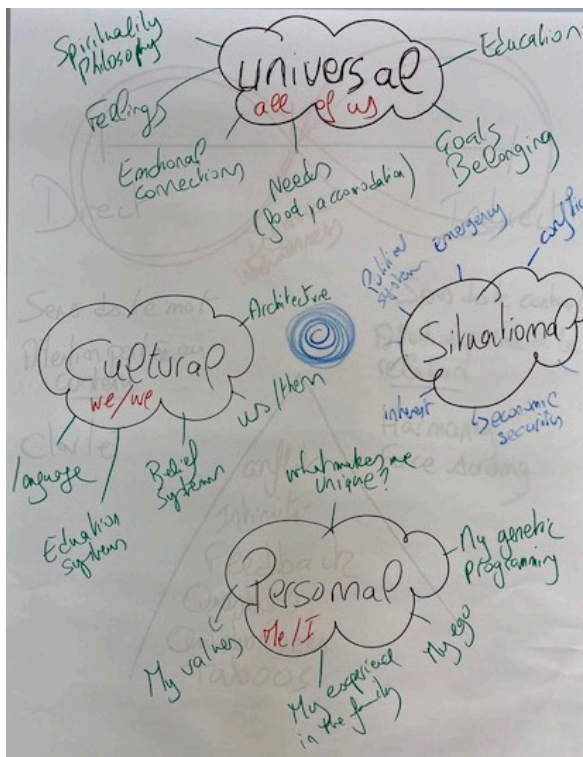
The task

Please discuss the following questions:

- As a group, name at least 10 things that human beings all do, on all continents, at all periods of history. Write them on cards or on a flip chart.
- Name at least five things that members of your culture do differently from members of other cultures present in the group, or elsewhere in the world, from cultures you may know.
- Name at least five things that are specific to you, your personality, your personal journey and that you would not qualify as cultural or universal, but your very own, different from your brother's or sister's.
- Finally, name a few situations that made you behave in ways that surprised you, that you did not expect. How can the situation influence and have an impact on our priorities and our decisions?

For each question, write a few points on cards or on a flip chart.

Having explored these three dimensions, what does this tell us about our interactions with each other? Which implications for our interactions in the team? Our work in a community? Write key points on a flip chart.



Time: At least one hour.

- 30 minutes for the group discussion and the preparation of the key points for the plenary.
- 30 minutes for the discussion in plenary.

Environment

The environmental crisis was raised in 1974 by the Club of Rome report. Often, when we humans only hear of disasters in the 'far' distance, we are aware but hardly act on the seriousness of the issue. Now the crisis is upon us. Those living more closely to the earth have raised the alarm for years and can be a great resource for our common future.

Working with nature



Ruth Adebowabe works with the Star of Hope Transformation Centre, which runs programmes to empower and heal abused women and vulnerable girls. They concentrate on healing, learning and building entrepreneurial abilities. Each survivor taps into her creative abilities and learns to create beautiful objects using our time-tested approaches to better her financial ability. We have done training in Nigeria, South Sudan and India, with abused and distressed women, especially housewives. We teach them to take advantage of the various resources in their local environment, and to discover and reach their creative potentials despite their traumatic experiences.

Introduction

Humans and nature have always had a relationship. However, in this relationship humans have been more abusive and abrasive; our actions have led to the degradation and disruption of nature. Humankind forgets that the species of the earth are interdependent on each other. Hence, it is important that humans accord the other inhabitants in nature the respect and response they deserve. We find that humans depend on nature for survival. Where the environment is neglected and degraded, humans will face worse consequences than nature itself. So it is necessary for us to learn to work with nature and all it provides.

Aim of the exercise

To help participants identify with the interdependence between humans and nature.

Procedure

1. Put participants into different groups representing the various categories of inhabitants of nature i.e. domestic animals, forest trees, aquatic animals, birds, wild animals, mountains, hills, seas, lakes, ponds and rivers, etc.
2. Break participants up into groups of at least three and let each participant choose the class of inhabitant of nature they represent.
3. In the small groups let them discuss the following:
 - a. In what ways do the activities of humans affect other inhabitants of the earth adversely?
 - b. What activities of humans affect them positively?

- c. What would the other inhabitants prefer humans to do that would make them feel they were co-habiting with humans rather than being abused?
 - d. What habits must humans change or adapt to make the earth safer for other inhabitants?
4. Participants report back into the larger group with presentations of their discussions in a drama or song.

Time: Two hours.

A farm story



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Introduction

The benefits available when people work with nature are immense. Empty land can become for the user a place to build a home, a land to farm produce and a place to rear animals. All three activities can happen at the same time. Having a home on the land will give you a place to stay. Rearing domestic animals like cattle, chickens and goats will give you organic fertiliser with which to cultivate your crops. The end benefits from organic fertiliser are better yields, more popular farm products and better livelihoods.

Aim of the exercise

This exercise intends to guide participants into ways in which they can take advantage of available natural resources in their environment.

1. Place pictures showing different natural areas in the middle of the room and ask participants to move around and study the pictures for at least five minutes.
2. Ask participants to form groups of at least five and let them discuss:
 - What would they do if placed on virgin land? Let them discuss three core areas:
 - i) shelter,
 - ii) livelihood and
 - iii) food.
3. Ask them to develop a plan of how they would go about achieving this?
4. In the larger group participants should share what they would do to make their plans workable.

Time: One hour.

Materials: Pictures of natural areas, cardboard, markers.

The climate crisis

Women's Leadership and Training Programme, KwaZulu-Natal, South Africa



Marilyn Aitken, Nontuthuko Xaba, Nqobile Masuku, Sibongile Mtungwa. Not in picture, Nomusa Mkhungo.

“Follow the science” or climate science demystified

Introduction

Global warming and climate change are the most serious challenges the human species has ever faced. Climate scientists have warned that there are only seven years remaining for those in power to implement the 2016 Paris Agreement calling for an urgent transition from a fossil-fuel driven world to a world that uses renewable energy. The present (2020) levels of greenhouse gases in the atmosphere will have to be reduced from 412 parts per million (ppm) to 350 ppm by 2027 to avert a global catastrophe. Civil society and especially young people are making their voices heard, but the global movement is not yet strong enough to force governments to enact policies and programmes to cut down drastically on the use of fossil fuels.

Aim of exercise

To open the participants' eyes to the crisis facing the planet, so that they will swell the pool of climate change activists.

Preparation

The facilitator needs to provide nine sheets or white blankets for the nine actors who play the roles of: Planet Earth, Motor Car, Factory, Farmer, Hairdresser, Chainsaw, Oil, Gas and Coal. Provide labels for them.

Find a large transparent bag. Cut up pieces of orange and of red paper and roll them into about 30 small balls and place them in a dish. This is for the climate science discussion during the analysis of the code.

Procedure

Present the code

Scene 1. The year is 1740

Planet Earth (sits on a chair in the middle of the stage, covered with a white blanket or sheet)

“It’s 1740. During the 4½ billion years of my existence, many wonderful things have happened to me. I have developed an atmosphere containing oxygen (hold out the blanket or sheet). I am very comfortable, not too hot and not too cold. Tall forests as well as plants and flowers grow in my soil body. Many beautiful animals and insects fly, walk slither and crawl all over me. The best of these creatures are the human beings who have recently evolved. They respect me and all my other creatures and have named them elephant, snake, ant, bird. They recently began to plant food gardens and I am pleased to see that they understand my seasons and how to use my resources. I am **very** happy when I look around me.”

Scene 2. The year is 2021

Earth continues to sit in the middle of the stage. A number of actors perform one by one around and near her. Each one carries a sheet or light blanket.

Motor car (runs around Earth making car sounds). Then says: “Look at my beautiful shiny body and how fast I can travel. I make my owner very happy.” Car covers Earth with a sheet and stands to one side.

Factory (stays in one place near the Earth making the noise of a machine): “The smoke from my chimney stacks shows how hard my workers work. They are making many things that people want.” Factory covers Earth and moves to the side.

Farmer (walks around pointing): “I feed the nation. See my cattle in the feedlot and my cows being milked. My tractors plough up the wetlands and grasslands and fertilise the new fields. I have studied new methods. I don’t follow my ancestors’ old-fashioned ways of farming.” Farmer covers Earth and moves to the side.

Hairdresser (if appropriate for the participants; working on an imaginary woman’s head): “I am very busy every day changing the way women look. Using chemical products, I make hair straight or curly, or a different colour. Sometimes I add extensions or weaves made from plastic or from hair sold by poor women in Brazil or India. I also sell women wigs to hide their real hair. I am part of a multi-billion dollar hair and beauty industry.” Hairdresser covers Earth and stands aside.

Chainsaw (makes the noise of felling a tree): “I am such a good invention. I can cut down a whole forest quickly so that people can have furniture and farmers can grow soy to feed their cattle.” Chainsaw covers Earth.

Coal, Oil and Gas (with arms around one another): “Please clap for us. We provide heat, light and fuel. And we are the basis of many products. We are the fossil-fuels that make the world go round.” Each one covers Earth.

All the actors come back into the centre and move around the Earth talking or making the noise of their part.

Planet Earth (shouts loudly): “Please stop that noise!” They become quiet. “What has happened to my beautiful body. I can’t breathe (coughs and chokes) and I am so hot I am going to boil or burn to death. People what are you doing to me?”

Revised from Emthonjeni Part 2 “*Change in a Climate-Changing world*”. Published by The Grail, South Africa, in 2011.

The analysis

What did you see or hear? Why does this happen? In your real life, have you had similar experiences? Why? But why? What are the related issues?

If anyone says something like “Some people do not understand how their behaviour and activities lead to global warming and climate change,” do the following input. Otherwise ask the question, “Do you think your friends and family understand that life on Earth is really very threatened?”

Input

“Follow the science.” This is Greta Thunberg’s and other young activists’ mantra. Let’s try to understand some aspects of climate science:

Climate science tells us how global warming and climate change are caused and how they can be mitigated. Scientists measure the amount of greenhouse gases (GHG) in the atmosphere. They measure the parts per million (ppms) and compare the readings today with those in 1740 shortly before the First Industrial Revolution, to discover trends and to make predictions into the future.

Exercise

Look at this (transparent) bag and let us imagine that it is measuring ppms of GHG. So there are a million parts of atmosphere in this bag. In 1740, there were very few ppms of GHG and the atmosphere was unpolluted.

Invite the participants to think about what they saw in the code and what they know about other human activities that cause GHG. They then in turn take a red or orange ball and throw it into the bag saying what GHG emitting activity it represents.

“So the bag represents a measure of atmosphere and the red and orange balls show the GHG in the atmosphere. Of course they are invisible and that is what makes them so dangerous. Here they are orange and red balls to show that they absorb heat from the sun and make the atmosphere very hot.”

In 2020 there are 412 ppm of GHG in the atmosphere and they keep rising. There should only be 350 ppm to keep the planet’s temperature stable and to prevent global warming and climate change. Scientists say that humanity has seven years to reduce the GHG ppms to a safe 350 ppms to stop the temperature rising more than 1.5 degrees Celsius since before the First Industrial Revolution.

1.5 degrees

Since the First Industrial Revolution, the Earth’s temperature average has risen from 13.8 degrees to 14.1 degrees. It has risen 1.3 degrees. If the temperature rises more than 1.5 degrees, higher than it was in pre-Industrial times, life on Earth will become very difficult.

Climate science predicts that the average temperature will rise as much as 2 degrees and more by the end of the 21st century unless there are drastic steps to reduce the activities that cause air pollution. In Africa, because most of the landmass lies between the Tropics, unlike any other continent, the temperatures will rise by as much as 6 degrees and life will cease to exist.

Group discussions

Ask the participants to move into small groups to discuss what they can do as individuals to reduce their own GHG emissions, and what organisations they should join to put pressure on governments, corporations and the other major polluters, to bring about urgent reductions.

Report backs in the plenary group: discussions and decisions on actions to be taken.

Some things to consider during the discussions

Carbon sinks are Earth phenomena that absorb carbon. For example, trees absorb carbon in exchange for oxygen. The great tropical forests around the Equator in the Amazon, the Congo and Indonesia are the planet's lungs for keeping temperature normal, but they are being cut down at an alarming rate for furniture and to make way for agriculture. Grasslands are very good permanent carbon sinks, but are being dug up, releasing huge amounts of carbon, and replaced with plantations of alien trees that are cut down after a few years.

The oceans absorb huge amounts of carbon, but pollution is affecting the oceans' ability to sequester (absorb) carbon. Plastic, fertilisers and other fossil-fuel chemical products from farms or factories are being washed into the rivers and then into the sea. These pollutants are causing ocean acidification that kills the coral and kelp forests, so that less carbon is sequestered by the oceans, leaving the carbon in the atmosphere.

The UN Framework Convention on Climate Change (*UNFCCC*) is the legal entity that is responsible for keeping the 195 Parties (governments) to their commitments to mitigate the causes and adapt to the effects of climate change. The UNFCCC organises a COP Conferences of the Parties every year.

The Intergovernmental Panel on Climate Change (*IPCC*): more than 400 of the top climate scientists in the world are members. They produced a Special Report in October 2018 on 1.5 degrees to draw attention to the need for urgent action.

COP 21 Paris Agreement: the climate change conference held in Paris in 2015 where the governments agreed to reduce the carbon produced in their countries, Nationally Determined Contributions (NDCs).

NDCs: each party examines its carbon footprint (the amount of carbon the country produces) and makes commitments to reduce its footprint by a certain amount by 2030 or 2050, by for example investing hugely in renewable energy or installing filters into coal furnace smokestacks.

Meat and soya: the world's population is eating too much meat and the demand is rising. There is not enough agricultural land available to grow the soya to feed the cattle and chickens, so vast areas of the Amazon (the planet's lungs) are being cut down and cleared to plant soya. Agriculture contributes up to 30% of the world's greenhouse gases.

Mitigation means the measures taken to prevent or reduce the amount of carbon in the atmosphere.

Climate change adaptation means the measures taken to reduce or prevent the effects of climate change. Some examples are: studying long-range weather forecasts to know when to expect droughts and installing tanks to store water; using agroecology instead of monoculture; changing crops to use those that are more resilient to droughts or heavy rainfall; building walls and banks to keep the sea from flooding the land; replanting mangrove swamps to protect against cyclones, tsunamis and other extreme weather events.

Climate change negotiations: the present nation state (party) carbon reduction promises (NDCs) are not enough to stop the world's temperature rising more than 1.5 degrees since 1750. Every party has a team of negotiators who meet regularly to negotiate how the parties can increase their NDCs.

The *Global Climate Fund (GCF)*: This is the fund that Global North countries pay into to reduce their climate debt. Governments and other organisations in the Global South can apply to the GCF for projects that will reduce carbon, e.g. to establish renewable energy plants, for reforestation projects, or for technology transfer (e.g. upgrading technology, training technicians with skills to make machines to reduce the use of energy in factories, green building techniques).

Some resources

Greta Thunberg's speeches; 350.org DeCOALonise Africa; divestment campaigns; Pope Francis's *Laudato Si* encyclical; and UN Sustainable Development Goal 13.

Rediscover our indigenous identity

Women's Leadership and Training Programme, KwaZulu-Natal, South Africa



Marilyn Aitken, Nontuthuko Xaba, Nqobile Masuku, Sibongile Mtungwa. Not in picture, Nomusa Mkhungo.

Aim

- To help people rediscover and embrace their indigenous identity (indigeneity) with its intrinsic connections to natural phenomena, and therefore the need to be involved in the protection and conservation of nature and to value rural areas which contain so much natural wealth.
- To link indigeneity with the UN Sustainable Development Goal 15.

Being born among the elements

Introduction

There is an intimate link between people and nature and between children and elders. This is clear through traditional knowledge that is passed down. It cannot be overemphasised how important identity is to human development, health, spirituality and well-being. People don't know who they are without a deep relationship to natural phenomena. But there is a new opportunity to understand nature being at the centre of life within contemporary cultures and science.

Time: Two to three hours.

Preparation

Find a good reader to read the following story as a code. Ask her to familiarise herself with the story and to practise reading it. Or in small groups, have participants read a paragraph at a time with everyone having a copy of this story below to silently read along.

Life has its way of reminding me who I am, regardless of how hard I try to run away from that reality. I grew up in the mountains of Hlokozi, drinking from the Umthwalume River, listening to the music of birds and other creatures. My grandmother was my “mother” as I opened my eyes to her and she cared for me and my siblings while my biological mother was working in the city.

My grandmother owned big fields where she grew maize, different types of beans, pumpkins and peanuts. She had fruit trees too. Life with her was the only life I knew. I followed her to the fields and I loved playing with the soil and helping her to plant, or remove weeds. On sunny days after the hard work, she would bathe me in the river. I enjoyed the cool, soothing water and I wanted more time to play in it.

My grandmother was getting old and when I was six, we relocated to live with my mother in a more densely populated section of Hlokozi. That was the end of waking up to bird calls, feeling the vapour in the mist of the valleys, hearing the music of the wind and the river, and the rain as it moved between the mountains. In their place were the sounds of cars and many people. In my grandmother’s place, we would shout loudly to make sure that all our neighbours were well, and the mountains echoed and amplified the faraway voices for all to hear ... how I missed those voices. People in the new place had no humanity.

I was forced into this “civilised” world. I was young and adapted easily. I was curious to find out about this “other most desirable life” when people moved to Durban, where life is easy. There is no dust and you don’t have to fetch water from the stream. You use stoves to cook. No more fire and you eat different food ... I wanted that life badly.

I studied primary agriculture in Durban, expecting to do what I had done with my grandmother, but there was nothing about animal manure, enjoying the rain and playing with soil. It was about making machines do the work for production and profit. The new life required money and I was lonely, with no funds or friends. In my third year I dropped out. I was tired of doing something that wasn’t adding value to my life and my hazy dreams.

I found work overseeing the agroecology project in an NGO, the Women’s Leadership and Training Programme. It was as if my late gran was there with me. I could hear her voice showing me how to till the soil. I owed it to her to become the farmer that she had groomed me to be. I woke to nature singing and rain, but at a deeper level. Now I could smell and taste the soil by eating its produce to tell whether it was healthy.

Moving back to my rural area was not easy. I feared the community’s stern judgement that I had failed the “good life”. People commented that I had no qualifications and what could I have expected, going to study poor as I was. One man came to ask me to sell Tupperware for him, because “you are sitting at home doing nothing”!

My family was unhappy that I had returned to do farming which the community looks down on. They were disappointed twice: they had wanted me to be a doctor and now I had dropped out to do farming. I pulled through and they got used to it.

I visited my grandmother’s place from time to time. There was nothing left except the bond with the spirits of the Ancestors, a feeling that I cannot explain, which made me a different peaceful person. It became clear that I was being protected and connected. Young Indigenous people are engaged in a battle between their Indigenous selves and the pressures of colonial and capitalist values that can easily swallow them. It is difficult, but if we persist, our Ancestors will remind us who we really are. I know that I am the chosen daughter of the soil and rivers. Life has its ways of bringing us back to our roots.”

Code analysis

There are a number of themes in this code. The facilitator needs to focus the discussion on the theme of indigeneity especially in Question 3.

1. What did you see or hear?
2. Why does this happen?
3. In your real life have you had similar experiences? Are you an indigenous person? How do you know whether or not you are an indigenous person? How is an indigenous person related to natural phenomena? Refer to the story as well for answers.

Input

All people were once indigenous. Why do so few people identify as indigenous today? But why? What are the related issues? What forces have divorced us from our roots?

Some discussion on the effects of colonialism, neo-colonialism, modernity and some expressions of Christianity that ignore the close links to nature in both the Old and New Testaments. Other forces can be added. Colonised minds suffer the deprivation of not having cultivated the richness offered by indigeneity.

In Africa and other parts of the Global South, our names and surnames are evidence of the close ties to the natural environment and our identity is strongly rooted in the elements. Do any of you have surnames or praise names related to natural phenomena?

Dig from your roots. In Africa surnames and nature are central. Nature is not a side thought but the centre of identity. Without nature, most of us would not know who we are. In our praise names when families and clans are praising themselves, there is evidence of natural features, elements and their interaction and relationship at a certain time in history.

These praise names are spiritual and address health issues related to a person. When a person is very angry and is about to fight someone, once his/her praise names are called out by someone like the mediator, the person stops fighting. When a child cries non-stop, s/he becomes quiet once the praise names are called. This is not because of the rhymes in those praise names. It is because the fore-parents are being brought into the life of the child. Those forefathers and praise names have the names of what is in nature.

Continue with some relevant input from the UN Declaration on the Rights of Indigenous People (UNDRIP) followed by discussion. Mention particularly how the UNDRIP defines indigenous people and the fact that anyone can self-identify as indigenous.

The loss of biodiversity is a threat to indigeneity

Biodiversity is declining at an alarming rate globally. Since 1970 the amount of biodiversity, mammals, birds, plants, insects and other taxa, has declined by more than 60%. Because of COVID-19, very important environment meetings were postponed until 2021. The UN Convention on Biological Diversity (UNCBD) has to make ambitious plans for a “New Deal for Nature “ that includes covering 30% of the planet with protected areas to restore biodiversity as the source of life on Earth.

In some countries, less than 10% of biodiversity is protected. Work to promote and protect biodiversity is also more than 60% underfunded. Investment in biodiversity should be a priority for all governments, but in most cases it is at the bottom of the budget priorities. And as we have seen, biodiversity is key to indigenous identity.

One way to protect and restore biodiversity is to become involved in establishing Key Biodiversity Areas (KBAs).

KBAs are an IUCN initiative to encourage collaboration among experts such as biologists, botanists, herpetologists and entomologists and citizen scientists to conserve biodiversity (biological species) and give global protection to terrestrial, freshwater and marine ecosystems.

Some of the categories to qualify as a KBA are: threatened biodiversity; geographically restricted biodiversity; and ecological integrity. The global KBA Programme is backed by 12 of the largest global conservation NGOs like WWF, Conservation International, and the Rainforest Trust. KBAs provide benefits for countries including global financial investment for the conservation and safeguarding of KBA sites.

Related issues: There are a number of related issues which could also be made into their own learning events. Here is one:

Myths about life in cities

Process

Ask participants to buzz in pairs with these questions:

- a. Is living in cities making people more happy and healthy than living in rural areas?
- b. Why do so many people want to live in cities?
- c. What prevents us from living in rural areas and can this be changed?

Then whole group discussion.

Input

People believe that living in the cities is way better than staying in rural areas. The myth is that when one moves to a city, life becomes better and there are job opportunities. They believe that they will become rich, more civilised and more respected when they visit their rural homes.

Living in a large city is often very difficult. Instead of prosperity, there is crime and hunger. Cities in the Global South are over-populated and people who move there often have no houses and have to live in slums or find small sites in informal settlements to erect shacks. There is no land to produce food. People sell vegetables bought from rural people.

Life is very expensive in urban areas and there are many diseases because of the poor living conditions. For example, COVID-19 cases and deaths in the largest South African cities were far higher than in the rural areas.

Contrast this with rural areas where there is land to build houses and to grow healthy food. These are job opportunities for people. Food is an essential need and being a farmer does not mean that you are a poor or uneducated person as the myths portray farmers.

Planning for action: group discussions

Choose groups of three or four people to discuss the following topics: the importance of indigenous knowledge; indigenous spirituality: how to promote biodiversity; how to use sustainable development in rural areas; rural areas and mental health; land care and food sovereignty; and co-spirituality.

Report back and agreed actions.

Resources:

*“*YaThsonga ke iMbokodzo*” The Grinding Stone Remembers. Women’s’ Leadership and Training Programme 2020. www.wltp.co.za

*UN Declaration on the Rights of Indigenous People (UNDRIP)

- *UN Intergovernmental Science-Policy Platform on Biodiversity and Ecosystem Services (IPBES) 2018 Report
- *UN Convention on Biological Diversity (UNCBD)
- *The International Union for Conservation of Nature and Natural Resources (IUCN)
- *Birdlife International and its 126 national partners
- *World Wildlife Fund
- *Emthonjeni Part 3 *Rewilding: The Call of the 21st Century*. The Grail. www.wltp.co.za

Organisational development

As small groups become larger or a community becomes more complex, organisations emerge. Organisations have their own complexity: representation, membership, authority on what, finances, management of possible staff, and if owning property, this raises all of these issues and more. Form follows function. There are many books about organisational development which can be helpful. Here are some ways various training have tackled some of the fundamental issues.

Block building



Xavier Manjooran SJ is a Jesuit priest of Gujarat Province of India. He has been working with the marginalised communities of Dalits and Adivasis (Indigenous people of India) for more than four decades in order to empower them through socio-political awareness and organisation. He attended the first International Delta training in Kenya in 1977 and ever since has been conducting training for community transformation based on Paolo Freire principles and methodology all over India and South Asia. He refreshed himself by attending the Diploma in TforT in 2012 in Cape Town, South Africa.

Aim of the exercise

The influence of outside reality in decision making.

Material: 20 or more square wooden blocks or cubes (1x1x1).

Instructions

- Call all the participants to the meeting room.
- The wooden blocks are kept at the centre. The facilitator tells them that this exercise is to see how many blocks you can pile on top of each other, with your eyes blindfolded and only using one hand. Tell them that so far people have arranged a maximum of 18-20 blocks.
- Before starting the exercise, each participant selects a target of how many blocks he/she can pile on top of each other without them falling. Tell them the important thing is to achieve their target (so it is necessary to calculate and decide).
- At least two facilitators are needed.
- Now call for volunteers, who will come one by one and decide on their target of how many he/she can put on the pile. Keep the group informed of this.
- Each participant is blindfolded before starting the exercise.
- Try to give the first go to an enthusiastic person. The first facilitator tries to discourage this person and to persuade her or him to reduce her or his target. If she/he insists strongly on

her/his original target, allow that. But as she/he starts to pile up the blocks, the facilitator gives them a gentle fright or two and offers discouragement (in many cases the person may get completely discouraged and decide on as few as 'one' block, or very few, and may not achieve even that. Some may accomplish more.)

- From the second person onwards, the other facilitator comes in and starts to encourage the person to set a realistic target. Tell the person how to build the pile up and tell her or him that the facilitator will guide him/her.
- If the person achieves their target of blocks that person can ask to do more (change the target and decide to put more).

The facilitator notes on the blackboard as below, for example:

No.	Name	Decision	Completed	Remark (group's/facilitators' opinion)
1	Xyz	5	5	Could put more
2	Abc	16	7	Over ambitious?
3	Pqr	13	13	Well done
4	Klm	12	8	Affected by people
5			

- As each participant sets their target and starts on their pile, observe what happens. Are some affected by the comments of other people? See if anyone arranged more than he/she had targeted? What helped them?
- Note: even if the first one meets his/her target he/she is not asked if they want to put more blocks. Only from the second person on does the facilitator start encouraging the participants.
- Let a number of participants come forward; do not give guidance to some others, and see how that person performs.

(It is suggested that those running this exercise must have gone through the same experience and practice.)

Discussion

1. Ask people their experience: first those who came forward to arrange the blocks, then the others' opinions and observations.
2. What caused under-performance?
3. What helped people reach their targets? Or even more?
4. Is there any similarity to life?
5. What is the learning each one takes home?

Note: This is a very powerful exercise to see:

1. How the people out there affect our decisions.
2. The importance of proper and adequate guidance.
3. If you have self-confidence and have faith in oneself you can also succeed under inimical circumstances.
4. Group interaction and group dynamics, etc.

Once the facilitator has understood the functioning of this exercise and becomes proficient he/she can conduct this in many different ways depending on the aim and the need of the group.

Handiwork, a cosmic gesture of creation



Becky Macugay is a Maryknoll Sister, an international group of women missionaries working in countries in Asia, Africa, Latin America and in the United States. Becky spent most of her missionary life in East and southern Africa engaged in literacy and leadership development for women, youth and parish personnel. She is currently working in a parish in Las Mañanitas, outside Panama City, Panama. The Maryknoll Sisters Congregation envisioning wholeness through living One Earth Community, and Pope Francis's encyclical *Laudato Si* underpins the focus on earth education in her ministry endeavours.

Theme

The dynamics of the universe are fundamental to the nature of life and in developing organisations as living systems.

Background

Science and other fields of knowledge have created a significant shift in our understanding of the nature of life, when it began and how it began. Such profound learning is having a revolutionary impact on the formation of our consciousness about who we are, our relationships to each other as human beings, other communities of life, and in creating organisations in order to sustain life and the various possibilities of it in the future. We also come to realise that all expressions of life have the intrinsic capacity of sentience in their growth and development.

We are growing into a consciousness that our lives are intimately interconnected (quantum entanglement) with all the elements that make up nature which were formed from the first flaring forth (the air we breathe, minerals that nourish, flora and fauna that sustain us, etc.). We are part of nature, that is universal and cosmic in its depth and scope. This evolving consciousness profoundly shapes the meaning and purpose we give our lives, our values and the choice of paradigms in developing our organisations. Intrinsic in all expressions of life are the universal dynamics of differentiation (diversity), interiority (interior path or “within-ness) and communion (relationality).

A useful tool to help us understand these dynamics is the evolutionary human development model, Spiral Dynamics, developed by Graves and Cowan, and its applications on the development of people, organisations and society. Ken Wilber, a transpersonal psychologist, used the model to understand the motivation, development and functioning of organisations in relation to their environment. Frederic Laloux applies Spiral Dynamics in organisational management to turn a disillusioned organisation into an “enlightened” workplace. His research and analysis demonstrate that every time humanity has evolved to a new consciousness in the past, it has invented new ways

to structure and run an organisation. The applications of Spiral Dynamics clearly illustrate that in the interactive processes with our environment (individually or communally), we evolve into a different stage of awareness, integrating more deeply the dynamics of life necessary in the journey towards whole making in an ever-expanding universe.

Practitioners engaged in development, earth healing, advocacy for justice and peace, the economy of enough, etc., need to take up the challenge of deeply understanding and to develop practices of integrating in their life and work, the fundamental dynamics of the universe: relationality, diversity and interiority.

These meditative exercises focus on taking the inner pathway or doing inner work through contemplative practices that transcend our present worldview and experience the dynamics of the universe that are fundamental to the nurture and sustenance of life.

The exercise on handiwork is a meditative tool used in Maryknoll Sisters meetings to deepen earth consciousness and our being part of nature.

Preparation and materials

- Participants bring handiwork one engages in (knitting, embroidery, modelling clay, ceramics, woodwork, etc.) and/or make available sheets of paper with different mandala designs (preferably from different cultures); coloured markers.
- Device to show YouTube; access to internet.

Introduction

The cyclical movements which characterise much of our handiwork (spinning wool, times of planting and harvesting, seasons of birthing, growing and dying, systems planning, implementing and evaluating, etc.) mimics the same spiral journey towards a more complex and conscious universe of which we are a part, and carry within. These movements are evolutionary journeys in the growth in our consciousness.

Aim of exercise

1. To reimagine and have a deeper understanding of the purpose and meaning of life, work and organisation.
2. To develop our organisations as a living system, one that mimics nature in its creating, development, management and governance.

Procedure

1. View on YouTube: Renate Hiller on Handiwork: <https://youtu.be/bfoByYLSBY8>
2. For 30 minutes, engage in your handiwork silently and mindfully. Be attentive to your senses and the movements of your body.
3. In groups of four, reflect on the following questions.
 - How was the time spent, a “cosmic gesture of creation”, a journey of your inner core to wholeness?
 - How would you relate this exercise to any work process in your organisation?
 - What value can you see in incorporating practices of journeying in our inner paths/core as contributing to the deepening of organisation’s purpose and practice?
4. Share with your group the insights/learnings on the fundamental dynamics of life from the inner path that you took through your handiwork.

Conclusion

Working with our hands is not only a gesture of production, but an illustration of a spiralling movement of learning, a gesture of joining in the dynamics of an evolving universe. When we work with our hands, we are joining a profound energy of creating as well of serving life.

Wisdom from Renate Hiller can be read out loud by an individual or it can be read meditatively by the whole group.

“Spiral movement is a movement of nature, a cosmic gesture of creation and this is replicated in many movements of nature, a natural movement that brings us closer to the cosmos as we create something useful that reflects and sustains the cosmos.

“When we create with our hands, we are mimicking a gesture of the cosmos that creates relationship. Modern humanity is estranged from nature and the relationship that is built with the creation of things and service with our hands.

“Grasping something with our hands, is as well grasping with our minds. Watch a baby given a toy for the first time. The grasping that the baby does also awakens the baby’s mind. As the baby grows, what the mind understands also becomes a value and meaning and a relationship with the thing.

“Handiwork transforms nature. It is also an experience of our inner core, an experience of wholeness. As it is a meditative process, handiwork also becomes a practice of empathy which is a service for the Divine that we’re surrounded by.”

The Web of Life – relationality in complexity



Becky Macugay is a Maryknoll Sister, an international group of women missionaries working in countries in Asia, Africa, Latin America and in the United States. Becky spent most of her missionary life in East and southern Africa engaged in literacy and leadership development for women, youth and parish personnel. She is currently working in a parish in Las Mañanitas, outside Panama City, Panama. The Maryknoll Sisters Congregation envisioning wholeness through living One Earth Community, and Pope Francis's encyclical *Laudato Si* underpins the focus on earth education in her ministry endeavours.

Exercise

The exercise on Indra's Net of Jewels was used in a programme, Web of Life – an experience of learning the interconnections and diversity of life through workshops and field trips in the urban and rainforest bioregions of Panama.

Introduction

This exercise is to deepen our understanding of the dynamics of the interconnectedness of life. The interdependence of different beings interacting with each other makes for an evolutionary consciousness in an ever-expanding universe of life. In an earlier volume of TforT, a reflection on Interbeing by Thich Nhat Hahn also describes the relationality of life.

We know the complexity of this reality. Our language and knowledge are limited to understand fully the significance of this noble gift. So, we turn to the Hindu narrative of "Indra's Jewels or Indra's Net" as interpreted by the Huayan tradition of Chinese Buddhism, to explain the interconnections in the universe.

Materials

- Story of Indra's Net.
- Graphic of Indra's Net to be projected for all to see.
- Access to internet and device for projection.
- Bracelets made of a transparent elastic string with one crystal bead (plastic) strung on it.

Aim of the exercise

- To contemplate the intrinsic interconnectedness of organisms (humans, organisations, societies, etc.) and that the process of reflecting each other is fundamental to our growth and sustainability.
- To understand organisations as living systems (organic) that evolve with their interaction with their environment.

- To recognise the value of our collective wisdom as evolving empowerment to actions towards greater consciousness and wholeness.

Procedure

- Project the image of Indra's net on a screen for everyone to see.
- Someone reads the myth of Indra's Jewels or Net, slowly and clearly.
- Read points about Indra's Net after the narrative:
 - At each juncture there lies a unique jewel, representing an individual life form, from a simple atom, unit of consciousness to complex organisms, organisations and systems.
 - Each jewel reflects all the other jewels in this cosmic matrix.
 - Each jewel, in turn, is intrinsically and intimately connected to all the others; thus, a change in one gem is reflected in all the others.
- Each receives a bracelet and wears it on her/his wrist.

Spend about 15 minutes contemplating yourself as one jewel placed on the node of the extensive web of life. In silence, be aware of the other jewels that surround you ... the trees, the breeze, heat/humidity, sounds of birds, the quiet ...

Questions for reflection

- What learnings came to you from the story of Indra's Net?
- What does it mean that we reflect each other?
- How are you receiving others' brilliance reflected to you?
- How do you understand diversity in this interconnecting and interdependent web of life?
- How does complexity play out in your organisation?

Share learnings in your group.

Conclusion

The imagery of a network with each jewel reflecting each other symbolises a universe where all members of the universe are infinitely in repeated mutual relations. All communities of life have the same elements that make life. We deeply affect each other as expressed by the saying: when one picks a flower, a star shudders. We are of the same energy of life, every move we make, action we take, feeling or thinking we have, have an effect on each other. Quantum physics called this reality of life quantum entanglement. Our entanglement is happening in the microcosmic and macrocosmic levels of life. It occurs in the individual and the system simultaneously.

The Jewel Net of Indra



<https://i.pinimg.com/600x315/3c/46/64/3c4664e8bdf88920729cf242800ea7f9.jpg>

Far, far away in the mountain of Meru lives the great god Indra. In his celestial abode, there is an amazing net which has been hung by some cunning craftsman in such a way that it stretches out indefinitely in all directions. In accordance with the extravagant tastes of deities, the craftsman has hung a single glittering jewel at every node of the net. As infinite as the dimension of the net, so were the number of jewels in the infinite number of nodes. What a sight to behold, as one looks up to the incredible star-like brilliance of the jewels in the expansive net.

When one arbitrarily selects a jewel to observe, one is profoundly beheld by the awesome sight that in its polished surface there are reflected all the other jewels in the net, infinite in number, infinite in number. Moreover, each of the jewels reflected in this one jewel is reflecting all the other jewels, so that the process of reflection is infinite.

Francis H. Cook : *Hua-Yen Buddhism: The Jewel Net of Indra*

Publisher: Pennsylvania State U Press, 1977

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Soulful community work



Peter Westoby works, teaches, and researches on the borderlands between community development and other disciplines and fields of practice, from phenomenology, dialogue, depth psychology, peace and conflict, and forced migration. He has worked accompanying youth, community, and organisations for 30 years, in South Africa, Uganda, Vanuatu, PNG, Nepal, Philippines, Brazil, and Australia. He is an adjunct associate professor in Social Science – Community Development at Queensland University of Technology; a visiting professor at the Centre for Development Support, University of the Free State, South Africa; and a director with Community Praxis Co-operative. He has used this exercise in Australia and South Africa.

Soulful community work is an example of an exercise I have previously facilitated with Howard Buckley of Community Praxis Co-operative (www.communitypraxis.org). Feel free to use some of it, or all of it.

The current exercise was designed for a full one-day process.

Aims of exercise

- Explores some dimensions of community work within the realm of soul, such as depth and enchantment – asking questions related to what captivates us in our hopes and imaginings for a better world.
- Foregrounds our skills in attention, observation and developing ‘an interpretation’, enabling a responsive dance with the world around us; and James Hillman, Rabindranath Tagore, Joanna Macy, Mahatma Gandhi and others.
- Deepen our commitment to a powerful soul-force.

Resources needed

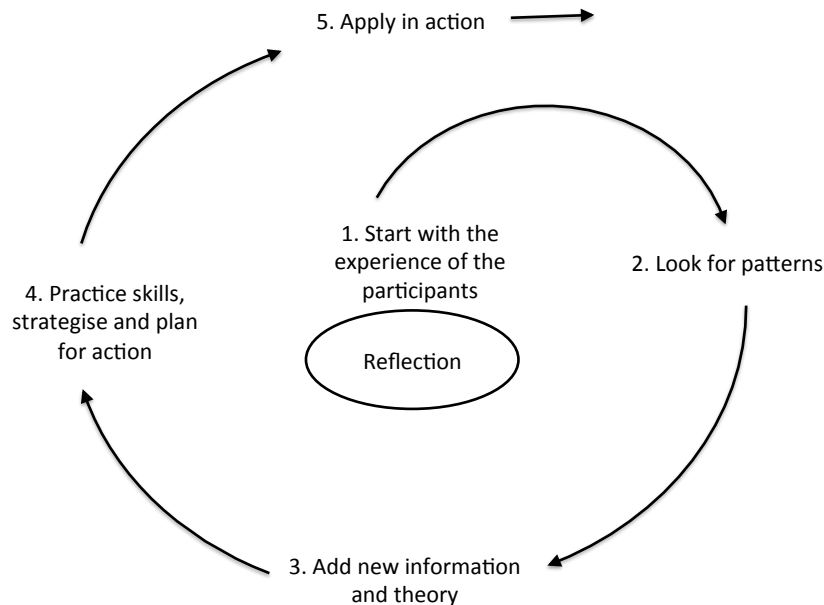
- Cardboard, pens, scissors and pins for name tags.
- A3 cardboard for people to draw their framework.
- Box of pens.
- Pile of crayons for drawing.

Handouts – two options or create your own.

- Story of practice from Chapter One of the book *Creating Us: Community Work with Soul* (Westoby. 2016. Tafina Press).
- 10 cartoons from that book.
- Your own as curated.

Methodology of workshop

The workshop utilises the spiral method as the guiding frame, which is an adaptation of Freirean popular education for community workers. Within stage 3 (insert new information and theory) different ‘texts’ and stories related to soul will be drawn upon. Below is the spiral model depicted pictorially.



Introduction

Setting the scene:

- Be clear that we don't want to have debates about the concept 'soul' – it's not about defining soul. But two pointers: i) we're not using soul metaphysically (e.g. not in same language of 'belief'); (ii) we're using it primarily as metaphor – as a way into consideration of community work through a new lens.
- What are our 'ground rules'?
- Explain the process via spiral approach (above image).
- Quick introductions of everyone.

Session 1

Start with people's experiences. People are invited to respond to, or continue the following sentences:

- I have come to a workshop on soulful community work because ...
- I feel most grounded and in my body when ...
- I feel vitality in my practice when I am doing ...
- In my heart of heart I yearn to ...
- I feel most exhausted when I ...

In pairs share those sentences; maybe elicit from the other person what could be shared with the larger group ... get to know each other in more depth. In the large group, people share what they would like to share about themselves.

Morning tea

Session 2

Look for patterns:

- The two facilitators can share with everyone what they ‘heard’ from the group.
- Others can add to this as they wish.
- Possibly start to draw on, or build frameworks, or patterns of ideas.
- We usually do this on the floor in the middle of the circle of participants with large bits of paper so everyone can see the paper, or add to it.

Session 3

Adding new information and theory (drawing on Freirean triggers/codes to elicit discussion). There are several options for this. Of course if there is time both can be incorporated into the workshop. Each is presented below.

Option 1: A case study exploration of what is soulful community work.

Resource: Use story from Chapter One of the book *Creating Us*, or use your own materials.

Two objectives

- Main objective: to talk through the official and orthodox kind of community work.
- Secondary objective: to elicit some initial thoughts about soulful community work.
 - **Step 1:** Read or tell the story from the book, or your own.
 - **Step 2:** What can you identify as orthodox or official community work processes?
 - **Step 3:** What might we see as spirited elements within this story?
(Vision/aspiration/goals?)
 - **Step 4:** What might illustrate soulful elements of community work practice or processes?
 - **Step 5:** Does anyone have a story they’d like to tell that illustrates other elements?

Option 2: A group discussion after watching a video on YouTube on soulful community work.

- **Step 1:** Everyone watches one of the following YouTube clips links:
 - Similar version: <https://www.dailymotion.com/video/x2wfmct> (from the Innovation Symposium).
 - Depth psychology and CD (Pacifica):
<https://www.youtube.com/watch?v=XUUUxZZFz2s>
- **Step 2:** In threes discuss some thoughts that arose from the ‘clip’ you watched.
- **Step 3:** In the larger group discuss larger issues about soul, soulful, soul of the world and soul-force.

Lunch break

Session 4

Warm-up after lunch: do anything with your body that reflects how you feel right now! (One person at a time so that everyone else can see (and laugh).)

1. Remember a time in in your life or community work practice when you felt really fearful – what did it feel like, how did your body respond, what did your mind do? Now remember a time when you had to draw on courage in your life or community work practice? What did that feel like; how did your body respond; what did your mind do? What happened?
2. Debrief – how did it feel?
3. What does this mean for community work?

Afternoon tea

Reflection as a group

This session involves participants spending some time alone drawing a ‘framework’ of soulful community work, gathering the wisdom elicited from the previous sessions. It involves organising

the 'data' so to speak from the discussions and putting it together in a picture/symbol form. (There are several configurations of the picture that can be used (linear steps, circle with each dimension equal, or soul at centre and dimensions emerging from that centre, and so forth).)

Consideration of application in action

Sharing of frameworks and meaning for shifts in practice as people return to their workplace/vocation.

Evaluation and closure

Appreciative enquiry interview



Ruth Mattison has taught Organisation Development and Change Management on the TforT Diploma programme in Kleinmond, South Africa since 2003. She has worked in business, government, academia and community organisations and has learned that change happens when people build on their strengths and hopes for the future and do it themselves.

Introduction: designing a positive future by building on strengths

We live in a world which changes all the time. It often feels like we have no control over this but it is also true that our choices have a great impact on our lives. The appreciative enquiry approach enables us to shift from just seeing the problems to recognising and using our strengths to move towards a more desirable future. It literally asks you to

“be the change you want to see in the world”. – Gandhi

Instructions (adapted by Ruth Mattison)

Purpose

This interview is intended to give individuals time to reflect appreciatively on their own life and work. The experience of appreciating one’s own life will be used as a basis for discussion on the use of appreciation of positive life-giving forces in their communities or organisations that can be used to bring about desirable change.

Time: Two hours and 30 minutes. A minimum of 45 minutes per person x 2 for the interview with time for collective reflection afterwards of at least one hour.

Materials: Appreciative Enquiry Questionnaire, pen/pencil, paper to write on.

Procedure

1. Find an interview partner – preferably someone who you do not know well or who is very different to you.
2. Find a quiet corner where you can sit comfortably without interruptions for 90 minutes.
3. Agree on who will interview the other person first.

Interviewer

1. Ask each question in the order it is given on the questionnaire. Give the other person time to think deeply. Listen attentively. Do not interrupt. Do not tell your own stories – your turn will come! Take brief notes in the space provided on the questionnaire so that there will be a record of the conversation for discussion afterwards.
2. Complete the whole questionnaire.
3. Thank the person who has shared.
4. Switch roles and complete the questionnaire from the beginning without interruption.

Interviewee

1. Listen to the questions carefully. Take time to think about your answers. Share what you feel comfortable sharing – you do not have to say things that you do not want to talk about.
2. Enjoy the experience!
3. Thank the person who has interviewed you.

Appreciative enquiry questionnaire

High point experience

Reflecting back over your life tell a story about a high point – a time when you were most involved and creatively engaged. What made it a high point? What did you do that contributed to making it a high point experience? Who else was involved and what did they do?

Value of self

Without being modest, what do you value most about yourself as a human being? As a member of your family? As a member of your community? At work?

Value of your life

What is it about your life that you value the most?

Core factor that gives life

Can you identify the core factor that gives life to your life? Without this, it would not be the same.

Macrotrends

What global and local trends do you currently see having an impact on your life and work that gives you hope for the future?

Calling

What is the world calling for from you? How can you best serve the community? Your organisation?

Dream

Close your eyes and imagine yourself five years from now. Extraordinary and wonderful things have happened – your life is just how you would dream it to be. Describe it. What are you doing? How do you contribute to the community? To your organisation?

Design

What things must you do now to help achieve that dream? Who could you do it with?

This questionnaire has been adapted from the work of David Cooperrider and Case Western University <https://www.davidcooperrider.com/ai-process/>

Ideally the paired interview would be followed by a group discussion highlighting the strengths, values and dreams of the people in the room. This process builds relationships and begins a strategic discussion about how the group can make a positive difference for themselves and their communities.

After action review



Ruth Mattison has taught Organisation Development and Change Management on the TforT Diploma programme in Kleinmond, South Africa since 2003. She has worked in business, government, academia and community organisations and has learned that change happens when people build on their strengths and hopes for the future and do it themselves.

Theme: Learning from experience

Introduction

In our fast-changing world it is even more important to continue to learn on a daily basis what is useful to do and what is a waste of time. There are no more 10-year plans that lay down guidelines for action. There is only our real world experience in the present moment. Every day is an experiment in living wisely. To avoid getting stuck in patterns of behaviour that trap us in a cycle of failure it is helpful to do a review at the end of the day or at the end of an intervention and ask ourselves individually and collectively ‘What is working’ and ‘What is not working’.

The challenge is to recognise as early as possible ‘what is not working’, discover why this is so and to stop doing it!

The following exercise is designed to assist individuals, teams and communities to reflect on and learn from both failure and success in order to increase effectiveness. Enjoy this process of creating your own playbook.

After action reviews (AAR)

What is an AAR?

A simple technique which enables individuals and teams to reflect and learn from the work that they do on a daily basis.

When do you use an AAR? Immediately after an identifiable event when:

- Memory is fresh.
- Participants are still available.
- Learning can be applied and shared immediately.

Which events should be followed by an AAR?

- Project activities
- Meetings
- Workshops
- Training sessions
- Coaching sessions

Benefits of AARs

- The essence of learning and improving practice is the discovery and use of knowledge which emerges from people's own experience.
- When learning is built into ongoing work practices it builds greater capability.
- It connects the world of thinking with the world of action.
- When people work and think together it builds relationships and there is greater integration in the future.
- It builds capacity to learn a way through difficult and complex situations as they arise.

Guidelines for successful AAR practice

- Use the people that are responsible for the task and the results.
- Ensure that reviews are attached to core goals.
- Spend as much time planning the next steps based on the lessons learned as you spend reflecting on and identifying the lessons.
- Encourage frequent reviews. Skill, confidence and trust in the process build over time.

The state of my/our organisation



Jude Clark is a clinical psychologist and facilitator working within the social justice and development arena in South Africa and internationally. Her passion is creating spaces and processes that enable Black women to overcome the obstacles to accessing our fullest sense of our power and joy. She has used this exercise in South Africa.

Preparation

Set out the room with at least three tables spaced out. One table is the main table and is larger than the others. On the main table are a variety of items that can be used together to make installations.

Examples include sticks, stones, leaves, any fruit or nuts, cup of water, rope, string, wool, wire, paper clips, pegs, sticky tape, prestik, matches, pipe cleaners, cups, newspaper, A4paper, pens, crayons, markers, playdough.

Introduction

This is an exercise for organisational reflection – when there are a number of participants from the same organisation present. Often, it is easier to describe and represent the many different dimensions of organisational dynamics using symbols and metaphors. These help us unpack the state of our organisations and the relationships of power within them.

Aim of the exercise

The aim of this exercise is to represent the state of the organisation – its areas of strength, weakness and possibility.

Procedure

Divide into smaller groups (no more than five members to a group) – with members of the same organisation in the same group, if possible.

- Each group chooses five words that describe the organisation – anything that springs to mind that represents the current state of the organisation (five minutes).
- In silence the groups go one by one to the table of objects and each person from each group chooses no more than two objects from the table (10 minutes).
- Each small group gathers at their own table and together prepares an installation using the objects selected. Objects must be placed in relation to each other.

- The installation must show the organisation's main strengths; main weaknesses and main possibilities for greater success in its work.
- Participants are encouraged to represent divergent views within the group and to listen deeply to each other as suggestions are made.
- After 20 minutes, all participants do a gallery walk in silence (five minutes).
- Thereafter, each table explains their installation and answers questions from the main group (40 minutes).
- After all groups have presented, the facilitator harvests the main insights from the exercise in plenary (10 minutes).

Materials: Objects for installation.

Time: One hour.

Transforming conflicts

Many of us as facilitators are not very comfortable about dealing with conflict. The following exercises could be of help. Compromise is not a “bad word”. We compromise in most of our relationships. If relationships are important, we do not create “enemies”, but find a way to compromise. If the issue is about owning land or about money, the “different sides” might be frozen into their positions. This may take an “outsider” to mediate.

Community beyond crisis: A communal way to live out of crisis



Ruth Adebawabe works with the Star of Hope Transformation Centre, which runs programmes to empower and heal abused women and vulnerable girls. They concentrate on healing, learning and building entrepreneurial abilities. Each survivor taps into her creative abilities and learns to create beautiful objects using our time-tested approaches to better her financial ability. We have done training in Nigeria, South Sudan and India, with abused and distressed women, especially housewives. We teach them to take advantage of the various resources in their local environment, and to discover and reach their creative potentials despite their traumatic experiences.

Introduction

Where there is a crisis it can affect overarching aspects of any community. It exerts a whole lot of pressure and can result in conflict situations within the community and among families, threatens local security and can cause tensions within and between families. Often livelihoods can become affected over time and this can be a great cause of chaos and concern. When this happens solutions are required and answers to the challenges need to be developed by community members.

Aim of the exercise

This is designed to help participants identify ways they can overcome community crisis by developing plans and strategies to help them live beyond a crisis situation as a community.

Procedure

Explain to participants about a case scenario that needs to be addressed.

Case Study

There is the fear of dwindling resources in the riverside Ibasia community and it is affecting the living conditions of members. Livelihoods are affected, resources are scarce and where available they are limited for community members. This is affecting food supplies while the health of community members is threatened because of a new infection which the community is suddenly dealing with and finance to tackle the challenge is unavailable. More women are being beaten

up by their husbands because of the no-money situation. There has been an increasing number of thieves breaking into homes to steal domestic animals, such as chickens and goats. More women are rushing to the health centres to report a new illness their children are experiencing, which the mothers can't seem to deal with. The community health facility is overwhelmed because they do not have the medication to help the affected children. A few adults have also come down with the illness and it is beginning to become bothersome. The community leaders are worried, the men are apprehensive and the women are confused about the situation and how it can be managed.

The participants must make a collective decision to address the situation as a community. The participants should come up with strategies and a workable plan that can address their food, health and security concerns.

1. Ask participants to form groups representing a) community leaders – community head, nurse, security officers and b) community members – farmers, men, women and youths.
2. The grouping of community members should pay close attention to the needs of the men, women, youths and farmers living in the community.
3. Ask each group to develop their plan and then follow up their discussion in a larger meeting of all the groups.
4. The solutions from each group should address:
 - What are their core needs?
 - What needs to be done?
 - Who will be responsible for the action?
 - How will it be done?
 - What must be put in place for the success of the plan?
 - How do they work together to achieve their aim?
5. Ask participants to identify some of the challenges they are experiencing in their communities and discuss some of the reasons their challenge is not being solved.
6. Ask a few to share how they can influence changes in their communities with what they have learnt.

Time: Three hours.

Materials: Printout of case scenario.

Moving in silence to reach a decision



(Exercise by Tony O'Grady and Maureen Sheehy of Partners TforT, Ireland)

Maureen Sheehy has been involved with TforT since first meeting and working with Anne Hope in Ireland in 1978. Between 1985-1987 she was, with Fr Tommy Hayden SPS, part of setting up KOGI, a Hausa-language TforT programme in Northern Nigeria. As part of Irish Partners TforT she worked with other partner facilitators at national and local level all over Ireland and with groups in England, Scotland, Wales and the US. She also used the TforT methodology in work in Ghana, Botswana and Johannesburg, South Africa. She has been forced to retire from facilitation due to increasing hearing difficulties.

Introduction/context in which exercise was created

A group in a local Dublin community were doing a 24-evening TforT workshop and it had been agreed that at the midway point we would give the opportunity to decide whether the group wanted to continue the course or end it with the 12th session. The reason for this was that before starting people weren't sure they wanted to commit to one evening a week for 24 weeks. So, on evening 10 we divided participants into small groups and asked them to discuss whether or not they wanted to continue. We then opened up to a general discussion which seemed to go in every direction! Only one thing was clear – the group hadn't reached a decision so we decided to leave it until the following week and continue with the evening's scheduled work.

Preparation

When we began our preparation for the 11th evening we scanned through our notes of the discussion on evening 10 and nothing was clear about what the group wished to do. So we chose two statements (from the group's discussion) in favour of ending the course on night 12, two statements from those who seemed indifferent to whether or not the course continued and two statements in favour of continuing. The procedure we followed is outlined below.

Aim of exercise

To help group make a decision as to whether or not they wished to continue or end the course.

Procedure

1. We reminded the group of how the discussion a week earlier had not reached a decision and told them that we had looked through all the statements that had been made and had chosen six statements from the previous week's discussion. (Two statements from each position as outlined above in preparation.)
2. We then invited all the participants to stand and gather together in the centre of the room having pushed their chairs back to the walls. We told them we wanted them to work in total

silence as we walked around three posters placed at different corners of the room. The posters read:

- End course now
 - I'm easy either way
 - Continue to week 24
3. Reminding people again of the silence, we said its purpose was so each person could make their own decision without being influenced by any other person's thinking. We also invited them to note at which poster their body felt most comfortable.
 4. We all gathered at the first poster and each facilitator in turn read the two related statements. We then moved to the second poster and read its two related statements and so on to the third poster. Then still in silence we moved around the room again visiting each poster and hearing its related statements.
 5. Then after asking the group to maintain the silence for a moment we invited them to walk to the poster that represented what they wanted to do. Almost immediately many more than half of the group walked to the 'Continue to week 24' poster. One person began to move towards the 'End course now' poster but after hesitating joined the remaining participants at the 'I'm easy either way' poster. We asked: 'can we take it that your decision is to continue?' and the answer was a definite yes. And so the decision was made.

Time: 20-25 minutes.

Materials: Three posters.

Evaluation and reflection after the session

We realised that at the previous session one very influential member of the group had very much taken the lead in suggesting and arguing that it would be best to end the course at week 12. As many others in the group lacked the confidence to disagree publicly with the individual they hadn't stated clearly that they wanted to continue. The movement and silence gave participants the chance to clarify their choice and to literally take a stand for what they wanted without having to argue.

Drawing to clarify a decision



Maureen Sheehy has been involved with TforT since first meeting and working with Anne Hope in Ireland in 1978. Between 1985-1987 she was, with Fr Tommy Hayden SPS, part of setting up KOGI, a Hausa-language TforT programme in Northern Nigeria. As part of Irish Partners TforT she worked with other partner facilitators at national and local level all over Ireland and with groups in England, Scotland, Wales and the US. She also used the TforT methodology in work in Ghana, Botswana and Johannesburg, South Africa. She has been forced to retire from facilitation due to increasing hearing difficulties.

Context

A local community council had made a decision which, despite a substantial amount of money being offered, they believed would ultimately be detrimental to the people of the local area as a whole. Word had spread about the amount of money which had been rejected and local feeling was at boiling point.

Aim of the exercise

To help a group solve the problem where emotions are very strong and a discussion may just lead to arguments and feelings boiling over. Drawing the situation can often give a clearer ‘picture’ of the situation.

Procedure

1. Invite a representative from each side of the argument to briefly present their position to the whole group, giving an opportunity for clarification if necessary, but without opening any discussion.
2. Divide the group into small groups of four and giving each group a sheet of flip chart paper and markers invite them to draw a rough map/diagram of the area and to mark in the following with different colour markers:
 - The area or persons that might or would be negatively affected by the proposal.
 - The persons/groups that might or would benefit from the proposal. (Allow approximately 20 minutes for the drawing.)
3. Invite each group in turn to display their poster and to explain to the whole group how they perceive the situation.
4. Invite participants to buzz for a few minutes as to whether or not they now agree or still disagree with the decision already made or being made.

5. If necessary follow with a discussion.

Time: 60 to 75 minutes.

Materials: Flip chart pages and markers.

Evaluation/reflection

In our particular case as feelings were boiling over when the problem was presented, had we tried to deal with it through discussion possibly the group would have broken up. However by everyone participating in drawing the problem and marking who would lose and who might benefit, the 'picture' of the problem was clearer and it led to a very speedy agreement.

As illustrated by the two exercises above, a problem can be solved or a decision can sometimes be reached more peacefully, by means other than discussion.

Kavamahanga fighter story



Chrisserie Niyonsenga is a Rwandese national. She has been an experienced professional facilitator, trainer and mentor since 2000, with a background in education and adult training, and an MA in corporation and human resources management, a degree in Development Education studies and a diploma in pedagogical studies. She was a TforT graduate in 2005 and has been awarded various certificates including in Delta, conflict transformation, human rights-based approach to programming, women leadership, and project management. She has worked with various NGOs in Rwanda, and is a co-founder of her organisation, Association pour le Développement et la Transformation Sociale. She has used this exercise in Rwanda.

Introduction

The aim of this exercise is to engage participants in the process of transforming the relationships that support the continuation of peaceful initiatives, conflict resolution and conflict transformation in their respective communities. This exercise helps participants to go beyond seeking to manage conflict and thinking deeply as to the root causes of a particular conflict in their respective communities.

Procedure

The facilitator stands in the centre of the training room and reads the following story of Kavamahanga fighter to the whole group:

KAVAMAHANGA FIGHTER STORY

*Among the people of Gahinga region there was a fighter named **Kavamahanga**. He had won many battles against the enemies of his region. He was a great concern to the people of Kabande region. **Kavamahanga**, each time they went to war, would lead his army and destroy the crops of Kabande, take without permission their domestic animals and take away their women as wives. This annoyed the people of Kabande and they found a revenge strategy. They used a young beautiful girl named **Sekamasaro** as bait, by sending her to be **Kavamahanga's** bride. However her mission was to ensure that while he was asleep, she would cut off his manhood so that he would be too weak to fight. **Sekamasaro** waited for five months and when she had gained his trust, she cut off his manhood and ran home and called the people of Kabande to attack Gahinga. They came in their numbers and found the Gahinga people asleep. They first arrested **Kavamahanga**, killed him and left his head for the village to see. They cut off the legs of all the male children. This created a big war between the two regions and included other neighbours, who joined in. After a long period of war, a council was created that heard the case from both sides with the purpose of punishment but also of developing a law that would guide future relationships between the two regions.*

After the participants have heard the story, split the large group into three smaller ones and give each group one of the following tasks:

Group 1: Gahinga to present wrongs against them and reasons why Kabande should be punished.

Group 2: Kabande to present wrongs against them and reasons why Gahinga should be punished.

Group 3: The council to determine punishment and to come up with a law and strategies to guide future relations.

Station the teams in different areas throughout the room and ask them to work on their tasks.

After all teams are finished, the teams should present their ideas to the whole group. After the presentation in plenary, the facilitator should help the group to discuss the following questions:

1. How do you feel now?
2. What did you learn from the Kavamahanga fighter story?
3. What are real life situations that may be similar to this Kavamahanga fighter story?
4. What are things that can be considered as root causes of conflicts in our respective families and communities?
5. How do the conflicts affect our lives and our respective communities?
6. What are the things you think you can work on in order to contribute to conflict resolution and conflict transformation for unity building and peaceful families and communities?

Key message from the facilitator

Conflict transformation is a process designed to reframe the way in which peace-building initiatives are discussed to ensure sustainable peace in our respective communities.

According to the Institute for Conflict Transformation and Peace building (ICP), conflict transformation means:

Conflict transformation, in contrast to conflict resolution, does not only seek to resolve the contradiction in a conflict setting. It also aims at addressing structural and social root causes by challenging injustices and restoring human relations and it deals with ethical and value-based dimensions. Conflict transformation is not only an approach or a tool but primarily a mindset. Conflict transformation needs to be comprehensive, compassionate and creative.

According to Search for Common Ground:

Conflict transformation initiatives are often characterized by long-time horizons and interventions at multiple levels, aimed at changing perceptions and improving communications skills addressing the roots of conflict, including inequality and social injustice.

As change makers, we seek to address the root causes of conflict and to transform negative consequences of conflicts into positive outcomes. We need to develop skills and knowledge of social change mobilisation in our communities that can promote justice and a peaceful world around us.

Time: Two hours (including key message from facilitator).

Materials: Markers, flip chart paper and handout of Kavamahanga fighter story.

Economics and understanding the wealth gap

Training for Transformation is based on an understanding that the way our economies are structured, and the laws that support those structures, are mainly aimed to increase the wealth at the top. Capitalism has demonstrated that it cannot address an equitable sharing of wealth and income. Chapter 9 in *Training for Transformation* Volume 3 explores this issue in depth. New economic structures and laws are needed to not only bridge the wealth gap, but to bring equality and justice for all, especially for the marginalised. When we read about new policies or see government budgets, one question that will clarify its goals is “who does this benefit?”

Buying things from the common fund



Xavier Manjooran SJ is a Jesuit priest of Gujarat Province of India. He has been working with the marginalised communities of Dalits and Adivasis (Indigenous people of India) for more than four decades in order to empower them through socio political awareness and organisation. He attended the first International Delta training in Kenya in 1977 and ever since has been conducting training for community transformation based on Paolo Freire principles and methodology all over India and South Asia. He refreshed himself by attending the Diploma in TforT in 2012 in Cape Town, South Africa.

Aim of the exercise

Social analysis ... to realise how the poor are exploited.

Time: 30 to 45 minutes.

Materials

1. The group is asked to collect a certain amount of money from each one (equal amount from all) and this is given to the organisers.
2. The organisers buy some eatables (usually something most people love to eat) with that money, which will be distributed to all as explained below (these two steps can be done earlier).
3. One rather big room with very nice sitting arrangements in the middle of it, a carpet, attractive chairs sufficient for the first group (below) to sit, table covered with elegant tablecloth, a teapot, glasses arranged for water and/or drinks.

4. On one side of the room it is arranged for the middle group to sit. Less facilities than the first group, but ordinary arrangements.
5. On the other side of the room, perhaps near the entrance, where all the participants are asked to leave their shoes as they enter, perhaps a shabby carpet or broken chairs are arranged (for the third group below). The arrangements are shabby and the chairs or sitting arrangements done as if a very poor place. You can have torn carpet or broken, dirty chairs for their seating. This place is for the third group (biggest number) but will be very congested and crowded.

(These arrangements are for the three groups mentioned below. There should be very clear distinction between the three arrangements. The first one is very posh, the second one is medium and the third is very crowded, shabby ... as if almost a forsaken, unclean place.)

Instructions

- The participants are divided into three groups of different size (prepare these groups beforehand).
- The first group of people (a small group) are usually people who have a tendency to be alone and do not care much for others (less than a quarter of the total number).
- The second group (middle group) has a few more people than the first group.
- The third group with the most people ... more than half of the total group (among them, active and vocal members who might ask questions, etc.).
- Call all together and tell them there will be an exercise for which you have divided them into three groups. Each group will be given a specific place and they will be instructed what to do later.
- Call the first group by name, respectfully. Accompany them to the well-furnished place. Seat them and show lots of respect for them.
- The second group is called and show them the second place for them to be seated. Deal in an ordinary way with them.
- The third group is told to go to the third and last place (do not accompany them but just order them to go and do not call them by name but just say the remaining people will go to the third place). These people are not shown much respect or politeness. Let all the three groups be seated. The organisers should show much respect and politeness with the first group, normal behaviour with the second group and be rather rough and impolite with the third group.
- Meanwhile the eatables, bought with the common fund, is divided into three parts (do this beforehand). The first group, with the smallest number of participants, is given more than half of the eatables, served on very stylish and flashy plates, with serviettes provided, also drinks/fruit juice given (or water). They are given almost five-star hotel treatment.
- Of the remaining eatables, most of them (each person gets at least two pieces) is served on ordinary plates to the second group.
- The remainder (very little, not enough for all) is put on very shabby plates or covered in paper. It will be much too little for the number of people in the group and they will not have even a piece each but will have to divide them. It is given to them with less respect and impolitely (deal with them like how poor people are treated).

After the three groups are seated

- The first group is served very graciously, the second group is served normally and the third group is served without any respect.
- After all the three groups are served they are told they can “share and eat”.
- Observe the reactions and behaviour in each group and how they share and eat (note your observations).
- As they start eating, one of the organisers either reads out or plays a recording of (without any other comment): “These eatables are bought with the money of all of you” (it can be read or played three or four times); watch the reactions and note how the different groups behave and what their reactions, comments, conversations are.
- The organisers show respect and friendliness to the first group and can share the eatables with them (while also showing disrespect and being rough to the third group).
- Let it go on till something happens ... for example, the third group and/or second group reacting, rebelling, snatching from the other groups ... in some cases, the first group also might show pity and give some eatables to the other groups. Then observe the reactions of the first group, etc. ... until some breakdown of the system happens, some reorganisation, etc. might happen (then stop). If no extra action takes place, let all of them finish eating. Then stop.

Discussion

1. What do you feel? Let each group express their feelings.
2. What happened? Help them to explain the procedure and the end.
3. Was the process a just one? Why?
4. What was the behaviour of each group? (The observers should tell them what they observed.)
5. Who held the power in the game? (It actually was the facilitator who handed out the eatables.)
6. Who does the ‘facilitator’ represent in our society? (Actually the system of laws and structures.)
7. Does this symbolise anything that happens in society? What is the effect of this in a real situation?
8. What could the group do? What must we do in the real situation?

Time: 30 to 45 minutes.

(Note: This is very similar to the “**star power**” exercise, but simpler and easy to understand for ordinary people.)

The Holon and tool on four responses to poverty



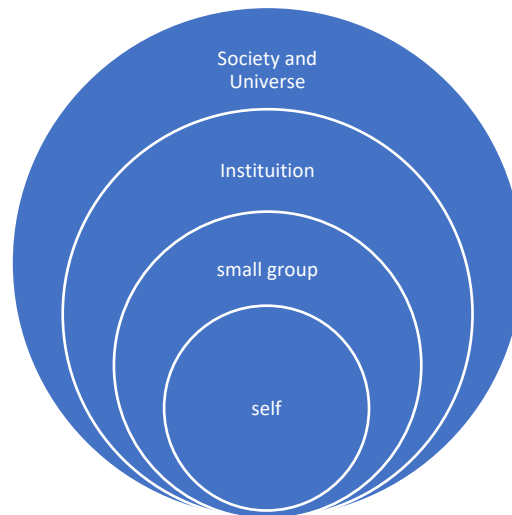
Talent 'Ntombi' Nyathi is a Zimbabwean-born radical feminist, civic activist, and development practitioner who has spent over 30 years as a facilitator of development education and practice. Ntombi grew up in the refugee camps during the Zimbabwean liberation struggle. On her return home she was instrumental in co-founding Africa Community and Publishing, an organisation that used the Freirean approach to document people's stories and to conscientise ordinary citizens. This was considered subversive and, like many other Zimbabweans, she left for South Africa where she met the Grail International Women's Movement and was executive director for TforT for 10 years.

In this section we share the Holon and the Four Responses to Poverty, adapted from Training for Transformation by Ntombi Nyathi, as the most significant among the tools we have adapted in the past 10 years during my term of office. The exercise is based on the adapted tools proved effective across a wide spectrum of leaders and activists from organisations and institutions globally.

We have used these tools in countries including England, Scotland, and Western Papua in Indonesia. In Africa, the tools were applicable in South Africa in the TforT formal diploma and the certificate courses. Other African countries where the tools proved effective include Kenya, Mozambique, Nigeria, Sudan and South Sudan, Tanzania, Uganda, Zambia and Zimbabwe. Reports from TforT facilitators who used the tools in training in Brazil and Ecuador commend the tools especially when working with women in poor communities to create awareness and high self-esteem on issues such as environmental pollution. In South Gujarat, India, the tools were used to work with indigenous communities, organising them to claim constitutional land rights.

The most important lesson for me from applying TforT methods is that its tools are adaptable to the evolving realities of different settings and environments.

Holon



In Greek, “holon” means the whole part that is simultaneously a part of another whole. This section shares how we adapted the Holon as a tool to understand the ‘self’ and the relationships which individuals have with themselves as identity, power and position in families and organisations, and in communities as collectives of belonging driven by values; the self that connects with institutions and structures of society which influence their ideological perceptions and decision-making; the self as also a nucleus of the natural environment that supports life on our planet and in the universe.

In *Training for Transformation* Volume 1: 32 the Holon is used to explain five levels of social analysis placing the ‘self’ central in transformative development. We struggled to get people to explore the ‘self’. We experimented with a tool we named ‘Work of my hand’. This was inspired by our experience of working with women who often would wave their hand saying “These hands of mine are my source of power. I have performed miracles with these hands ...” When an African woman speaks in this way, she is simply telling you to get lost because she is conscious of her identity and has the power to make things happen.

Work of my hand

This exercise can be used for trust building and skills mapping to help individuals to connect with ‘self’ as their identity, to discover their gifts or talents and explore how they have actualised their gifts.

This exercise is best performed at the beginning of the training and can be used periodically to measure personal growth and use lessons learnt for future planning.

Procedure

Create a calm environment: this could be achieved by taking a walk along the beach, through the labyrinth, or sitting quietly listening to meditative music for 10 minutes.

Give each person two A4 sheets of paper with crayons and pens.

Ask the individuals to find their own space and sit down within reach or view of the facilitator and other participants.

Ask each person to draw the palm of one hand on one of the A4 sheets, then the other palm on the other sheet of paper; this should not take more than three to five minutes.

Each person is asked to choose the palm they want to work with first, preferably as they use their hands, for instance left-handed people may want to start working on the left palm.

First palm: Give participants 10 minutes to think about their gifts and talents; write each gift or talent along one finger – for example: writing, cooking, singing – and emphasise that they should

write one gift or talent per finger. This means that they must write a minimum of three and maximum of five gifts or talents on the first palm.

Guiding questions

What are the gifts or talents I have? How do I know that these are my gifts or talents? What do other people say? How do I feel about it? Which ones do I choose for this exercise? Why?

Second palm: Participants have 10 minutes to work on the second palm. Reflecting on each talent or gift written on the fingers of the first palm, they write evidence of their talents shared with others. For example, the writer may have published books that are used in schools or in the church, so puts that on the same finger as on the first palm. If the talent or gift is not yet actualised the participant will have to indicate what they will do to actualise the talent and gift.

Guiding questions

How have I used my gifts and talents? Who else benefited from my gifts and talents? How? What do they say? Who supported you? What was their role? Think about family, friends, communities, institutions, and other networks with whom you engaged.

Ask participants to sit in pairs. Each pair has 20 minutes to share their story, 10 minutes each. The pair may summarise their discussion in point form. Each pair finds another pair to make up a group of four.

What happily surprised you about yourself? What are you curious about? How do you feel about yourself? What are some of the underlying experiences, talents, or gifts you think you have in common? Why? In what ways can you symbolise common gifts and talents between you? Be as creative as you can – a poem or a drawing but it must be visual.

Ask teams to find another pair with whom they feel compatible. In groups of four they have 30 minutes; each pair has 10 minutes to share highlights and lowlights of their story. The group has 10 minutes to summarise their story on flip charts, give the group a name and may draw a symbol representing the talents and gifts. Think about how the gifts were used with others, and the challenges and gaps on which they still must work.

Guiding questions

What stood out for you in your discussion with your colleague? What does your pair have in common? What do the group members have in common? Think about the values, choices that you make, and the actions. Be as creative as you possibly can. Create a collage on the strengths and vision that the group members have in common.

Put the group collage on display for a gallery walk. You may appoint one member of the group to deal with questions from groups during the gallery walk, but it would be best if the gallery walk were done in silence.

Plenary: Participants sit in circle and reflect on the process.

After the gallery walk participants sit in a circle and buzz in pairs. After buzzing they share insights from the exercise. The same questions can be used for pairs and for plenary reflections.

Guiding questions

What was your experience of working alone, in pairs and in groups? Think about the pleasant experience, AHA! moments if any, why? What is coming out for you from the displays?

The facilitator can engage with the group for 30 minutes to summarise, using the four quadrants:

<p>“I” individual interior Individual thoughts and perceptions of the ‘self’, awareness, values, and beliefs Self-confidence</p>	<p>“IT” individuals seen from outside Action, behaviour, competences, skills, and performance</p>
<p>“We” the culture Collective values, culture that shape world views, organisational culture, and stories</p>	<p>“ITS” social environment Structures, systems, policies, organisations, movements</p>

The quadrant can be used to deepen theoretical understanding about how individual growth unfolds into the collective identities, system and how the collective, actions and systems may have an impact on individual growth. This exercise can be facilitated at the beginning of the training and at the end, or periodically to measure individual and/or organisational growth.

Materials: A4 paper, coloured or plain, two sheets for each participant, flip charts, crayons, markers, possibly a pair of scissors for each group, glue.

Time: Two to three hours.

Group size: 12-36 people.

The Four Responses to Poverty

Adapted from *The Four Responses to Poverty* from *Training for Transformation* Volume 3: 76. The theory suggests that transformation is a process that can be clustered in four areas:

- (1) Charity – responding to emergency or natural disasters.
- (2) Development – helping people help themselves, the beginning of self-reliance activities.
- (3) Liberation – organising movement to question inequalities and demand justice.
- (4) Transformation – challenge social, systemic, and structural oppression and organising for change.

Our experience was that most of the participants struggled to situate the impact of their work within liberation and transformation. For instance, the religious congregations would argue that handouts of food and clothes is transformative work because it sustains lives.

When we worked with the Christian Brothers' international leadership, they identified their focus area under charity. The experience contributed to the congregations' review of their approach, from paying fees and buying uniforms for students to setting up communities of brothers within local areas and engaging with parents in development activities through which they generate income to provide for their children's education and other family needs.

The Four Responses to Poverty 'The work we do'

The aim of this exercise is to help civil society leaders and activists from NGOs, FBOs and CBOs to explore the impact and sustainability of their work with communities.

Procedure

Create four separate stories, one for each level of response. Make the stories short and succinct.

1. A flood or wildfires destroyed villages, communities, or cities; people who survived lost everything. What is the first thing you would do to help the survivors? Why? How long will you engage with these people? Why?
2. Young people in the city, village or settlement are loitering about, saying that they have academic qualifications but employers claim that they are neither experienced nor sufficiently skilled to qualify for employment. What would you do to help these young people? Why? How will you know if young people are benefiting from your interventions?
3. Employees of a transnational corporation work long hours with incredibly low salaries. Each worker tries to engage with the company management to explain their predicament without success. What would you do to help the workers? Why? What will be the evidence of your engagement with the workers?
4. A government has imposed a curfew on the citizens. Meetings are banned, people are not allowed to gather in groups of more than four people. People who question the authorities are imprisoned without trial. Organisations that criticise the government are banned, and leaders incarcerated. All the government department leaders are from the military. What would you do if you were asked to help the citizens of this country? Why?

Divide participants into four groups. Give each group one of these stories.

The groups have one hour to accomplish two tasks: a five-minute skit that highlights the problem, and a summary of the actions with which they would engage with people, on a flip chart. Ask the other group members to name the problem, followed by discussions about the problem and how victims perceive their situation.

Each group has five minutes for the skit, and 10 minutes for presentations. The group may discuss the challenges experienced during the exercise, if any.

Other groups could ask questions for clarity.

The facilitator will be capturing key words or key phrases for each group. Keep this separate till after all the presentations.

In the plenary use the key words or phrases to write down activities implemented under each of the sections in the colour-coded table below, for instance, providing food and shelter can be placed under emergency.

Emergency	Helping people to help themselves	Organising movements for change	Demanding social and structural changes
Charity	Development	Liberation	Transformation

Guiding questions

- Which cluster activities are easy to implement? Why?
- Which cluster activities are easy to secure funding for? Why?
- Which cluster activities are not easily fundable and risky? Why?
- In which cluster activities does your organisation engage with people?
- In which clusters should your initiatives spend time? Why?
- What is your organisation challenged to do? Why?

These questions will help participants and organisations to critically reflect on their programmes and development initiatives.

Materials: A4 paper, coloured or plain, two sheets for each participant. Flip charts, crayons, markers, possibly a pair of scissors for each group, glue.

Time: Two to three hours.

Group size: 12-36 people.

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Freire P. 2018. *Pedagogy of The Oppressed*. New York: Bloomsbury Academy.
 Hope A and Timmel S. 2003. *Training for Transformation*. London: ITDG Publishing.
 Wilber K. 2000. *A theory of everything*. Dublin: Gateway.

Leading change



Taaka Awori is the CEO of Busara Africa, a pan-African leadership development firm. She is a leadership trainer, professional coach and organisational development specialist with over 20 years professional experience working with civil society, the private sector and various government agencies across Africa and in Europe and the US. She combines an understanding of international best practice on leadership and organisational development with an appreciation of the diverse contexts in which these principles should be applied. She currently works with a wide range of clients such as Open Society Foundation, ActionAid International and Care International. Taaka sits on the Board of the African Women's Development Fund and the Editorial

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Exercise: Examining our current mindsets and behaviour.

Introduction

- This is a session in a leadership programme for managers of a state-owned enterprise.
- They were going through a change in ownership from public to private sector.
- The leadership programme was designed to help them lead the change in organisational culture.
- This particular session was done early in the programme to help them better understand what change in ownership really meant particularly in terms of their mindsets and behaviours.

Aim of the exercise

To provide a clear and shared understanding of the current mindsets and behaviours of staff that need to change as they go into privatisation.

Procedure

- Introduction to session and learning objectives.
- Divide participants into three groups.
- Ask them to develop a skit that captures their current behaviour and mindsets.
- Debrief with the following questions:
 - What did you see happening in the skits?
 - Is this a correct reflection of what happens in the company?
 - What were some of the common behaviours you saw in all three skits?

- What is the impact of this behaviour on company morale and achievement of results?
 - What is this telling you about what needs to change as you move to new ownership of the company?
-
- Summarise the key themes arising from the discussion.

Time: One hour.

Materials: Chairs, tables, open space for skits.

Governance/economy

See *Training for Transformation Volume 4* on budget priorities and redistribution.

Budget critical reading



Naftal Xavier Guambe is a United Methodist Church clergyman as well as Certificate 2013-2014 and Diploma 2017 TforT alumnus. Apart from using the TforT approach in his social activism in Mozambique, Togo and Benin, Guambe collaborates as a consultant of TforT in Angola.

Introduction

This exercise was first facilitated online due to COVID-19, with Mosaiko|Instituto Para Cidadania in Angola in 2020 as a way of responding to the need to critically read the Angolan state's general budget, during the module on 'Budget priorities and redistribution'.

Aim of the exercise

To engage participants in a critical reading of the state general budget.

Procedure

With bigger groups, the facilitator divides the participants into groups of people coming from the same region/common background, not more than five people in one group.

Each group should have the actual 'state general budget'. The groups are going to read the budget issues that have been allocated to their area and are going to re-read the issues by looking at the dynamics behind them.

Alternatively, the facilitator can engage the participants in choosing one common issue for a plenary, and then divide the plenary into groups according to the subtitles of the questions below.

Budget local impact

- Who is the direct beneficiary of the allocated issue in the community? Why?

- How does the budget issue have an impact on women and vulnerable people of the community?
- If the budget issue is implemented, what might be the impact on the local community in five years' time?

Budget issue side effects

- Observing the community, who is included and who is excluded from the budget issue? Why?
- Where does the money for this budget issue come from? What does the state lose/negotiate to feed the same budget?
- If the revenue comes from exploiting natural resources, what are the consequences for the local community and environment in the exploited areas? Is the issue worth such consequences?

Interests

- Who is demanding the issue on the budget and why?
- How did the need for the issue come to the attention of decision makers for approval?
- How is the issue aligned with the party manifesto and or the government's programme? Or what needs did the government see for the allocation of funds?

Management

- Who is in charge of managing the issue and why?
- How is the issue going to be implemented?
- Who are the other actors in the execution of the issue, and why? (Provision of services to the issue.)
- As citizen(s), how can we guarantee or reinforce the effective management of the budget?

Reallocation

- If you had to reallocate the amount of the issue to other needs, which needs would these have been?

As the critical survey carries on, each group will fill in the findings in the following boxes for later group presentations.

Issue	Local impact	Side effects	Political and economic interest	Issue management	Recommendations to:	Other needs that the issue money would be allocated to. Why?

Time: Three hours and 30 minutes.

Materials: A copy of the state general budget, and a copy of the questions and chart for filling in the findings.

The Faucet Code



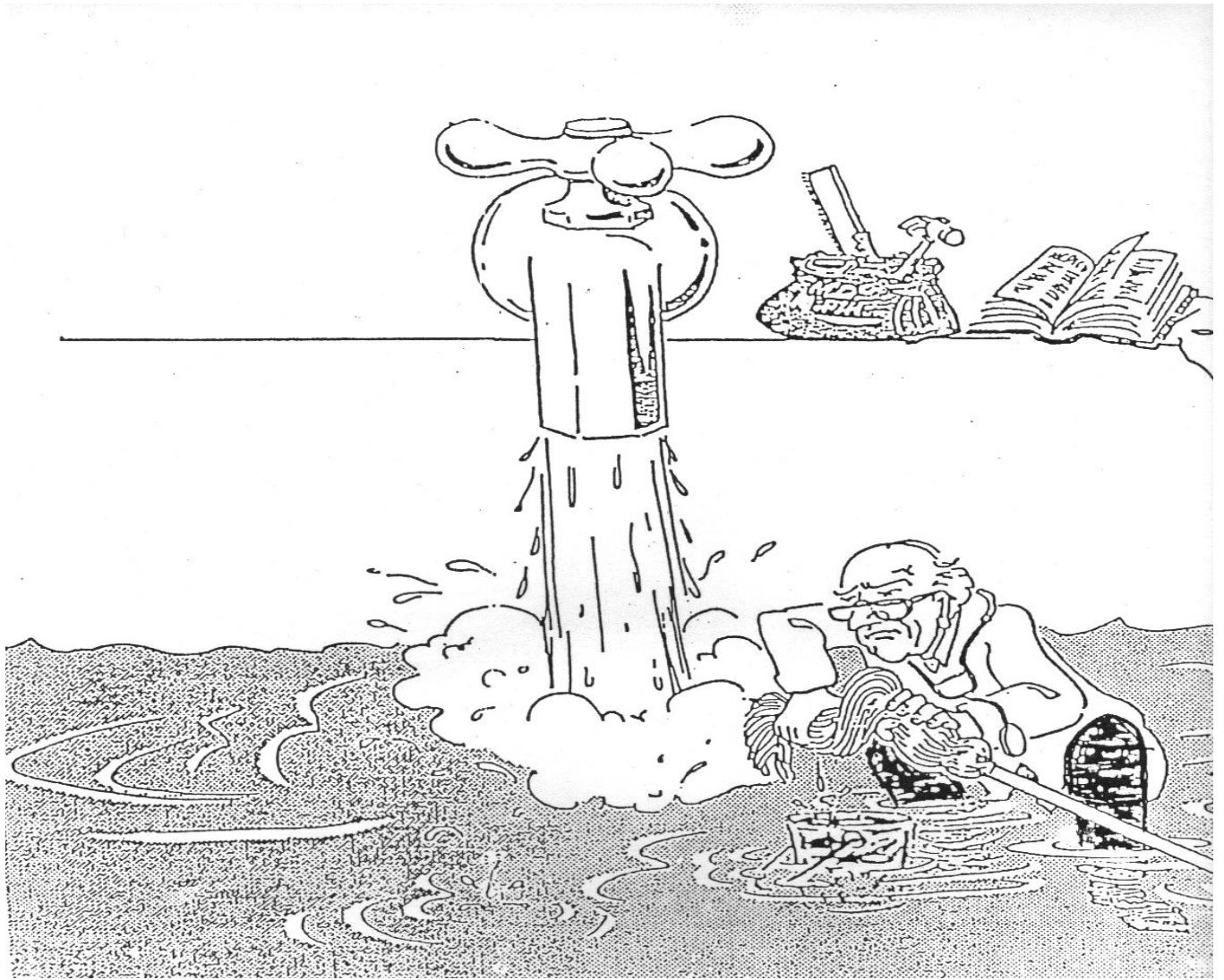
Bethann Witcher Cottrell, PhD (doctorate in International and Community Nutrition), dedicated global career to community-based maternal-child health and nutrition and gender equity. Retired from CARE International, 2017. Living in Quito, Ecuador where she is continuing the TforT process with local women.

This code has been used in North America, Central America and multiple African countries.

Activity: Faucet Code

Preparation

Photocopy enough copies of the Faucet Code for each person in the group.



Procedure

Divide the group into small groups of three to discuss the code, answering the following questions:

- Describe what you see.
- What is the problem?
- Where does this happen in real life?
- Why?
- What can be done?
- Who will do it?

Conclusion

- Reassemble the large group.
- Ask the participants to share their insights on each of the questions from their small group discussions.

Time: 60 to 90 minutes.

Materials: Handout of Faucet Code picture on one side of the page with questions on the other side.

Witcher B and Hilton D. Unpublished Manual. 2005. *Transformation for Health*

Structural change



The following six exercises fit into a 'package'. They have been developed by **Verene Nicolas**, an educator based in Glasgow, Scotland. Her focus is to support people and organisations to integrate the principles and skills of nonviolence and build collaborative leadership capacity. She is a graduate of the 2002-2003 TforT diploma and joined the team of tutors when the diploma was delivered in Kleinmond.

Transitioning from authority-based to collaborative societies

This exercise is based on a frame originally talked about by Marshall Rosenberg, founder of Nonviolent Communication (NVC) and developed by Miki Kashtan, international trainer in NVC (www.mikikashtan.org).

Preparation

This is an exercise that can lead people to question themselves and their beliefs quite strongly. It is therefore advised that it is introduced in context where a strong trust has been established in the group and people are comfortable speaking honestly about themselves and cultural issues.

Aims of the exercise

1. To develop a systemic lens on how the stories and beliefs we hold about human nature determine the structures and institutions that shape human societies and behaviours.
2. To raise consciousness that most of our societies are anchored in an authority-based paradigm and reflect on what it would take to transition to a collaborative, nonviolent and needs-based society.

Time: Two to three hours.

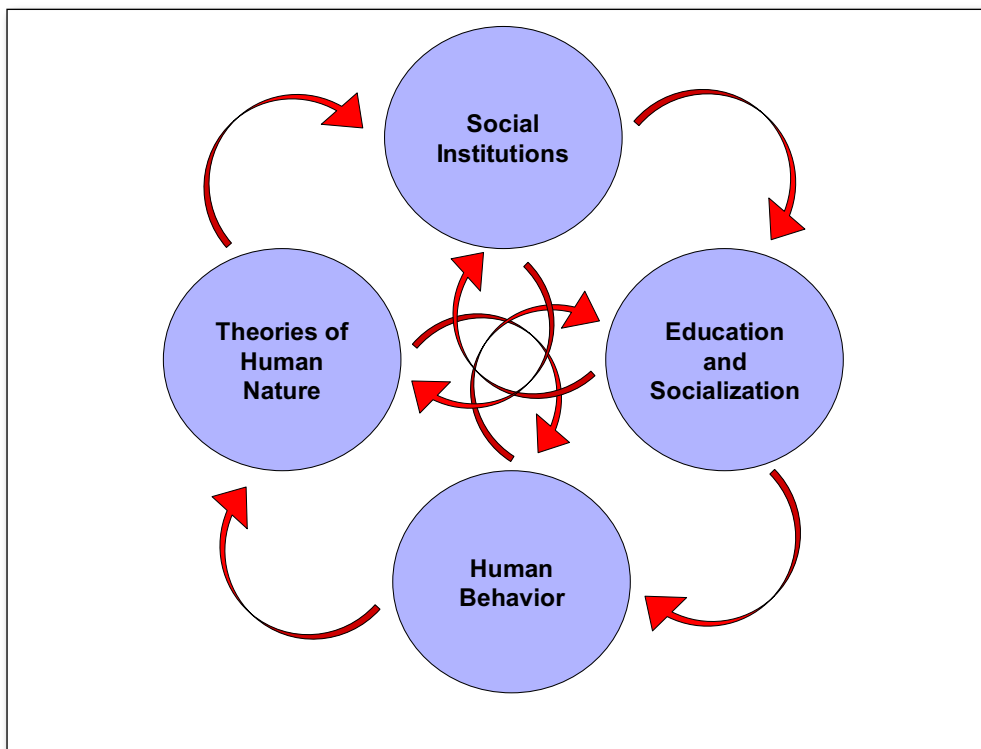
Procedure

The exercise is in two parts. Each part requires an input from the facilitator and contains reflection questions. For some of the questions, it may be beneficial for the participants to reflect on their own and then in pairs and threes. For other questions, we would suggest putting participants in groups of three or four straight away. We also suggest the facilitator creates a handout with an outline of the model and the reflection questions, or writes them on newsprint.

Introduction

Every human society is built around a particular “story” (theory) of what human beings are like and what life is about. Every human society creates social institutions, based on the story told in that society, to manage its affairs. Examples are institutions for allocating resources (such as the market economy), institutions for resolving disputes and deviations from the norms of behaviour established in the society (such as existing legal systems), and institutions for caring for the sick (such as a national health system).

One institution of particular significance is the socialisation of the next generation: each society must prepare its young to function within the institutions existing in that society. Based on how children are treated in the society, they grow up to be human beings who in most cases act in ways that confirm the story that underlies the society’s institutions. The drawing below illustrates the multiple mutually reinforcing relationships that exist between these four elements of every society.



A. Authority-based societies

In the past several thousand years, more and more of the world’s people have been living in systems based on authority: in the family and in the society at large, some people have the authority to make decisions and others are primarily expected to respect and follow those in authority. This leads to social segregation with the existence of majority and minority groups. In such societies, most often some people have more resources to meet their needs, especially their material needs, while other people’s needs are not being met.

1.1. Theories of human nature (“the story”)

In authority-based systems the story has the following aspects:

- People are selfish and greedy.
- People are motivated by the desire to satisfy their every whim regardless of other people’s needs.
- There isn’t enough for everyone.
- We are separate from each other.

- Some people are endowed with more authority (either by virtue of divine decree, familial inheritance, colour of one's skin, military and state power, economic power, or certain skills, talents, and expertise).
- Authority is needed in order to create and maintain order and safety.

Reflection questions

- What were some of the elements of the “story” that you heard when you grew up and are still prevalent in your society?
- What are the consequences of this “story” on the cultural context of your country? What are the consequences of this “story” for your personal and professional life?

1.2. Social institutions

When the prevalent theories of human nature suggest that human beings are separate and selfish and that there isn't enough for everyone, the institutions created are likely to be based on power over, control, domination, and obedience. The implicit theory is that those who are in positions of authority are more capable of making responsible decisions, and everyone else needs to be told what to do for anything to function. Thus the use of power in authority-based societies tends to be over other people. (See *Training for Transformation* Volume 3, Chapter 10. “Leadership and the Use of Power”.)

Reflection questions

- Name some of your organisation's policies, structures or actions that reflect an authority-based structure.
- In which ways are these policies, structures, or actions helpful? In other words, according to Max-Neef's model of human needs, what needs are met by these policies and structures? (See *Training for Transformation* Volume 1, Chapter 3, “The Wheel of Fundamental Human Needs”.)
- In which ways are these policies and structures harmful for the well-being of staff, fulfilment of the organisation's purpose and values, and organisational effectiveness? In other words, what needs are not met? Another way of asking this question: what is the cost of these policies and structures on the staff well-being, fulfilment of purpose and values, and effectiveness?

1.3. Education & socialisation

When institutions are based on power over and control, children get prepared for living in these institutions through training for obedience, with a heavy emphasis on punishment and reward. In addition, children grow up being directly exposed at home and in the society at large (e.g. through modern-day media) to the stories about human nature that are prevalent in the culture.

Reflection questions

- How were you treated as a child at school and at home?
- Did these behaviours reflect authority-based parenting and schooling?
- In what way do you think your childhood and primary education shaped your story about human beings?
- If you are a parent, are there strategies you use that contribute to recreating authority-based structures?

1.4. Human behaviour – how do people act in this society?

When people are raised with reward and punishment, their actions are based on motivations that are disconnected from their needs and values (called ‘extrinsic motivations’): fear of punishment, desire for reward, obligation, shame, or guilt. In addition, when told not to trust people because they won’t care about anything other than their own self-interest, people learn to protect themselves and live with low hopes, which often lead to becoming cynical, with reduced capacity to act out of joyful generosity. Such behaviours then “prove” the very story that leads to creating authority-based systems.

Reflection questions

- To what extent, and under what conditions, do you make choices based on separation, scarcity, ‘either-or thinking’, a sense of powerlessness, fear of consequences, or similar beliefs? What specifically in your culture encourages you to make such choices?
- When you make choices based on fear of punishment or desire for reward, what needs are met? What needs are not met – e.g. what is the cost to your own and others’ well-being?

B. Transitioning to non-violent, collaborative and needs-based societies

The primary principle around which collaborative societies would need to be built on is the principle of meeting the most needs for the most number of people possible and for the natural environment.

2.1. Theories of human nature (“the story”)

In collaborative societies, the story would include the following aspects (and more to identify by the participants relating to their own context):

- All humans share the same needs (ref. Max-Neef’s wheel of human needs).
- Our world offers sufficient resources (not just financial) to meet everyone’s needs.
- All actions are attempts to meet needs.
- All humans have the capacity for compassion.
- All human beings enjoy giving.
- We are mutually interdependent on each other to meet our needs.

Reflection questions

- What in your life supports your faith in this view of human beings?
- What in your own culture?
- What in Islam, in Christianity and in Indigenous belief-systems?
- What in your own behaviour?
- What in the behaviour of others?
- Based on this, what other elements would need to be added to our understanding of human nature to make it possible to build a non-violent world?

2.2. Social institutions

We suggest that the following are some of the essential characteristics of collaborative institutions:

- The mission is to serve needs rather than a special interest such as profit.
- Success is measured by how life (i.e. needs) is served.
- Leaders are servants or stewards.
- Change is created through dialogue and empathic connection.
- People work out of the joy of serving life and meeting needs.
- Money, if it exists, is used to provide energy and sustenance needs like food, water, fuel, clothing, etc.
- Decisions are made in as close to consensual a process as possible for that structure.
- The decision about how to make decisions is consensual.
- Power over is replaced with power with.

Reflection questions

Thinking of your organisation:

- What are all the ways in which your organisation already employs strategies aligned with this vision?
- How could you as an individual staff member or as part of a team contribute to the growth of that tendency within your organisation?

2.3. Education & socialisation

Children are raised with empathy and dialogue as the primary tools. Force is used only to protect, not to punish. The innate capacity for empathy is nurtured through modelling.

Reflection questions

Think of a child in your life.

- What can you do to bring more respect, empathy, dialogue and care into this child's life?

- How can you support this child’s parents (if you’re not his/hers) in meeting their needs alongside their child’s needs? If you are her/his parent, where do you find support in meeting your needs alongside your child’s needs?

2.4. Human behaviour – how would people act in this society?

People would act freely out of choice (autonomy) while conscious of and caring about the impacts their actions have on others and others’ actions have on them (interdependence). They would take responsibility for their actions and feelings and care equally for everyone’s needs. A classic understanding of human development is that from childhood through to becoming an adult, we go through being dependent, then counter-dependent (or rebellion), to independent, to interdependent.

Reflection questions

- What would support you in moving towards having more of your actions based on autonomy and interdependence?
- What needs would be met or unmet in continuing to move towards autonomy and interdependence?

3. Conclusions

Based on the reflection above, which paradigm (authority-based or collaborative) is most likely to ensure a future of dignity for all humans and sustainability of our planet Earth?

Reflection question: What steps can you personally take to help your organisation transition from one paradigm to the other? Individuals write their conclusions. IF there is time, form small groups to share their conclusions. Then whole group sharing.

Exercise 2

Theme: Power and privilege

Preparation

Reading on the topic of power and privilege may be really useful for anyone wanting to facilitate this exercise. It’s a topic that can trigger deep feelings in participants. To navigate it compassionately is key to the process of integration.

Aim of the exercise

To gain a better understanding of the notions of power and privilege so as to navigate conversations on the topic more effectively and to use the power and privilege that we have to nurture change in our individual contexts.

Time: This section contains four parts (i.e. four distinct exercises). Each one would take at least two hours.

Procedure

Input followed by reflection questions individually or in small groups.

Note: This series of exercises is based on training materials developed by Miki Kashtan and Inbal Kashtan.

Part 1. Power and resources – some definitions

1.1. The Spectrum of Power



Power can be defined as the capacity to mobilise resources to meet needs. In this sense we all have power. Without it, we die. A new-born baby can mobilise resources (like crying and a few weeks later smiling) to meet his/her needs.

Note: While the attempt to meet needs may or may not result in actually meeting them, having resources increases the likelihood of needs being met.

1.2. Resources

Definition: Strategies, ideas, behaviours, things – anything that can be used to meet needs.

Here we recommend that the facilitator invites participants to brainstorm in small groups what they would identify as ‘external’ or ‘internal’ resources, and categorises and adds to people’s examples when the group comes back together.

External resources

Aspects of life that are available to access, such as money (or any other medium for obtaining physical resources, services, space, time, etc.), social support for our decision-making power (e.g. laws and social customs), information, education, time, physical strength, health, connections (e.g. mentors and social networks), access to nature, social or organisational structures.

Internal resources

Aspects of our inner experience and capacities such as knowledge, cultural capital (behaviour in accordance with cultural norms and values), beliefs about our entitlement to resources, level of self-connection, access to compassion, awareness of choice, capacity to make choices that meet our own and others’ needs, flexibility about how we interpret life (e.g. developing stories and belief systems about life that may be different from our upbringing), critical thinking, our physical health, etc.

Notes

1. The degree to which we have access to internal resources is greatly influenced by our life circumstances (i.e. the external resources that we’ve had access to) but is not determined by them.

Example a: Children who arrive in school having been raised in families with access to certain cultural resources are more likely to be familiar with school norms and expectations, and thus more likely to do well.

Example b: If we practice meditation or have a life of prayer, it tends to increase internal resources such as inner peace and the capacity for presence. People with more access to external resources are more likely to take up meditation classes or have time for prayer in their daily life.

Example c: People who advocate for themselves with the medical profession are more likely to receive the care they are seeking. The capacity to advocate for oneself is influenced by one’s access to education and to a sense of entitlement.

2. Some internal resources contribute to the ability to function and thrive in the system we are born into. And some contribute to greater capacity for flexibility, adaptability and transformation whether or not we are aligned with the values, norms, and regardless of our actual access to external resources.

Example: In the US and European countries, prisoners in some prisons learn a practice called Non-violent Communication. This often gives them the ability to negotiate better with parole officers and with their families despite continuing to have no access to physical freedom.

Exercise A (in pairs or threes):

Consider the following questions in relation to one area of your life; your responses might be different in relation to different areas. Choose a role you have (e.g. parent, staff of your organisation, elder in your church, etc.) or a particular relationship, ideally one where you believe you and another person have different access to resources.

You may then want to complete the questions about other areas of your life as well.

In relation to ...

- What external resources can you identify that you have?
- What external resources can you identify that you don't have?
- What internal resources can you identify that you have?
- What internal resources can you identify that you don't have?
- Identify one to three internal resources that you would like to develop.

Exercise B (in pairs or threes):

Think of a significant person with whom you interact in the same area that you chose in A. Check in with yourself about this person's access to resources.

- What external resources can you identify that this person has?
- What external resources can you identify that this person doesn't have?
- What internal resources can you identify that this person has?
- What internal resources can you identify that this person doesn't have?
- Identify one to three internal resources that you would like to support this person to develop. For each one, note what skills and resources you have that might help you support the other person in this area.

Exercise C:

Take a few moments to connect with your responses to the questions above. What feelings arise? Any reflection about the power that you have in life and resources you can draw on (both external and internal)? What does it feel to reflect on the fact, that like everyone, you do have power?

Part 2. Power over, abdication of power and power with

While power is by definition neutral (e.g. the capacity to mobilise resources to meet needs), the way we use it determines whether we uphold the authority-based (power over and abdication of power) or collaborative (power with) paradigm. With the vision of a collaborative society in mind, it's important to sharpen our understanding of the different forms of power so that we can choose which one is most appropriate in particular contexts. Let's look at each kind in detail.

Power-over:

- a. *Focus*: I primarily attend to my own needs. It's possible that my actions will contribute to meeting needs of the person or people over which I use my power (like contribution or financial sustainability).
- b. *Action*: I mobilise resources to attend to my needs whether or not other people's needs will be met. In particular, even if some needs are met for the other person, their need for full choice will not be met. The choice to use our power over others can be unconscious or conscious.

Note: Power-over is not something we have, it's something we do, e.g. it's about the choices we make as to how we use the power we have.

Unconscious power-over includes all the ways in which we use our greater access to resources habitually, i.e. without awareness and conscious choice about this fact. This use of power-over may contribute to meeting a variety of needs, but has a high cost in terms of relationship, trust, synergy, well-being of the people affected and their ultimate freedom.

Conscious power-over can take the form of protective force or of unilateral, functional force.

- a. Protective force includes all the ways in which we use our greater access to resources with the motivation of protecting life or safety (without intention to punish). Protective force would be used for the minimum amount of time necessary to achieve safety so that we can return to exercising 'power with' as quickly as possible.
- b. Unilateral, functional force includes all the ways in which we use our greater access to resources to effect the outcome we want without including other people's autonomous choice, simply because we do not have the internal or external resources to make the choice to share power. The motivation is to meet needs such as movement, ease, resolution, etc., and does not entail any punitive intention. Over time, we may develop greater internal resources and therefore choose to use our 'power with' in more circumstances.

Abdication of power:

- a. *Focus*: I primarily attend to another person's needs, to the detriment of my own.
- b. *Action*: I mobilise resources to attend to another person's needs whether or not my needs are met. In particular, even if some of my needs are met (such as harmony, safety or peace of mind), my need for choice is not met when I abdicate power.

The choice to abdicate power is most often unconscious and is a very familiar place to be for those of us who grew up in authority-based families. It is fuelled by fear and is determined by key core beliefs (e.g. "telling the truth leads to conflict", "the boss is always right", "a wife obeys her husband", "my opinions are worthless", "nothing can be done to make an alcoholic stop drinking"). It's important to understand that when we abdicate power, it's because we seek to meet particular needs – most likely harmony, safety and protection – but like power over, it has a high cost in terms of relationships, trust, self-esteem, contribution and well-being.

Power-with

- a. *Focus*: I support autonomous choice for myself and the other and together we attend to both our needs.
- b. *Action*: Everyone's needs are held equally precious, without assigning more value to our or the other person's needs. We mobilise resources to create sufficient connection for everyone to trust that their needs matter.

Exercise in pairs

Think of a situation where a decision you took led to conflict or difficulty. Did you use power over or abdication of power as your main strategy in that moment? What needs were you attempting to meet? What was the cost on you and others? What could you have done in that moment (or could do now) to shift towards power with?

Can you now recall a situation at home or in the office where you used power with – e.g. you negotiated with the other person and agreed on a win-win strategy that left you satisfied and empowered? What was the context within which it happened? What led you to make this choice? What were the consequences on you, on the other person and on the relationship between you two?

Reflection in groups of three or four

- What have you learnt about power?
- What questions do you need to ask yourself about the use of power in your family, organisation or nation as a result of this exploration?
- Do you want to transform your use of power and if so, what will you need to pay attention to at personal and organisational levels? e.g. what might you do differently? What resources might you need (external and internal) that would help support this shift?

Part 3 – Structural power and privilege

To have structural power means we have sufficient external resources such that we have the option to exercise power over other people. When we have structural power, the choice about what will happen ultimately resides with us. We may choose to use our power with others or over others, but the choice is ours.

Having structural power means we can restrict someone's access to certain resources, limit the range of options that are at their disposal, and create and deliver consequences for something they did that we didn't like (this is the most destructive choice as it fuels the culture of fear).

Whether or not we use our power over others when we have structural power, the fact that we have access to structural power may affect the people who do not have that structural power, including the beliefs they may have about themselves, about people who have that structural power, or about others who do not have that structural power.

Example: Parents have legal and social support to determine most of their children's choices around type of schooling, activities, friendships within the home, food in the home, access to money and other resources, parenting style and "discipline" strategies, and more.

Acknowledged structural power

Definition: Forms of access to structural power that carry social, cultural, or legal power or legitimacy, usually by assignation of role or job title but sometimes by membership in a group. In groups of two people, ask where do they see structural power?

Example A: Police officer, judge, manager, etc.

Example B: All fathers and husbands before women had the right to own property. This might still be the case in some of your country's or ethnic customary laws.

Other examples specific to your cultural context?

Individual reflection followed by a sharing in small groups

In your family, work, community (including faith tradition) and within your society or ethnic group, what acknowledged structural power do you have?

How do you feel about having structural power?

How do you most often use it – power over others or cultivating power with? How does it feel to be aware of these choices?

Brainstorm in group

Name all the forms of structural power that exist in the organisations you work in and countries you are from. What needs are met by the use of structural power (as power over) in our organisations/countries? What is the cost of this in terms of trust, responsibility, transparency, well-being and more?

Invisible structural privilege

Definition: Forms of access to resources that result from legal or social norms having to do with one's membership in a group, without any particular action or even awareness on the part of the people who benefit from these norms.

Example A: In most cultures in the world, men have got more access to resources than women. This is based on the patriarchal premise that men are superior to women. Similarly, because of the prevalence of racism in our world, the lighter your skin colour, the more access to

resources (and therefore power) one is likely to have.

Example B: (Very relevant in the West but probably not so much in other countries): The vast majority of schools are structured around verbal and written work; children who learn kinaesthetically or who need a lot of movement tend to experience great challenges in those environments (including low grades, non-academic tracking, medication, expulsion, and more). This can affect emotional and cognitive development, future career choices, and more. In this sense, children who learn easily through verbal and written work have an invisible structural privilege.

Example C: In a non-profit organisation, a board of directors or the executive director has “power over” for finances, maybe land or buildings, and staff. In a member organisation, this can lead to tensions.

Brainstorm in group

What invisible structural power could you name, in your life, in your organisation or in your country as a whole?

Individual reflection followed by sharing in small groups

Write down two examples where you have invisible structural power in your life: how do you use this power? What does this allow you to do (e.g. what needs are met as a result of this type of power)? What is the cost to you and others of using this power in this way? Now write down two examples where you don't have structural power (whether acknowledged or not): what strategies do you use to meet your needs anyway? How do you feel as you become aware of the areas in life where you don't have structural power?

Reflection in group

What have we learnt about structural power and privilege? What does structural power enable us to do in our lives and our organisations? What is the overall cost of using this type of power (especially if we are unconscious of it)? Is there anything we can do to increase our awareness about structural power or privilege that we have?

Strategic thinking and planning

Recently, moving into planning with a group is now called 'strategic planning'. Many times, it can be just an elaborate way of planning from mission, to the phases of implementation, evaluation, and adjusting programmes. Sometimes what is missing is a focus on a group's strategy. Strategic in this sense means seeing the whole. The whole is the broad economic, political, values of a country, a district, a state, or a town. Then how does our intervention (or our programme) focus on changes that could be productive and meaningful?

Six matchsticks



Xavier Manjooran SJ is a Jesuit priest of Gujarat Province of India. He has been working with the marginalised communities of Dalits and Adivasis (Indigenous people of India) for more than four decades in order to empower them through socio-political awareness and organisation. He attended the first International Delta training in Kenya in 1977 and ever since has been conducting training for community transformation based on Paolo Freire principles and methodology all over India and South Asia. He refreshed himself by attending the Diploma in TforT in 2012 in Cape Town, South Africa.

Aim of the exercise

The need to think creatively and plan out of the box for success.

Materials: Six matchsticks for every small group.

Instructions

Divide the participants into groups of four or five people. Give each group six matchsticks.

Ask them to make four triangles of equal size using all the six matchsticks, without breaking or bending them

Note: Observe the behaviour. Any discussion or planning? Working as a group or some are inactive? Getting frustrated or enthusiastic? Why?

Discussion

- What was the task?
- How did your group do?
- How did each group do?

- What is the result?

(If no group succeeded give them another chance with the instruction to look into new possibilities of forming triangles.)

If any group succeeds ask them why they have succeeded? If not, arrange a triangle with three matchsticks on the ground. And the other three sticks standing (like a pyramid) from the corners of the triangle and meeting the second side of the sticks at one point on top forming three D triangles (like a 3D pyramid).

What do you learn from this?

Time: One hour.

Strategic thinking



Sally Timmel, co-author of *Training for Transformation* Volumes 1-4.

I have used this exercise with a number of diploma course participants with eight to 10 countries represented.

Exercise: Strategic thinking

At the very end of these two sessions, I suggest that participants buy a set of Pick Up Sticks for their children. It may help them to think more clearly as they get older. This is often well received!

Preparation

Buy sets of Pick Up Sticks from a toy shop, one set for each group of five to six people.

Introduction

This exercise on strategic thinking is best used before doing planning. Sometimes planning is now called 'strategic planning', which often happens without enough thought about 'what is strategic to have the biggest impact' on what one wants to achieve. Planning is mapping out the dates, activities, resources, funds, and materials needed to carry out programmes and/or projects.

Aim of the exercise

To enable participants to reflect on the differences between strategy and planning.

Procedure

Introduce this session on focusing on what is a strategy.

Demonstrate how to play this game of Pick Up Sticks so everyone can see. The aim of this game is to pick up all the sticks – as a group but going around to each participant – but you have to pick up a stick without moving any other stick. For example, show how if you press down on the end of a stick, the whole stick might move up without moving another stick it might be touching. If another stick is moved, the group needs to start again.

Process

Part 1. After the introduction and demonstration of this session in the whole group, put people in groups of five (or six if needed) and ask them to sit on the floor in a circle. If needed, they could sit around a table.

Ask one person from each small group to stand outside the group as a silent observer and take notes on what each participant says.

State that when your small group starts picking up sticks, you go around one person at a time. Each person must state out loud WHY they are picking up this particular stick.

This part of the session can take about 20 minutes. You can ask that another member of the small group becomes the observer and note taker so the first observer also gets to play the game of Pick Up Sticks.

Bring the whole group together and ask each observer to state only two of their observations, thus giving space to other groups to state theirs. These are written on newsprint by the facilitator. If a group has the same observation as another of one particular move, they can say they also had that one and a tick can be put on the newsprint next to that move.

Part 2. Ask participants to get into 'home groups'. These could be geographic areas; same organisations; or topical groups like those working on gender, etc. Try to keep these smaller groups to no more than five participants.

Questions

1. As we reflect on being more strategic in our work, (my) organisation is fairly good at ...?
2. My organisation could improve our strategic thinking by doing ???

Ask individuals to first, in silence, write their answers to these questions. When everyone in their small group has completed this task, they go around the circle sharing from the first question and then move to the second question. From these discussions, they will later share their insight with the whole group.

Whole group sharing. Each group reports back their insights from their discussion.

Time: As this is a twofold process, roughly two hours in total.

Materials: Sets of Pick Up Sticks for each smaller group. Newsprint and marker for the facilitator.

From action plan to action



Thanh Xuan Nguyen was a refugee from Vietnam and resettled in the United States. Her career has been with disadvantaged communities, focusing on women's empowerment and organising. The following exercise was taught at the Young Women Leadership training in 2018 in Mozambique with the Grail International, and at the Leadership and Community Organising Training for refugee and immigrant women in 2019 in Georgia (USA) with the Refugee Women's Network, Inc.

Theme: Action plan and fund raising

There is not a non-profit organisation that does not need some money to do the work. Sometimes volunteers contribute their time and expenses to the programme. Many times, depending on the scope of the activities, it actually takes actual cash. The key is perseverance. One gets more 'no' answers than 'yes', yet, once on a roll, the funds will come. As Anne Hope said often, if this is meant to be, the funding will follow. Working with a team and friends can keep one's spirits positive towards reaching one's goals.

Introduction

We have discussed the importance of involving the community in assessing needs and finding solutions that will bring long-term results. (Find this in *Training for Transformation* Volume 2, Chapter 7, "Action Planning".) Now you are going to work in the details of the next steps to turn your plan into action.

Aim of the exercise

Participants will have a clear picture and reminder of all the steps needed to move from vision to planning, implementation and sustainability.

Procedure

This exercise is conducted after the teams have made their plans, in two sessions. Discussions will follow with the large group to share knowledge and experience.

Discussion questions in small groups.

Time: Two sessions.

Materials: Copies of the following for participants.

Six steps to move from action plan to action:

- Step 1:** Assess the community needs/community solutions
- Step 2:** Develop the project and budget
- Step 3:** Research for resources
- Step 4:** Raise funds and donations
- Step 5:** Implement project + keep track of records
- Step 6:** Report + more fund raising

Step 1: See *Training for Transformation*, Volume 1 to find generative themes (community needs).

Step 2: Develop the project and budget

I will conduct a _____ project
on _____ (date), at _____ (location).

I have _____ month(s) to prepare for the project.

My project will be _____ day(s) long.

I plan to invite _____ women to this project.

I will have _____ guests speakers/trainers.

I will need the following resources: _____

I need to learn more about:

I will approach the following sources for funding:

I will approach the following sources for donations and volunteers:

Personnel:

_____ \$ _____

_____ \$ _____

Personnel subtotal: \$ _____

Non-personnel:

Room rental _____ \$ _____

Food _____ \$ _____

Lodging _____ \$ _____

Transportation	_____	\$ _____
Phone/internet	_____	\$ _____
Training supplies	_____	\$ _____
Printing/copying	_____	\$ _____
_____	_____	\$ _____
_____	_____	\$ _____
<i>Miscellaneous</i>	_____	\$ _____
Non-personnel subtotal:		\$ _____
Grand total:		\$ _____

Project budget:
(Example)

EXPENDITURE		INCOME	
Personnel:	\$50	Local foundation	\$50
Non-personnel:	\$100	Private donors	\$20
Food:	\$50	In kind:	
		Food/beverage	\$10
		Volunteers	\$10
		Rental	\$10
Rental:	\$30		
Supplies:	\$10		
Other:	\$10	Raised	\$100
		To be raised	\$50
Total:	\$150	Total	\$150

Step 3. Research for resources

1. **Funding sources:** Focus: women, youth, leadership, health, education, etc.

A. Public funds:

- Local district, city, state.
- National government.
- International bodies: UN Women, UN Development Programme, UN Climate Change.

B. Private funds:

- Local organisations, local foundations.

- National foundations: women's foundations, community foundations, private foundations, etc.
- International foundations: women's foundation, Ford Foundation, Mama Cash, etc.

C. Business: Corporate social responsibility

- Local, national
- International

D. Individuals

E. Others: Churches, other non-profit organisations

2. In-kind donations and volunteer sources:

- A. Organisations
- B. Businesses
- C. Individuals

Step 4. Raise funds

- 1. In-depth research:** Go to their website and ask people in your network:
 - What are the priorities of this source of funding?
 - What and who are they funding? (See in their grants database.)
 - How much are they funding?
 - Is there a cycle of funding?
 - When is the next request for proposals?
 - Can I send a letter of intent?
 - Do I know anybody who has contact with this source of funding? (From my personal and professional networks.)
- 2. Practice:** Describe the important points of my project in 50 words or say it in two minutes.
 - Be out there and stay constant.
 - Follow up.
 - People fund people, not ideas.
 - Present your project as a partnership between the community and the funders.
 - Ensure you have non-profit status in your country and a bank account in the name of your organisation with two signatures of any cheques or payments made.
- 3. Write the proposals.**
- 4. Collect in advance** all documentations and letters of recommendation.
- 5. Submit your** proposals on time.

Step 5: Implement project

1. Go back to the project proposal and list all the goals and the timeline to reach them: How many participants, sessions, volunteers, etc.
2. Keep track of all activities, expenditures and receipts.
3. Review regularly the budget and actual expenditures.

Step 6: Report to funders and supporters, and further fund-raising

1. Report the goals achieved, the impact on the community.
2. Explain why certain goals were not reached or new challenges during the implementation period.
3. List the lessons learned.
4. What are the next steps?

Fund-raising planning for an NGO



Sally Timmel, co-founder of Training for Transformation. She used this exercise with participants in the diploma courses that included people from more than 15 countries.

Preparation

Have the following list of activities on separate pieces of paper for each individual participant. Have newsprint and markers for each of the small groups of three. Have tape ready for each group to put up their timelines when the whole group has completed this task.

Introduction

Fund raising has many planning elements. One has to have a passionate belief that what you are doing will actually happen, you are very clear about the what, how, who, where and the impact on the wider society. This takes dedication and perseverance. It is important to remember that funders have many proposals on their desk, and you need to be concise and realistic.

Aim of the exercise

This exercise is to enable participants to be able to plan the ongoing work of fund raising for projects and programmes of an organisation.

Procedure

After your introduction to this exercise and the aims, ask participants to get into groups of three and mix the groups – not from the same organisation or geographic area, if possible. Hand out the list of activities form.

- Explain to the whole group that their task is to put the following list of activities in an order that makes sense to you. In your group of three people, make a one-year timeline of what will be done when, on newsprint. There are two givens. Let us assume that all the funders (their boards) have two meetings a year to make decisions – 30 April and 31 October.

- Give these groups of three about 20-30 minutes to complete their task. Go to each group silently to see if they have questions.
- When all the small groups have completed this task, ask them to bring their newsprint timeline to the front of the room and, using masking tape, put it up on the wall.
- Ask all participants to look at their own timeline and compare it to the others. What differences do you see?
- In the whole group ask:
 - What were your insights from this task?
 - What questions do you have of other groups that had different things from your own group?
 - Any new learnings from this activity?
- Ask participants to now go into home groups/geographic groups/issue groups to discuss: What do I need to take back to my organisation from the learnings I had from this exercise?
- Bring small groups back into the whole group to share what they will take back to their own organisations. It is best to have people share just one point at a time to give all groups a chance to speak.

Time: 60 to 90 minutes.

Materials: Copies of the timeline form for each participant, newsprint and markers for each small group of three, tape.

Timeline form

Your task: make a one-year timeline of what will be done when, on newsprint. There are two givens. Let us assume that all the funders (their boards) have two meetings a year to make decisions – 30 April and 31 October.

Put the following activities in a timeframe order by listing 1, 2, 3, with dates. There are 28 items below.

- _____ a. Donor project officer is called to find out about their programme goals and geographic area of operations.
- _____ b. Measurable objectives and outcomes are developed & agreed to by all appropriate staff.
- _____ c. A three-year plan has been projected by staff.
- _____ d. The vision, mission, programme objectives, and budget are agreed to by the board.
- _____ e. Programme activities and budget are matched.
- _____ f. Receive funds and send written receipt of funds to donor.
- _____ g. Call other similar NGOs to discover their funding partners and ask advice.
- _____ h. All supporting documentation (NPO certificate, past audits, list of board members, constitution) ready to send to any donor.
- _____ i. Know the name of the secretary of the project officer of donor.
- _____ j. Old funders or people you know are asked about other funders who could be interested.
- _____ k. Vision and mission of the programme are agreed to by appropriate stakeholders.
- _____ l. Proposal is written in generic format with budgets.
- _____ m. Have list of potential funders with all contact details in one short document.
- _____ n. Participatory evaluation is scheduled.
- _____ o. Evaluations of programmes are completed, reviewed and analysed on time.
- _____ p. Evaluations sent to all funders (past, present and potential).
- _____ q. Strategic planning workshop with appropriate participants based on evaluation.
- _____ r. Proposal sent in format needed by donor.
- _____ s. Call to donor project officer to see if proposal was received and if there are questions.
- _____ t. Find out from donor project officer when decisions are made on proposals.
- _____ u. Receive contract from donor and sign, send to donor and file.
- _____ v. Research for possible funders is found on the internet and other sources.
- _____ w. Accounting of funds done to donor's specifications.
- _____ x. Accounting of funds done on a monthly basis and annual audit prepared and sent.
- _____ y. Annual narrative reports sent to funders timeously.
- _____ z. Annual narrative reports available to send to potential new funders.
- _____ aa. Call donor project officer to learn more about their own internal changes and learnings.
- _____ bb. Prepare all staff and appropriate paperwork for donor site visit.

The Elevator



Sally Timmel, co-founder of Training for Transformation. She used this exercise with participants in the diploma courses that included people from more than 15 countries.

Exercise: The Elevator

Preparation

This exercise should come after a home team or an organisation has a complete plan for their project or programme completed before they go to a funder.

Introduction

Explain to participants that this exercise is to enable you to explain your project/programme in simple terms and in a short period of time.

Aim of the exercise

This exercise is to enable participants to explain their project/programme in concise and simple terms.

Procedure

After explaining the aim of this exercise, explain that the task is for each participant, who will then go into pairs.

1. *The task.* In your pairs, with one participant as a funder and the other 'yourself'. You are waiting for an elevator, and you see that a person also waiting for the elevator is a funder (head of the Ford Foundation or a government official for your specific work – say job creation). The elevator door opens, and everyone gets in the elevator. The potential funder presses the button for floor 3, so you press the button for floor 4 (even if that is not the floor you wish to go to). The door closes. You now have three floors of the elevator going up to talk to this funder to try to persuade the funder why your project/programme fits into their goals and why yours is something they would like to fund.

2. The facilitator explains the task. Each person is given some quiet time to prepare their short talk. Then the facilitator says that the elevator has arrived, and then you both are now in the elevator. You have three floors to give your short pitch. The facilitator guesses how long it will take to go up three floors. Then stop the exercise.
3. The pair then discusses what went well and what could have been improved.
4. Then in each pair, switch roles. The facilitator again sends the elevator up for three floors as before.
5. After this round in the elevator, give time for the pairs to discuss what went well and improvements.
6. If you have time, have each participant try again for the elevator ride.
7. Bring all participants back to the whole group to share their insights from this exercise.
8. Write their responses on newsprint.
9. Ask participants to get into their home or organisational groups to discuss what they have learnt to take back to their own organisations. This can be feedback to the whole group.

Time: About one hour.

Materials: Newsprint and markers for the facilitator to record the whole group's learnings from this experience.

Foot in the door



Sally Timmel, co-founder of Training for Transformation. She used this exercise with participants in the diploma courses that included people from more than 15 countries.

Preparation

Prepare four actors to do a play as described below. They need to practice before they perform the play. Two actors will play the roles of a secretary and a funder. Two different actors will play the director (or fund raiser) for an organisation. Right before the play is to be performed, have an 'office' with two tables. One table is with a secretary and one table with the funder. They will be hard at work.

Introduction

A good question on fund raising is how best to get to see a funder and win your case. You have already set up this appointment, however, there are many ways to do this. Let's watch these two plays and discuss afterwards.

Aim of the exercise

The aim of this exercise is to enable participants to see different ways of approaching funds and to gain insights for themselves.

Procedure:

Start the two plays.

Play 1. The **first** person comes into the office. She has an appointment, but is told to wait in a chair by the side. And waits for 45 minutes (have her say to herself but out loud, – oh wow – 15 minutes, 30 minutes, 45 minutes). After say 15 minutes, she asks the secretary if she will have to wait for much longer, etc. Secretary gets annoyed. Finally she's told to go into funder's office. He looks at his watch, says he is sorry but only has five minutes, and must go. First person gives her short pitch and says how wonderful her project is. He thanks her and off she is sent.

Play 2. The **second** person comes into the office. She says, Hi Mrs Njeru. Lovely to finally see you face-to-face after all our phone calls (they greet each other as friends). Second person asks how Mrs Njeru's daughter is, is she over her cold? Secretary says, she is much better and thank you for

asking. You know, as always it is a busy day – but once he is off the phone you can go in. After a pause, Secretary says, OK, he is off the phone, you can go in. Funder says, after greeting, I see your proposal is on the top of this pile. I have had a chance to glance at it. Tell me about these beneficiaries? After a brief but clear reply, funder asks, how long has your organisation been doing this work? Any results you can point to? (Answer very specifically and to the point – remember he has little time.) He then asks, have you got commitments from these other funders? (Answer, project managers of three funders believe we have an excellent chance. Our shortfall as you can see is \$xxxx. I know you fund up to \$yyyy. Do you think possible x amount? (Do not go too high.) VERY good chance, he says. Looks at his watch and apologises for having to leave, but says, I really like what you are doing.

End of plays.

Discussion questions

Put participants in pairs to discuss:

- a. What did the first person do? How did the other actors react?
- b. What did the second person do? How did the other actors react?

Share insights in the whole group.

Again put participants in pairs (perhaps different pairs). Their task is:

Spend five minutes or so thinking through how to approach a funding agency. What do you need to do before a meeting, during the meeting, and after the meeting with a funder?

Time: 10 minutes + to practice the two plays with volunteer participants. One hour with seeing the two plays and discussions.

Materials: Two tables and four chairs set up as if in two offices. (One like a secretary and a chair for a visitor and one like the director with a chair for a visitor.)

Afterword: letting go as a founder



Sally Timmel, co-founder of Training for Transformation.

I am taking the privilege as the editor of this book to close with some lessons learnt over the years. The following is not an ‘exercise’ to use with a group, but more some thoughts about letting go as a founder.

As the co-author of *Training for Transformation*, Volumes 1-4 and *Training for Transformation In Practice*, I was also the legislative director at Church Women United (CWU) (like a women’s branch of the National Council of Churches) in the USA for eight years; co-founded this work in Kenya for seven years and started seven non-profit organisations in South Africa between 1995-2014. The following are some learnings from my mistakes and successes.

Start the work as if you will not be in place for long. As the ancient Chinese guru said, “... and the people will say of the best leaders, we did this ourselves”. When starting a new organisation, very early on in the work find a strong team to work with. From this team can emerge a person with a broad vision and the capacity to work well

with the team. Leaders emerge, those who keep their eyes on the goal and who encourage a broad range of views, and are not only focused on ‘their way to do something’. If one tries to ‘own’ the work, it can push people away. The ‘work’ must be ‘our work’.

Not everything can be fixed. Some of us like to problem solve and ‘fix things’. Some things may not be ready to “be fixed”. Fixing something may need the right moment or waiting. Handing over an organisation, it may have some flaws. If one is aware of those flaws, point them out to the new team. Giving them our suggestions on how to fix this problem may not be that helpful. Awareness is a first step but letting those flaws be sorted out by a new team will mean they ‘own’ their decisions and will fix it the way they best can handle their new responsibilities.

Have another ‘passion’. When I was the legislative director at CWU in Washington DC, after eight years there the issue of health care reform became one of the biggest issues in the US. The CWU national council decided to make health care reform its national priority for three years. I saw we could run workshops using the Freire methods on ethical choices on health care reform. We would target key states in this work and train at least 200+ members to hold workshops in their local congregations and other organisations.

The CWU national director then suggested that my assistant in Washington DC become the legislative director so I could head the health care reform initiative workshops in nine key states in the USA. Training facilitators was my passion and tapped into my strengths. I followed my passion and it felt wonderful to hand over my previous position.

Build a strong team. Building a strong team can be tricky as there are many factors to consider. Often it is possible because there are people with a wide range of skills sets. At other times, one might choose team members because of one factor over another.

This was true for me in one project, a local one in a small town, so I thought that all staff should be from this town even if they didn't have experience in the particular field of the project. Some expected enough funds to implement big plans, others were used to working alone, and some were focused on quite narrow outcomes. Of course, tensions grew in the team. I became more 'stubborn' and therefore demanding. New people joined the team and were not always as strongly committed to this local community. Not a good mix for building a team.

Affirmation and feedback sessions. Building a strong team often depends on regular feedback sessions. This can involve authentically saying what you appreciate in each other, and what could be areas of improvement. Affirmation builds confidence in oneself and the ability to take on more responsibilities. It also builds a stronger team. When giving feedback on where a person needs to improve, if it is more personal then feedback should be on a one-to-one basis rather than in the whole group. In the whole group questions can be posed like "where do you need help or support to meet your goals on time?" or "where do you think you need to improve and build" (on what the person says about themselves). Keep affirming good work and affirming the team. Sometimes laugh at yourself; we all have blind spots and areas where we ourselves can improve. Graciously accept negative feedback from others.

Becoming self-reliant. When selecting members for a strong team, serious conversations must be held before employment on the issue of who has what authority. Usually the founder, as part of the team, will have the most authority at the beginning. This lessens as the team takes up more responsibilities and delivers outcomes in their particular area of work. As the team grows into its work and produces outcomes related to the goals, new leaders will emerge. Some will even start to help to fund raise. Often a dilemma of authority can block the way to teams becoming self-reliant.

Patience. Sometimes one team member has a deep passion for the project. Honouring their input is important but can take an organisation in a direction that is hard to sustain. If one takes on such a new project without capable staff to do the work, this can entail years to build up a strong team and a possible new director. It requires loads of patience to build a strong team for the long haul. It also means not 'letting go' too fast in handing over the leadership, which is difficult if this is not your main passion.

Push potential leaders 'over a cliff' and they will fly. At the point of handing over an organisation, it can mean truly letting go. As one new director said to me months later, I just pushed her over the cliff, and then she realised she could fly. Obviously, all of the funders and income sources were soundly in place with the new directors, who have since started to build their own relationships with the funders.

Recognise burnout in oneself. Being self-aware, of our own behaviour and attitudes, is important as a founder or director of an organisation. If one finds oneself becoming more irritated, short-tempered or not feeling fully engaged with, or with less energy for, this 'work', this can drag down the whole organisation. Find another passion. Speak to some close friends to get some feedback and discuss a possible timeline of turning over the organisation to others. This could be one of the indicators that it is time to 'let go'.

Training for Transformation Volume 5. Training for Transformation is an approach to community development to enable people to ‘read their reality and write their own history’ using a combination of group processes, socio-economic analysis and organisational development processes. Since its inception since 1973, this work has been put into practice in more than 61 countries.

Volume 5 was born out of an awareness that over the past 20 years, many participants and resource staff have developed and ‘invented’ new approaches that enhance this work.

Training for Transformation provides a basic and comprehensive text for:

- Adult educators.
- Social workers.
- Community development workers.
- Church and trade union educators.
- All concerned with the process of transforming society.

This approach integrates:

- The approach of Paulo Freire to enable a deeper critical consciousness of our society.
- Participatory methods of engaging participants in their own self-discovery.
- Social analysis to help groups find the root causes of issues facing their communities.
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The Training for Transformation programme has been used and adapted in 61 countries globally. The programme has changed to regional courses in Asia, southern, west and eastern Africa, Europe and Latin America and is now called Training for Transformation in Practice. It is based in South Africa: c/o The Grail Centre, 39 15th Avenue, Kleinmond 7195, South Africa. email: infor@tftinpractice.org and phone number: +27 (0) 28 271 5991.

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