



# Respect in the Commonwealth

A toolkit for building relationships, generating new ideas and increasing respect



The Commonwealth



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A toolkit for building  
relationships, generating  
new ideas and  
increasing respect

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For more information, please contact Amy Longland ([a.longland@commonwealth.int](mailto:a.longland@commonwealth.int)).



# The toolkit

## Who is this toolkit for?

This toolkit is for anyone who feels motivated to improve relationships and respect in the community, the workplace and even among friends and family. You can use it to improve respect generally or to tackle a specific issue, such as hate speech or inter-ethnic conflict.

Whether you are experienced in facilitating change or are just starting out, this toolkit has been designed and tested for you.

Depending on your level of experience of bringing people together and the kinds of issues you're working with, you'll find a range of different tools to apply.

## How to use it

First decide if you will use the skills and activities as:  
an individual who wants to design a strategy or project, or



a facilitator or organisation who will support change



through working with a group.

When using the toolkit look out for the Individual or Group icons.

These icons indicate when the page or activity is aimed at individuals who are doing the Respect Process on their own, or at facilitators who are working with a group.

## A flexible process

On page 7 you'll find a simple Respect Process you can use in different settings. The way you apply that process can be highly flexible depending on the people you are working with and your own style and experience.

'Sawubona'

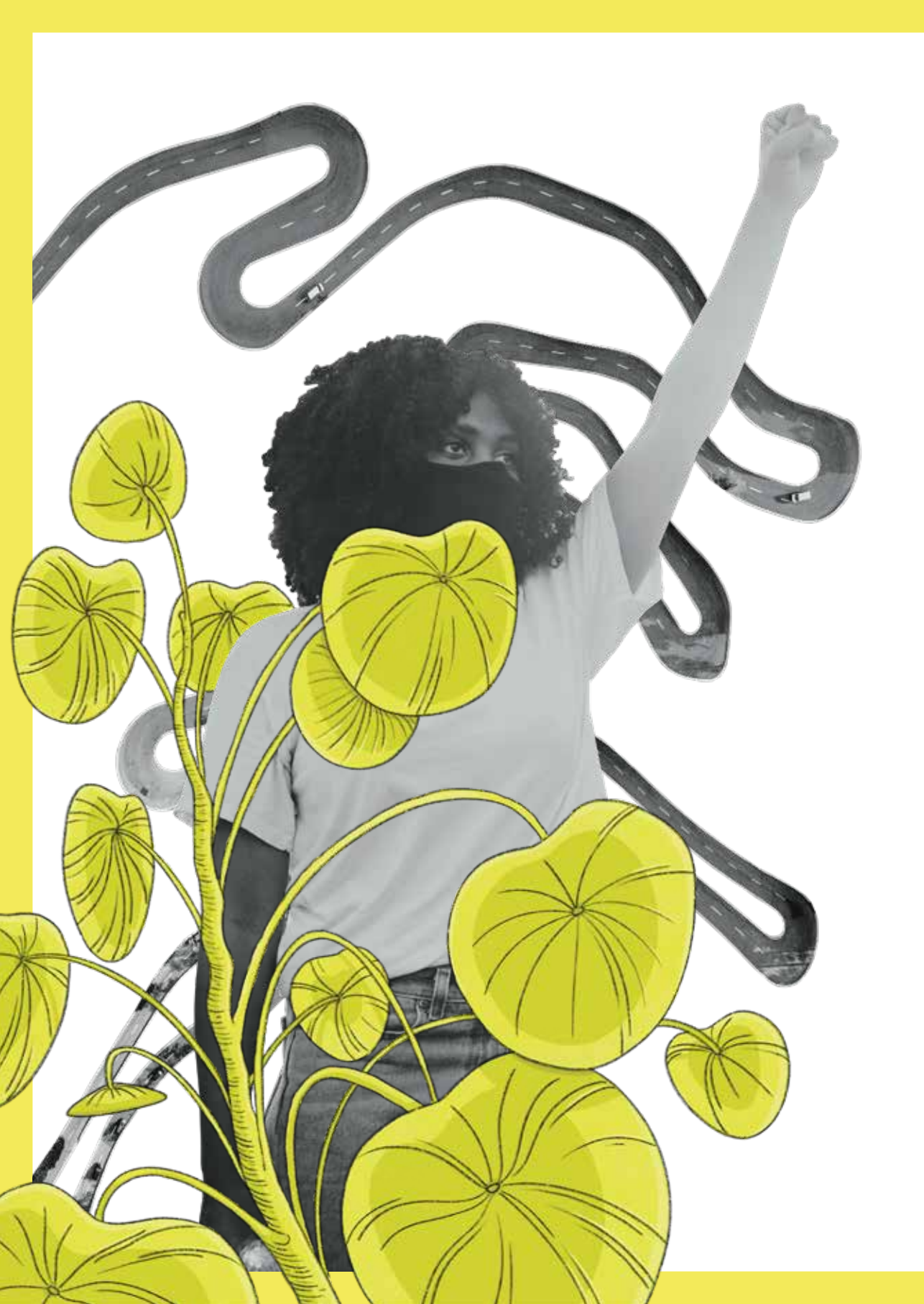
This Zulu greeting can be translated as 'I see you'.

With sawubona you are saying 'you are important to me and I value you'.

It is a way to make the other person visible and to accept them as they are. In response to this greeting, people usually say 'Sikhona', which means 'I am here'.







# Understand: The Respect Process





# The Respect Process

## How does it work?

The logic which underpins this toolkit is called the Respect Process. The Respect Process has been tested in different contexts around the world. In summary it works like this:

Through building our confidence and self-awareness and valuing different perspectives (*I AM*) we can have better conversations with people who are different from us (*YOU ARE*) which leads to a deeper understanding of the issues and opportunities that exist in our schools, communities and workplaces (*WE ARE*) which in turn motivates insightful actions and collaboration, transforming the spaces and places we live in (*CHANGE*).

## Is it flexible?

Yes, this process has been followed by government decision-makers, school children, entrepreneurs, activists... each time it looks and feels very different but it is based on the same principles.

The length of the process can be adapted from hours to years, depending on the scope of the project.

It can include a vast arrange of activities depending on the needs and interests of the people involved and those guiding the process.

In this toolkit you'll find example tools and case studies but you are also encouraged to *adapt* your approach to suit your context – grounding the process in the cultures, identities, skills and interests of the groups you are working with. For example, the whole process could be delivered through clowning, a university course, a business seminar, a theatre workshop ... whatever reflects your skill set and the interests of the participants.





## Getting started

Begin by thinking about who you want to involve. Will you start with just yourself or do you have specific groups of people you want to work with? Now you're ready to begin the Respect Process.

**I AM:** Begin by building confidence and self-awareness, including how our sense of self forms and changes through our interaction with others. Value different perspectives.



**YOU ARE:** Improve listening and communication skills. Know how to actively listen, ask powerful questions and notice insights.



**WE ARE:** Deepen understanding of the communities, workplaces, schools, etc., we belong to. Notice the power relationships and systems which influence them.



**CHANGE:** Feel motivated and able to act, make small changes to create a big impact.



The above text indicates the learning outcomes (underlined) that can be achieved through the Respect Process.

## What's different about the Respect Process?

When faced with an issue that affects a community or organisation, decision-makers sometimes start by identifying what needs to CHANGE. They might say, 'that's a big issue – I have a great idea to solve it'.



**Problem!** *Our ideas on what needs to change are often based on assumptions which represent our experience of the issue and not those of the wider group or community.*

Alternatively, community organisations may start with WE ARE by asking people what they think the issues are through a community Needs assessment.



**Problem!** *Needs assessments often involve those members of the community who are easier to reach. . Furthermore, the responses can reflect already dominant narratives promoted by those with power or, if you haven't built real trust with the people you are asking, they may simply tell you what they think you want to hear.*

Likewise, it's common to start with YOU ARE by organising formal conversations or dialogue to discuss local issues.



**Problem!** *Some people feel entitled and confident to share while others are more accustomed to listening. This means dialogue can end up reinforcing existing power inequalities.*



The Respect Process proposes that by *first* building people's confidence and self-awareness we can *then* have better conversations. That's because confidence and self-awareness enable people to feel they have something valuable to share as well as something valuable to learn from others, no matter who they are – young, old, female or male, this group or the other.

By having better conversations across difference, we deepen our understanding of the needs, and experiences, of diverse members of the community which in turn leads to action which is more aware and owned by those most affected.

While the Respect Process is often a good place to start, it's not the only way of building respect and it's not fixed. Hold in mind that learning does not happen in a simple, straightforward way – it's not like building a house by laying one brick on top of another. Learning one new skill could prompt changes elsewhere – for example understanding more about power relationships (*WE ARE*) could help you to understand more about identities and cultures (*I AM*) – leading to ideas for CHANGE.

An insight which emerges at any point can lead to changes right across the Respect Process. Sensing and taking full advantage of these opportunities – where individuals or groups are beginning to experience a meaningful shift – is a useful skill.

With this in mind you'll probably find yourself jumping back and forth between different parts of the process as the learning unfolds.

### **Can I adapt the language for different communities?**

When describing the Respect Process you are encouraged to use the language and words that feel appropriate for the group or community you're working with. This means using local languages and dialect to deliver the process. It also means 're-framing' the process in a way that feels comfortable for participants (see 'Language and framing' on page 46). For example high-level decision-makers or entrepreneurs may find the language of 'I AM, YOU ARE' too soft and unspecific, in which case you could change these terms to:

*'Mindsets, Relationships, Awareness, Action'*

The essential logic of the Respect Process should remain the same but the words and language can be adapted.

Here's another way to re-frame the Respect Process:

*'Confidence, Communication, Collaboration, Change'*

All the words used in this toolkit should be understood as part of an ongoing conversation about what feels right according to who and where you are building respect.

*'I don't like the word inclusion; inclusion in what...? I prefer...'*

The words you choose will help to shape the participants' experience (see 'Language and framing' on page 46). Exploring what a word means to a group can be a vital part of the learning. At the same time, words mean different things to different people and it's important to avoid getting lost in trying to find a terminology that works for everyone. In this sense you are invited to honour *the spirit of the process* while allowing participants to use the language that feels comfortable for them.

### **Start with local traditions and concepts**

Wherever appropriate use existing local cultures when facilitating groups to learn and share together.

That could include the space you use (from a banyan tree to a meeting room), the seating, the food and drink (see page 44, 'Create a safe space'). It also includes the concepts or metaphors you refer to.

For example, in Southern Africa the concept of 'Ubuntu' could be useful when communicating the logic of the Respect Process. 'Ubuntu' is a Nguni Bantu word. It's sometimes translated as 'humanity towards others', but is often used to mean 'the belief in a universal bond of sharing that connects all humanity'.

Archbishop Desmond Tutu described Ubuntu as

*'I am what I am because we are what we are'*

It's also advisable to use metaphors that resonate locally. Metaphors can encourage creative storytelling and help you express complicated ideas in a simple way. For example, introducing the idea that we will be travelling together through a landscape filled with challenges and opportunities (see the activity 'Towards the horizon', page 109) can encourage participants to share their experience of the journey in playful and symbolic ways.

Nature metaphors like landscapes, trees and rivers are often a great source of inspiration when talking about social systems, resilience and inter-connectedness.

'Metaphors and stories are far more potent (alas) than ideas; they are also easier to remember and more fun to read.'

Nassim Taleb



# Key word: Respect

## Why is it important?

Our relationships define our lives. Relationships based on respect contribute to happier, safer and more resilient families, communities and workplaces (see the section on 'Resilience', page 34).

As our world becomes more connected, we increasingly encounter people from different backgrounds and cultures. Learning how to live and work with people who are different from us is a universal experience.

Whether it's finding a job, climate change or violent extremism, many of our greatest personal and collective challenges are linked to Respect (see the activity 'Connect with respect', page 169).

## What is it?

Respect means recognising a person's humanity and treating them with dignity even when they're different from you or you don't agree with them.

Respecting people (and their right to hold their own views) doesn't mean you have to indiscriminately respect their behaviours, beliefs or actions.

When we show respect in our relationships we build trust, understanding and equity. Respect doesn't have to come naturally – it is something we can learn.

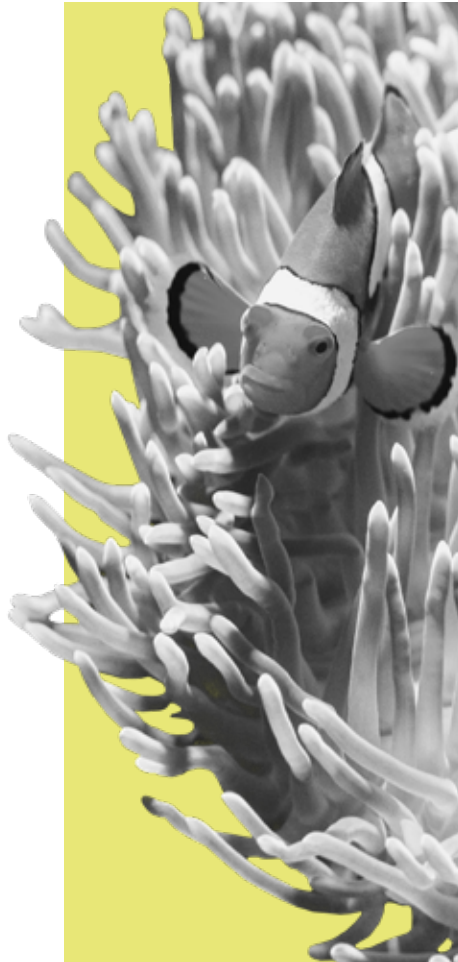
We are experiencing respect when:

- we know it's okay to express who we are
- we feel safe and able to talk about our needs and wants
- we feel motivated to learn and share with each other equitably, even when we disagree
- we are not controlling other people's choices
- we are helping to foster safe, just and equitable relationships in the home, the workplace and society.

Respecting others is important; it's also important to respect yourself. Listen to and value your own opinions and feelings and recognise that you have power to influence and shape your relationships.

**How do we achieve it?**

- Understand that everyone has something to share as well as something to learn.
- Try to understand and listen to other people's needs and different points of view.
- Build or restore trust and understanding in relationships which are experiencing tension, injustice and conflict.
- Stand up to discrimination and racism.
- Nurture safe, just and equitable relationships and social systems over time.



# My Purpose

Is there an issue or opportunity in your community, school or workplace you want to address?

What is it?

What hopes or desires do you have for the Respect Process?







What attitudes, skills or knowledge do you have that could help you when doing/facilitating the Respect Process?

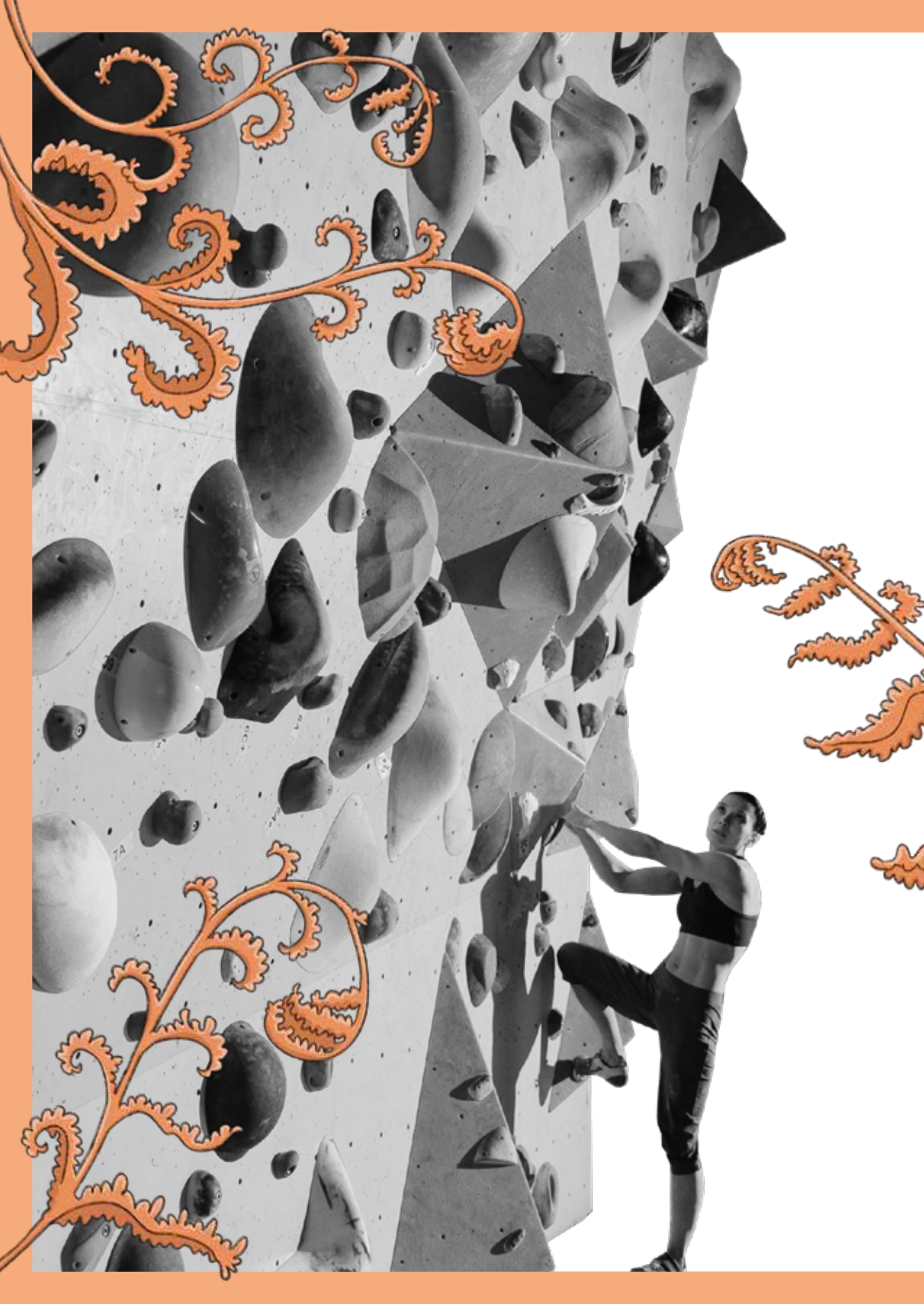
A large, empty rectangular box with a yellow border, intended for the user to write their answer to the question above.

'jingkieng dien jri'

or 'rubber tree bridge' is a natural technology used by the Khasi tribe of Meghalaya, India. Over decades the Khasi weave the roots of a rubber tree to create a natural living bridge connecting different parts of the community which are often flooded during monsoon season.

These resilient, environmentally friendly bridges require a long-term commitment from the community, as well as inter-generational collaboration – it can take decades before the bridge is ready to hold.

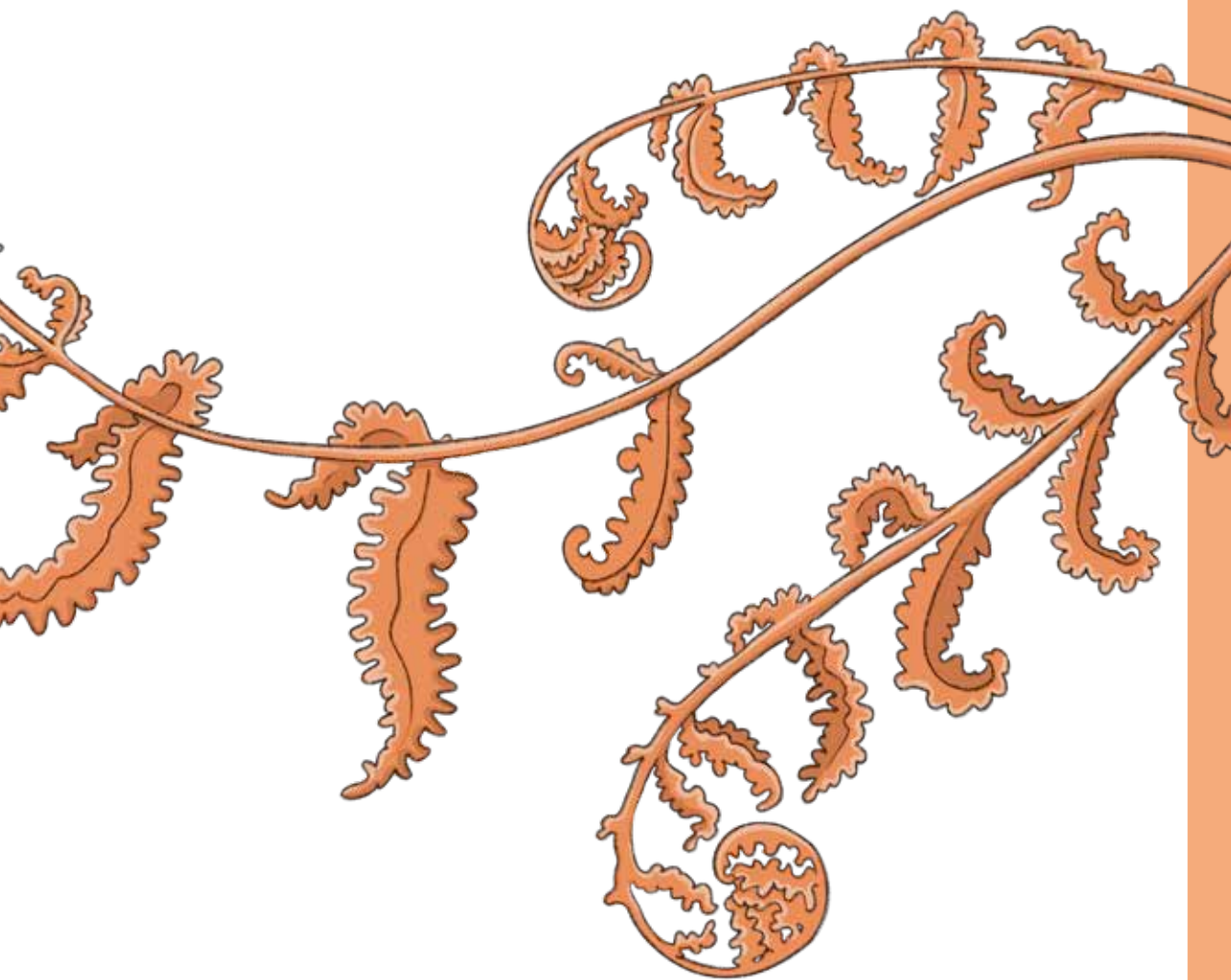






Plan:

Where do I start?



the 1990s, and the 1990s have been the most successful years for the industry in terms of sales.

As a result of the success of the 1990s, the industry has been able to invest in new technologies and products. This has led to a significant increase in the number of products available to consumers, and has helped to drive the growth of the industry. The industry has also been able to expand into new markets, such as the Asia-Pacific region, and has been able to establish a strong presence in these markets.

The success of the industry in the 1990s has led to a significant increase in the number of companies in the industry. This has led to a more competitive market, and has helped to drive innovation and growth. The industry has also been able to attract new investment, which has helped to drive the growth of the industry.

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# Where do I start?

It begins with noticing an opportunity or something you want to change – something that motivates you to act.

Maybe you want to improve relationships between people you know, enhancing their ability to live and work together. Or perhaps you are seeking to address a broad social issue like conflict, racism, access to education for girls or living standards in a local neighbourhood.

## Ask some simple questions

- What do you think needs to change?
- Why does it need to change?
- Who says so? What evidence do you have?

## Acknowledge that you have limited knowledge

Before deciding on what you want to address it's important to remember that your opinions and ideas are based on limited knowledge.

We often begin with the strong feeling that we know what the situation is and what needs to change. However, achieving change is sometimes messier than we first realise – that's often why the problem exists, because it's connected to lots of other issues which are also difficult to resolve. In this sense it's helpful to acknowledge at the start that while you are holding useful assumptions it's important to be prepared to hold them lightly. By doing this you will be better at listening, noticing and discovering deeper insights over time

# How can I involve others?

Before you begin the Respect Process it's important to have a sense of who wants and needs to be involved. The Respect Process is flexible, it can be shorter or longer, it can also be delivered through a wide variety of methods so knowing who you'll be working with and what they want to achieve through the process is key.

The tool 'Mapping who to influence' (page 219) can support you to identify who you need speak to or influence to build support for the process.

## Listening deeply

Once you've identified who else is affected by or influences the issue you want to address, decide on how you will approach them and what you hope to gain. A great way to start is listening.

Listen to neighbours, young people, teachers, business people, religious leaders, community organisations, teachers ... whoever you think is important to involve. Ask them about the issue.

- What's their experience of the issue?
- What do they feel needs to change?
- Would they be interested in being involved in the Respect Process?  
Who else should be involved?
- How could they support you to motivate or engage other people or organisations?



It's often helpful to start with a diverse group of people who want to take part and are connected in some way to the issue you want to address. From there you can design initiatives which engage the wider community, including those who may be less motivated to work with others.



If you are focused on a personal issue and want to reflect and explore your possible options as an individual, head to page 101 to begin and look for pages with the icon on the left.



If you intend to facilitate a process of change in a school, organisation or community use the Respect Process tools which include the icon on the left.

# Who can support me?

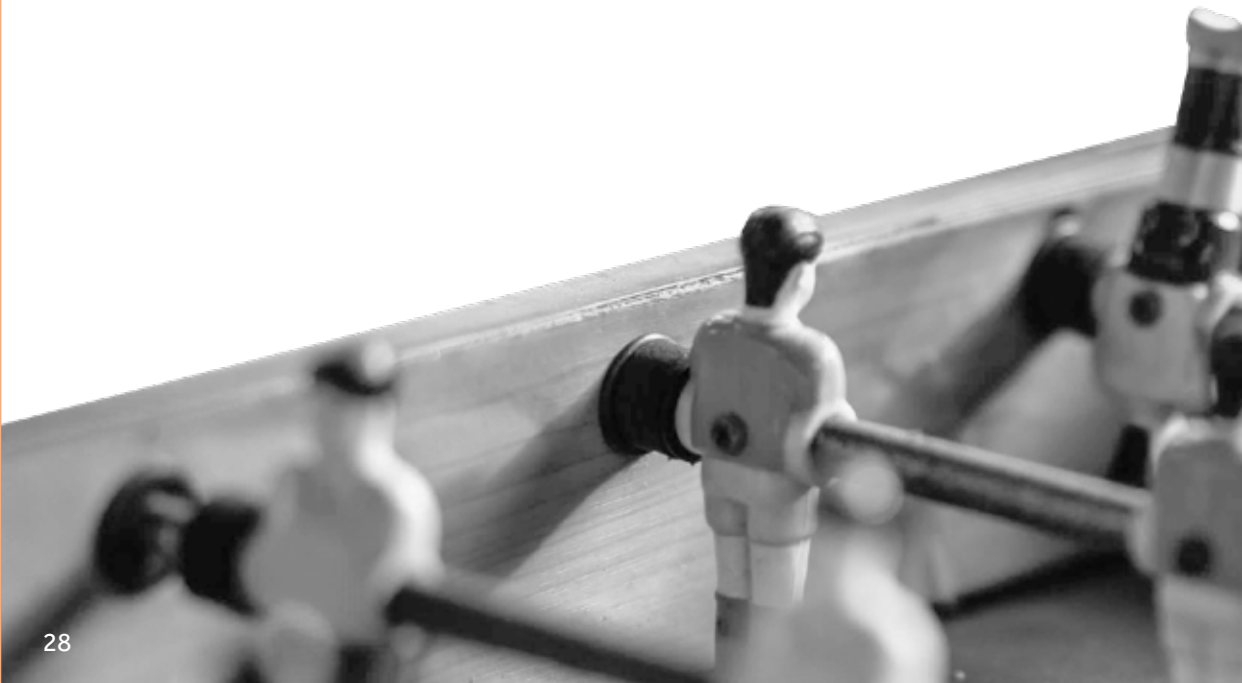


## Build your team

It's possible to organise and run the Respect Process for a group or community as an individual but it's often more effective if you do it as part of a team. Some of the possible roles that you or other members of your team could hold might include the following.

- *Recruitment* of people or organisations who will take part.
- *Logistics* and technical support to organise where and when to meet (in person or online), materials and travel.
- *Facilitation* of the Respect Process, identifying suitable activities and language, stimulating conversation and exploration and offering support to those involved.
- *Monitoring* what's working and what's not and whether the process is achieving the expected change.

Depending on the scale of what you want to deliver these roles could be shared between one or two people or involve several people representing different organisations.



### Building support for the Respect Process

Using the Activity 'Mapping who to influence' (page 219), identify who you need to influence or involve to ensure that the Respect Process is safe, accessible and accepted within the wider school, organisation or community. This might include approaching decision-makers such as school head teachers, business managers, local leaders or community members.

If it's the first time you're hosting a process of learning and collaboration you could:

- 1 see if you can motivate people or organisations with experience to lead on delivering the process, or
- 2 try it out by delivering a short and simple Respect Process that involves people you already know and trust. In this way you can learn by doing.



# How can I adapt my approach?



## Short or long, face to face or online?

Once you have a strong sense of who you want to involve as participants in the Respect Process, it's useful to identify the kind of process you will deliver.

The Respect Process refers to the key learning outcomes and flow outlined on page 9. The way you deliver these outcomes is up to you. You may choose to use activities from this toolkit or use other approaches which are familiar to your organisation, school or community. You'll also need to decide whether the process will be short or long, face to face or online. Choose an approach which feels appropriate and accessible for the group you'll be working with.

## Short, face to face

As a four-stage process the Respect Process can seem overwhelming. However, a version of it can be delivered in half a day. See the 'Toolkit activities' section that begins on page 85 for example agendas. Below is a brief description of a short face-to-face journey through the process which can be held in a community or school.

**I AM:** as people arrive the atmosphere in the space reflects shared as well as diverse local cultures and identities – for example food or music which is popular across local cultures alongside offerings that represent local diversity. You begin the day carrying out some simple informal activities among participants to value that which is shared as well as the differences.

**YOU ARE:** While identifying key questions for group dialogue you subtly build relationships, breaking down hierarchies and assumptions and building the

confidence of participants to listen and share equitably.

**WE ARE:** Difficult and challenging issues are initially framed as powerful questions for the group or community as a whole to deepen their understanding of each other's experience.

**CHANGE:** Based on insights identified during the dialogue actions are collectively identified. In a short time you will have lightly touched on **I AM, YOU ARE, WE ARE** and **CHANGE**.

### Longer, face to face

The Respect Process can be experienced over a longer period of time, combining face-to-face meet-ups with research and action in the home, workplace and community.

If the opportunities to meet up are spaced out – two hours every Monday or one day every month – make sure that you have enough time and contact at the beginning to establish meaningful trust and motivation. One way to do this is to start with a longer get-together that includes connecting informally – for example, sharing food.

For people to want to take part over time they need to feel motivated. That motivation will come from responding to real needs or desires such as new relationships, the opportunity to reflect and build new habits and behaviours, joy, learning or real change on an issue that is connected to their lives. The Respect Process should honour the people who take part and be closely aligned with what they want to achieve.

## Online

Increasing respect through an online process is different from working face to face. There are potential advantages such as improving flexibility and accessibility for participants as well as reducing the cost and environmental impact. At the same time there are challenges, including the fact that building trust and relationships online is often slower and digital apps can leave some participants feeling overwhelmed.

Whether you live in a high or low connectivity neighbourhood online delivery can be a great way of ensuring everyone who needs to be involved can take part. See the 'Deliver' section for tips on facilitating an online process.



# Key word: Resilience

## Why is it important?

The Respect Process can help in building resilient individuals, communities and projects.

This is important because as economies, cultures and people become more connected they are creating a giant local to global web of relationships. Across this web change can ripple in unexpected ways. A connected world is full of possibilities but filled with uncertainty. Resilience is key if change is to happen with us, and not just to us.

To create a resilient Respect Process start by designing an adaptable plan that is rooted in the communities you are working with.

## What is it?

Resilience means the ability of a system to either 'bounce back' (like a balloon that is squeezed and then released) or 'bounce back and transform' which is our ability to adapt and evolve in response to change.

Enhance the resilience of your projects, plans and communities by following some of the tips below.

## How do we achieve it?

- Embrace challenges and failure as an opportunity to learn and evolve.
- Build confident, realistic and positive attitudes towards yourself and towards your ability to learn and change.
- Build a clear sense of purpose and values. Combine this with a flexible strategy or approach that can adapt to change.
- Value order, control, routines and close relationships. These create a safety net and can make you efficient in what you do.
- Value flexibility, different perspectives, loose relationships and mess. These things help you to adapt in a changing world.
- Explore when and how to apply control and when to apply flexibility. Think of them as two



legs walking. Which foot should you put forward first? There's no golden rule, it depends on what you want to achieve and the environment that surrounds you.

- Be mindful. Notice patterns in your life and in wider society. Build hypotheses, try things out and remember to hold your assumptions lightly and not tightly – this allows you to keep learning over time.



# My Purpose

Who needs to take part in the Respect Process?

How will you motivate and involve them?

(If you're struggling with this question consider asking them.)



What support do you need?

Who will support you?

Why?



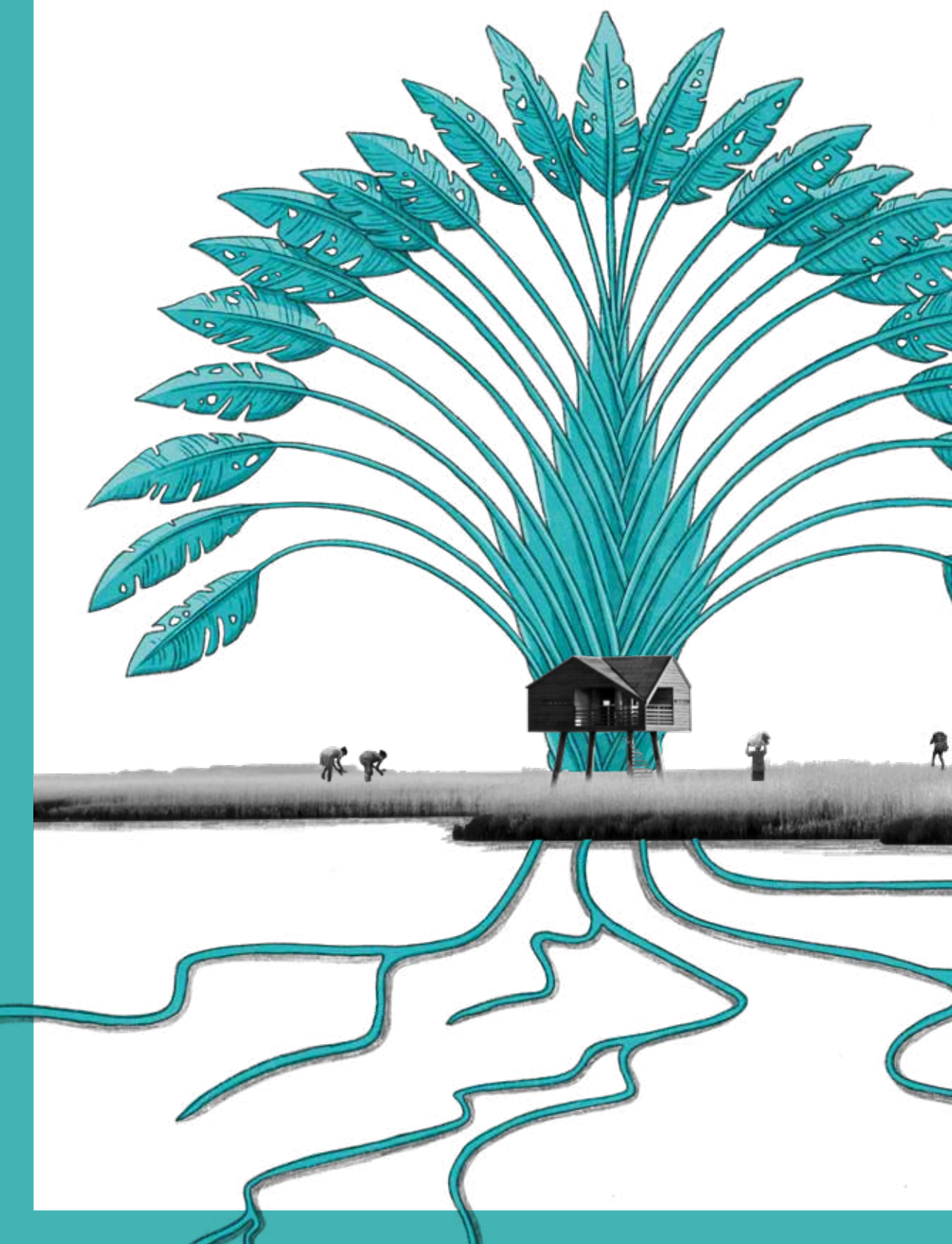


How will you deliver the process?  
Online or face to face, short or long?  
Why?



Creating social change is often more like gardening than engineering.





# Deliver: What skills do I need?







# What skills do I need?

After the research and planning phase you're ready to get specific. When designing the activities and experiences to start the process always try to stay flexible so that you can learn and adapt your approach once you have a clearer understanding of the needs and interests of the people you're working with.

You'll need to consider the skills you will require to facilitate the process for others. There's more on this in the 'Key skills for facilitators' section overleaf.

You'll also need to consider what kinds of activities and approaches you think will motivate and empower your group.

## Adapting activities for your group

Choosing activities which feel appropriate and powerful for the group you're working with is key. The activities in this toolkit illustrate how the Respect Process learning outcomes could be achieved. However, it's important to note that these activities are not fixed and can be adapted or replaced by other activities which reflect the local culture, the group's learning style or the facilitator's strengths. The key is that whatever activities you choose they need to deliver the broad learning outcomes.

For example, to build confidence, self-awareness and an understanding of identities and cultures (I AM) it's not necessary to deliver workshop-style activities. You may choose to achieve some of the outcomes through cooking together while talking about the origins of the recipes and ingredients, or perhaps through listening to music together, watching films or visiting places of interest. You can find more examples at the beginning of each stage of the process in the 'Toolkit activities' section that begins on page 85.

# Key skills for facilitators

## Value differences

Value different perspectives as well as that which is shared. Don't just seek consensus and comfort.

Diversity in organisations, schools and communities is vitally important for stimulating new learning and encouraging resilience and adaptability in a changing world.

At the same time, by acknowledging those things which are shared we can support diverse groups to build trust and cooperation quickly.

## Don't tackle the big issues first

Spend time building relationships, confidence, self-awareness and skills for dialogue before addressing controversial topics. Consider exploring related but less controversial issues and topics first to gradually open up the conversation. (Note: highly experienced facilitators may decide that it's important address challenging issues quickly. This is sometimes referred to as 'sitting in the fire'.)

## Create a safe space

How can you make the experience safe – physically, emotionally and psychologically?

Consider the actual space you are using. Is it equally welcoming and safe for all members of the group? How can you co-create the space together to build a sense of belonging and comfort?

It usually makes sense to get rid of tables as they keep people distant, fixed to one spot and remind us of classrooms and work meetings.

Consider the language used and the activities. Are they accessible and open-ended? Don't provide fixed definitions and answers – ask people what they understand by the terms (for example, 'Respect'). There's no need to reach a consensus.

Spend time collectively identifying a few simple principles for working together.

Recognise that some participants will begin the process with more or less power depending on their social status, gender and ethnicity. As a facilitator and as a group you should explore strategies for ensuring that all participants feel equally empowered to learn, share and collaborate together. The logic of the Respect Process and the participatory nature of the activities can also help in addressing issues of power.

### The disappearing act

Facilitation means making learning and sharing between people easy. It's different from traditional ideas of teaching because it assumes that the facilitator does not hold the answers. In fact, facilitators assume that for most things in life there probably isn't an answer – just different perspectives which can help to reveal useful insights. With this in mind facilitators create activities and environments where the participants do most of the talking and doing.

If facilitators are usually quite present at the beginning of the Respect Process they commonly begin to disappear into the background as the process evolves. Try to encourage a culture of collaboration and self-organisation in the group or community.

Curiosity, humility, flexibility, playfulness ... what do you think makes a good facilitator?

### Be self-aware

As a facilitator you hold power and influence over the group. With this in mind, facilitators should model respectful behaviour towards others: women, men, people with disabilities, and people of all faiths, ethnicities and sexual orientations.

Take note and be aware of your own prejudices and biases and try to ensure that you maintain respect throughout the process. Use examples and stories which are free from stereotyping and shine a light on positive role models with people of different genders and from different ethnic backgrounds.

### Think like a gardener

Cultivating change takes time. Planting seeds and tending the soil now can reap benefits in the future. At the same time predicting what will emerge is difficult because factors outside our control are always influencing the learning, behaviour and attitudes of the people taking part.

Try things out, notice what works and what doesn't. Recognise that even if you can't engineer the outcomes you want to see you can help to create favourable conditions for improved respect, ideas and relationships in the future.

### Language and framing

The language we use to describe things changes the way we experience and feel about them.

A 'civil war' may be described as a 'war on terror'. A 'care-giver' may be referred to as a 'maid'. The words we choose bring with them different emotions and associations – they change our 'frame' (point of view).

Do a quick search on the internet and you'll find lots of examples of framing and re-framing. In one newspaper an article on immigration might often include the words 'illegal' or 'cost' and in another newspaper the word 'immigrants' might be regularly associated with 'workforce', 'vital' and 'growth'.

Framing and re-framing is an act of power. The frames which are dominant in our communities often reinforce the dominant power in those communities – for change to happen it's important to explore alternative frames.

The role of the facilitator is not to stand in judgement of the way participants frame an issue but to support the group to recognise the spirit of what is being said and find appropriate neutral and open frames which can allow different perspectives to co-exist.

If one member of the group asks a question based on a negative assumption, for example 'Why do your people not respect women?', the facilitator could thank the participant for their curiosity and then re-frame the question for the group as follows: 'how are the gender relationships between men and women different in our communities, and why do we think they're different?' (See the Activity 'The questions I ask' for more examples of how to re-frame questions.)

This quote from Nelson Mandela, who was hailed as a freedom fighter by some and a terrorist by others, shows how re-framing can take place in practice:

*'I was called a terrorist yesterday, but when I came out of jail, many people embraced me, including my enemies. I tell people that I was also a terrorist yesterday, but, today, I am admired by the very people who said I was one.'*

The following section, on key skills for participants, also covers many skills required by facilitators.

# Key skills for participants

## Holding assumptions lightly

Assumptions are similar to guesses, hypotheses, beliefs. They are something we accept as likely or true without proof. We make assumptions all the time. These assumptions influence our behaviour and actions. Recognising that our opinions and actions are based on assumptions can enable us to act with curiosity and humility, leading to new learning and discovery.

The Respect Process invites facilitators and participants to notice their assumptions and hold them 'lightly' and not 'tightly'. See the Activity 'I hold my assumptions lightly'.

## Asking powerful questions

Questions can be powerful. How we phrase a question can influence the way we and other people think.

With this in mind consider including questions which are phrased in an appreciative way, this can unlock existing resources and generate motivation. For example instead of simply asking 'what are the problems in this school?', you could ask 'what are we proud of in this school that could support us as we move forward?'

Questions can be powerful. How we phrase a question can influence the way we and other people think. See the Activity 'The questions I ask' on page 149.



'By asking only about the problems we realised we were conditioning people to view the community as a place full of problems that only outsiders can solve'

Project manager, Indonesia





## Giving and receiving feedback

Feedback can be a gift. It can help us to build self-awareness, learning and grow. Giving and receiving feedback can also make us feel uncomfortable. Here's some tips.

'I' Messages are a way of saying how you feel without attacking or blaming. Instead of saying 'you're wrong', or 'that's crazy', you can say 'I don't understand', or 'I think there might be other ways of seeing this.'

Give specific feedback on the action and not on the person. Instead of saying 'you are not good at communicating', say 'when you speak slowly I find it hard to pay attention.'

Avoid repetition. If you or others have shared feedback and it has been understood, do not repeat the feedback.

When participants or the facilitator are giving positive or negative feedback to others during the Respect Process they could use the following approach.

- 'I feel... Follow 'I feel' with a feeling word: 'I feel disappointed.'
- 'When you... Say what caused the feeling. 'I feel disappointed when you cancel our plans at the last minute.'
- 'I want...! Say what you want to happen.

## Active listening

Active listening is when we give the person speaking our full attention – focusing on understanding and not on responding. When we apply active listening the person sharing is empowered to communicate on their terms. This can enable the listener to notice not only the facts of the story, but other things including the emotions of the storyteller and their reason for sharing.



# Being accessible and inclusive

Different people have different needs, and different ways of communicating and learning. Creating a Respect Process which works for all the participants means taking into account these needs and differences from the beginning. Gather information about any barriers to participation the participants might face before you begin. You can do this by creating a short questionnaire or by speaking to people in advance.

Once you have the information, explore ways of addressing different needs or concerns. One way to do this is by asking the people concerned what would work for them. Alternatively, ask for support or advice from groups or organisations that have experience of working with the issue concerned. Examples could include disabilities, different learning styles, lack of time or childcare support.

Consider the following.

- Is the time and duration of the meet-ups appropriate for those who want to participate? For example, women may have more childcare responsibilities which may restrict the times they are able to attend. Find out in advance.
- Is the place of the meet-ups safe and accessible, including for any participants who have disabilities? Is it a neutral space or does it feel like it belongs more to participants from one ethnic or religious group than another?
- What sort of activities will be culturally appropriate? Should women and men work together or separately? Are physical activities culturally sensitive?

### Dealing with challenges in the process

The Respect Process invites people to open up, learning and sharing in a way that can shift attitudes and behaviours. There may be times when participants feel vulnerable or emotional as sensitive topics are explored. Planning on how to work with challenges to create a safe space is key. Consider the following, note down your answers and find some tips on the following page.

#### What would you do if...

- 1 One person is very angry or disruptive?

- 2 One person is always talking?

- 3 People want to spend more time on a particular topic or activity?... what other challenges can you think of?

## What would you do if...

### One person is very angry or disruptive?

Acknowledge the emotion. Listen deeply to what's being expressed, re-frame it as a question for the group to hold. For example you might say 'You're feeling angry, you feel that your culture is not acknowledged and valued. How can we ensure that our cultures are recognised and valued by others?'

Another approach is to spend time at the beginning of the process working with the group to agree 'ground rules' or principles for working together.

Note that the behaviour does not honour the agreement and the participant and group will need to change their approach to communicating before proceeding. Invite the group to a break and speak to the participant separately to establish if they wish to proceed with the process and whether they can change their language and approach.

### One person is always talking?

Share with the whole group that for the Respect Process to be successful we need to feel confident and able to share, as well as self-aware enough to listen and create space for others to come forward. Invite participants to self-reflect, perhaps by saying 'if you have been speaking more, then today/this activity is an opportunity for you to listen more and speak less'. If this does not work activities like Four Words help to emphasise our role as listeners and reveal who is dominating the discussion.

Alternatively, use a talking stick (only the person holding the stick can speak), or give participants two slips of paper, which represent opportunities to speak in plenary. Each time you speak you have to hand over a slip, so any one person can speak only twice.

### People want to spend more time on a particular topic or activity?

As facilitators of the Respect Process we need to be flexible, feeling where the energy of the group is going and moving with it while gently weaving in the intended outcomes. This often means changing your agenda and approach to follow where the group wants to go. One way to do this is to revisit specific topics or approaches at different stages of the process, each time deepening the conversation and learning.

# Can I facilitate the process online?

Facilitating processes of learning and discovery online can initially feel strange and difficult but with practice and experience, the possibilities for building relationships and respect online becomes clear.



This logo in the 'Toolkit activities' section indicates activities which can be carried out online.

## Video calls

Perhaps the most straightforward way to facilitate online is to use video calling software or app (such as Zoom, Skype, Teams or Google Hangout) in which everyone joins online at the same time.

Video call apps have many functions which can make the experience feel quite similar to face-to-face workshops. Participants can see each other, raise their hands and go to breakout rooms to have small-group discussions before returning to the full group.

When facilitating video calls many of the face-to-face activities in this toolkit can be delivered with minor changes. At the same time it's important to take into account that the attention span of participants online is reduced (we recommend no more than 3-4 hours in a day), trust-building can be slower and issues with low internet connectivity, digital awareness and access to technology mean that many communities and participants are unable to participate in video call workshops.



## Tips

- 1 When facilitating video calls begin by inviting participants to play with different functions like turning the camera and microphone on and off and changing their view from gallery to speaker view
- 2 It's useful to have one person act as the 'tech host' organising breakout rooms and responding to any tech issues
- 3 Arrange your camera at eye level and keep it on during delivery.

## Mobile phone chat

When working with participants in low connectivity areas you may choose to deliver activities via a low bandwidth mobile phone chat app (WhatsApp, Messenger, Viber).

Once participants have been introduced to the process you can share brief instructions to activities on the mobile chat describing what to do and why, in short two-minute podcasts.

Participants then have a period of time (for example, a day or a week) to complete the task (usually one activity at a time) and share their response on the chat whenever they have a good internet connection.

Once participants have responded the facilitator can send a link to the summary of the group results which are presented as an image or via a whiteboard app (such as Padlet or Jamboard). To check understanding facilitators can then offer one-to-one follow-up for participants where necessary.

**Tip:** call participants in advance of the process to build trust and help them to understand how it will work.

*Detailed instructions on how to deliver online are included for select activities in this toolkit.*

# Key word: Equity

## Why is it important?

Many of the social systems which surround us (the law, the job market, schools) are not 'equitable', which leaves some members of society with fewer opportunities than others and a sense of alienation from systems that are not designed for them. That's why historically oppressed groups continue to fight not only for equality but also for equity.

## What is it?

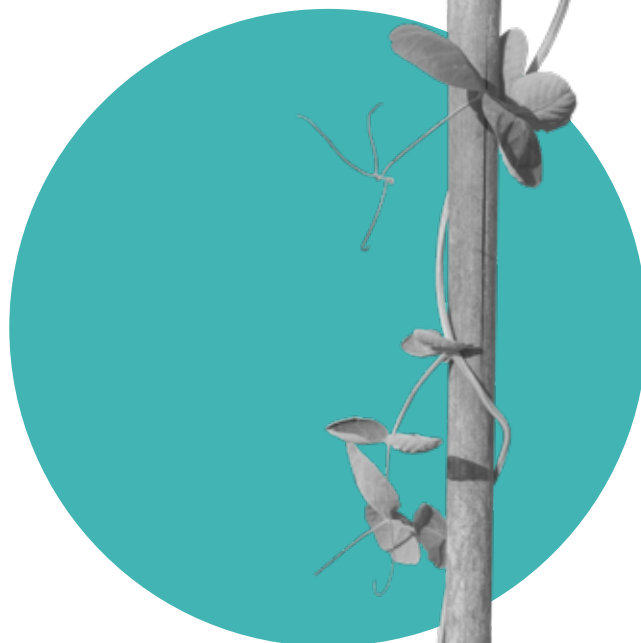
The word 'equity' is sometimes confused with the word 'equality'. Although they sound similar they mean different things. Equality means each individual or group of people is given the same – whether this refers to resources, opportunities or responsibilities. For example, if we ask everyone to pay the same amount for access to a library, or if we share the responsibilities for tidying up the house equally among all members of the household, that's equality.

Equity, on the other hand, recognises that each person has different circumstances and abilities and we need to take this into account. For example, access to the library could be free for those who are not in employment, and when tidying up we might take into account that grandma currently has a hip issue, so her responsibilities should be less.

## How do we achieve it?

- Listen to and understand the different needs and interests of those affected or involved.
- Remove barriers to taking part and offer additional support where needed.
- Involve groups with less opportunities in creating accessible and inclusive projects, policies and systems.
- Experiment with new models; test, learn and share the results.

- Research and build awareness of how improved equity, equality and social justice can be a win-win for communities and societies as a whole.
- Stand up to systemic inequalities and power imbalances.



# My Purpose

What motivates you to facilitate the Respect Process?  
How will you sustain your motivation even when it gets challenging?

What are your values or beliefs that could help you to facilitate the Respect Process?





What simple words of advice do you offer to yourself as you embark on this journey?



'I have learned that people will forget what you said,  
people will forget what you did, but they will never  
forget how you made them feel.'

Maya Angelou







# Stories from the Commonwealth





# Stories from the Commonwealth

In this section you can find three personal stories from people who have participated in the Respect Process. Each of the stories reflects a challenge which is connected with respect. At the end of this section you are invited to add your own.

## Kenya

I remember the first time I began thinking about police brutality in Kenya. I was reading about it in the media. I read stories of young men in Nairobi's poor neighbourhoods being bundled into police cars for having dreadlocks, or for walking at night 'without a cause'. I read about young people branded as 'thugs' and 'gangsters', and shot at point blank. But all these were stories. I did not know the people behind those stories. I sympathised with them, with no depth of understanding.

I grew up in a typical middle-class neighbourhood. In city council apartments in a middle-class area of Nairobi that borders the infamous Nairobi slums. We did not have much, my parents struggled, but I was protected from the harshness of poverty. In many ways, I lived a sheltered life.

Nonetheless, I grew up with the knowledge that some children had less than me. When I was twelve years old my mother started a children's home. I played with the children as if they were my siblings. My weekends were spent babysitting the little ones, and hosting volunteers that had recently arrived from America. Slowly but surely I came to understand what I can now fully express as privilege. The fact that I was more privileged than the children we served, and the volunteers who came and went were more privileged than all of us.

During my years at school and university my knowledge and wisdom grew. I gained the ability to think and express myself using legal terminology and different schools of thought. Suddenly, I had words that could define my worst experiences as a woman without justifying or excusing them – it was not just sneaky comments, a cheeky groping hand, or a misunderstood sexual encounter. It was an abuse of power. It was rape culture. It was sexual harassment.

Over time my passion for social justice grew alongside a deep empathy for those that have been denied justice. This led me to meet and work alongside a huge variety of survivors. I have worked with children that have been physically and sexually abused. I have organised protests and marched alongside women whose sons and husbands were maliciously killed by the police. I have mourned the death of young people who were shot in neighbourhoods I did not grow up in, and whose realities I cannot relate to.

I also experienced the sense that I was an imposter. What gives me the right to speak for a person from Kibera, when I have never experienced the nozzle of a gun against my forehead, held by a man in a uniform? What gives me the right to march alongside the mothers, wives and sisters of those who have met with injustice?

My answer came with the senseless killing of a young lawyer named Willy Kimani, his client and their taxi driver. A crime perpetrated by policemen, and justified by a system riven with impunity and greed. I went to the protests, the vigils, the meetings in the 'rough neighbourhoods'. I truly listened. I met survivors and their loved ones and knew the names of their children and the sons they had lost. I came to the realisation that I was not there to speak for anyone, I was only there to serve as an amplifier. I could not speak for them, but I could amplify their voices; their narrative; their story.

Together we raise righteous havoc, we build movements and confront the systems and status quo which force us to live with the shackles of inequality. I now grasp concepts like intersectionality and privilege. I now serve with a humility and gratitude that only years of learning and unlearning could have birthed.





## United Kingdom

I was born and raised in an industrial city in the north of England. I recently moved back to help my mum and dad during the coronavirus outbreak.

Whenever you return to Sheffield after being away for a long time you're bound to be greeted with two words: 'you've changed!'

Where I'm from, collective unity is highly prized. Change, on the other hand, is sometimes treated as an unfortunate accident, or worse – an act of sabotage.

When I was six years old (or 'knee high to a grasshopper' as the local saying goes) the city was divided by a nation-wide political struggle between free-market economics and trade unions who fought to protect working class jobs.

My family, which was a mix of coal miners who supported the unions, and house-builders who favoured economic reform, was split down the middle.

Even though I was just six years old I felt the pressure to pick a side.







## Sri Lanka

I'm a minority of a minority. Being a Sri Lankan Malay, and then being a Malay Muslim – even in the statistics documents they're not recognised or mentioned. I don't have a problem, but it's something to think about. When it comes to language we speak a unique language: even if I leave Sri Lanka to go to Malaysia I feel foreign.

It's a strange space to be in. But being in that space I get to notice things. I can be invisible. Sometimes it's not a problem – sometimes it's a privilege.

I was at school with a lot of people from different backgrounds, Buddhists, Muslims, Christians, lots of different sects. I would play sports and even pray with them. It was a little different with Buddhists, I didn't go to a temple until much later on. This was in the 1990s. I wouldn't say that people had prejudices – you didn't see it – but there were things going on in their minds. You know they're thinking differently about you. Especially when a situation arises.

I don't know why I got it. When I was in my last year at school I was named the president of the Islamic society. It was peculiar. I was so surprised because I wasn't the most religious guy. I didn't think they were making the right decision so I asked my teachers and my seniors. They said you are the most balanced person we have seen – you need to do it. I said I would try.

Every year the school held a day of celebration for each of the major religious groups. I was asked to organise the Islamic day. I launched writing competitions and reciting competitions involving all the year groups. Then I went to the Principal. I remember it clearly.

I was a prefect and we had the privilege to knock and enter. I asked the Principal for a date for the Islamic day. He looked at me with a blank expression and replied 'why now?'

I was really surprised.

'But sir, we hold it every year'. 'All the dates are booked; you'll have to do it next year'

'Sir, we are still in the first term, please reconsider, we've been having it for 25 years, people are getting ready for this'

He passed me a stack of papers: 'Okay, go get 35 sponsorships for the school magazine'

'How much are the sponsorships?'

'3,500 rupees'

In my head I was shocked, it struck me, 'he's asking for a bribe'. I stopped.

'No. I'm doing this for the school, if you don't want it to happen, that's okay. Sir you can keep your sponsorships', I walked out.

On the surface level it's not racism, it's something else, but there were dates for the Buddhist day and the Christian day. That was the first serious incident for me to notice prejudice. You can't say outright that it's discrimination but inside the Principal's mind there were feelings and thoughts. Later there were many other incidents which made me think 'ah, this is happening'. We didn't talk about it, especially in school, we just brushed it off and said it was normal.

Much later on, when I was older I had a different experience. I joined a youth organisation. At the beginning I didn't care about those issues, I just wanted to make money. My friend said to me 'what do you like to do?', I said 'have fun'. He asked me to take care of the sports activities. As time went by money didn't matter to me and I became interested in the cause.

Later, when I became the leader of the organization, I was responsible for recruiting twenty five students from different backgrounds who were interested in peacebuilding. We then travelled together for forty days around Sri Lanka visiting schools and delivering workshops.

Because I'm a Muslim, the Muslim students started to see me as their leader.

They were always asking me what I was thinking about. They wanted to have a chat every single day. It was a little bit strange but I was okay with it. We were travelling for 40 days, I had to take care of them.

When we had free time we would visit important places. One day, we were in the middle of the country, an area filled with ancient history. There was a huge 2,000-year-old Bo tree which is sacred to the Buddhists. The tree contains the seed of the tree which sheltered Buddha when he achieved enlightenment. It's a place of deep symbolic meaning. Many of the Buddhists in the group went to the tree to pray. I did not go to pray but I went to the tree to pay my respects. I took a flower.

When I turned around one of the Muslims students said to me 'How can you do this to us? You have just betrayed our religion, you offered a flower, you did something that was haram.'

He continued to shout at me for ten minutes. He was disappointed; he saw me as his leader.

I asked him 'brother do you pray five times?'

'No'

'I pray five times and I also know why the Buddhists take a flower to the tree. Because they understand the importance of the present moment, because death is always with us, the flower does not remain a flower for long, it changes and dies.'

A Buddhist joined us, explaining it in ways that I could not.

After half an hour of tension the Muslim students went back to the tree. They took a flower as an offering.

Some things look ridiculous on the outside, but to understand them deeply, to feel respect, it's powerful. It was a small thing but afterwards when we travelled we were really together.



# My Story

Do you have personal story of a challenge or success you have experienced when living or working with people who are different to you? It could be:

- Living with relationships which are experiencing tension or conflict.
- Unexpectedly learning from or valuing someone who is very different to yourself.
- When you successfully built trust between different perspectives.
- Facing and / or standing up to discrimination and racism.
- Something else.





Write about it here.



'Imagination gives us borders, gives us superiority, gives us race as an indicator of ability. I often feel I am trapped inside someone else's imagination, and I must engage my own imagination in order to break free.'

Adrienne Maree Brown







# Toolkit Activities





# Toolkit activities

## Key to symbols



Activity can be carried out on your own as an individual.



Activity for facilitating a process of change in a school, organisation or community.



Activity can be delivered online.



Indicates how difficult an activity is to do or deliver. One fire indicates that the activity is usually (though not always!) quite straightforward. Two fires indicate that it can be challenging to understand or facilitate. Three fires indicate that it should only be delivered to a group if you are a highly experienced facilitator.

# I am

## Activity title

## Purpose (improved..)

Preparing for the journey

*Understanding of skills and expectations*

Towards the horizon

*Motivation, understanding of community, dialogue*

I am from

*Self-awareness, confidence, relationships*

What's important for me?

*Self-awareness, confidence, relationships*

A story about colonialism

*Self-awareness, dialogue, systems, strategy*

Group identities and cultures

*Self-awareness, relationships*

Length

Difficulty

Who

30 mins



1 hour



30-45 mins



1 hour



45 mins



20 mins





# You are

## Activity title

## Purpose (improved..)

I hold my assumptions lightly

*Self-awareness, relationships*

The questions I ask

*Communication, confidence*

The story of my shoes

*Listening, communication, relationships*

Four words

*Communication, dialogue*

Connect with respect

*Purpose, understanding of issue*

Values continuum

*Dialogue, value different perspectives*

Debate the difference

*Dialogue, value different perspectives*

Forum theatre

*Communication, ability to work with conflict*

World café

*Dialogue, value different perspectives, identify strategies*



Length

Difficulty

Who

30 mins



40 mins



35 mins



1 hour



30 mins



45 mins



1 hour



1 hour



90 mins



# We are

## Activity title

## Purpose (improved..)

Community mapping

*Understanding of community, dialogue, motivation*

Power and inequality

*Understanding of community, power, dialogue*

Respect online

*Identify strategies, communication*

The problem tree

*Understanding of issues, strategy, dialogue*

Mapping who to influence

*Understanding of community, strategy, dialogue*

A story about tipping points

*Understanding of systems, strategy, self-awareness*

A story about systems

*Understanding of systems, power, strategy*

Length

Difficulty

Who

1 hour



45 mins



90 mins



1 hour



1 hour



20 mins



40 mins



# Change

Activity title

Purpose (improved..)

A story about a river

*Understanding of systems, strategy*

Innovation storm

*Strategy*

Visualising a change

*Motivation, purpose*

Action marketplace

*Strategy, motivation*

My project plan

*Strategy*

Length

Difficulty

Who

30 mins



45 mins



1 hour



2 hours



1 hour





# Respect Process: example pathways

As an individual: It's possible to experience key elements of the Respect Process on your own as an individual. Starting with ourselves can be a valuable first step in the process. Below are two examples of the activities you could follow when doing the Respect Process as an individual.

## Respect Process



- Preparing for the journey
- Towards the horizon
- What's important for me?
- I hold my assumptions lightly
- The questions I ask
- Community mapping
- Power and inequality
- The problem tree
- Innovation storm
- Visualising a change
- My project plan

## Respect Process



- Preparing for the journey
- Towards the horizon
- What's important for me?
- A story about colonialism
- I hold my assumptions lightly
- Community mapping
- Power and inequality
- A story about systems
- The problem tree
- Mapping who to influence
- Innovation storm
- A story about a river
- My project plan

## Facilitating a group

The Respect Process can be adapted according to the context. It can be delivered in stages over a period of time or on consecutive days. It can take place as a workshop, a summit, a lecture-style environment or be an experiential process which is integrated with things like cooking, sport, hiking, theatre-making, dancing – anything which reflects the interests of the community and the skills of the facilitators.

Opposite are two example agendas for workshop-style delivery.



## One day

### Respect Process

---

*Welcome*

**Group identities and cultures**

**The story of my shoes**

**I hold my assumptions lightly**

*Break*

**Community mapping**

*Lunch*

**World café**

*Break*

**Reflection and actions**

*Thanks and close*

### Respect Process (Day 2)



---

*Welcome,*

*participants reflect on day 1*

**Community mapping**

*Break*

**Power and inequality**

**The problem tree**

*Lunch*

**World café**

*Break*

**Identifying actions**

**Visualising a change**

## Three days

### Respect Process (Day 1)



---

*Welcome*

**Group identities and cultures**

**Preparing for the journey**

*Break*

**Towards the horizon**

*Lunch*

**Introduce the Respect Process**

**What's important for me?**

*Break*

**I hold my assumptions lightly**

**Four words**

*Break*

**Forum theatre**

### Respect Process (Day 3)



---

*Welcome, participants reflect  
on day 2*

**Designing action**

*Break*

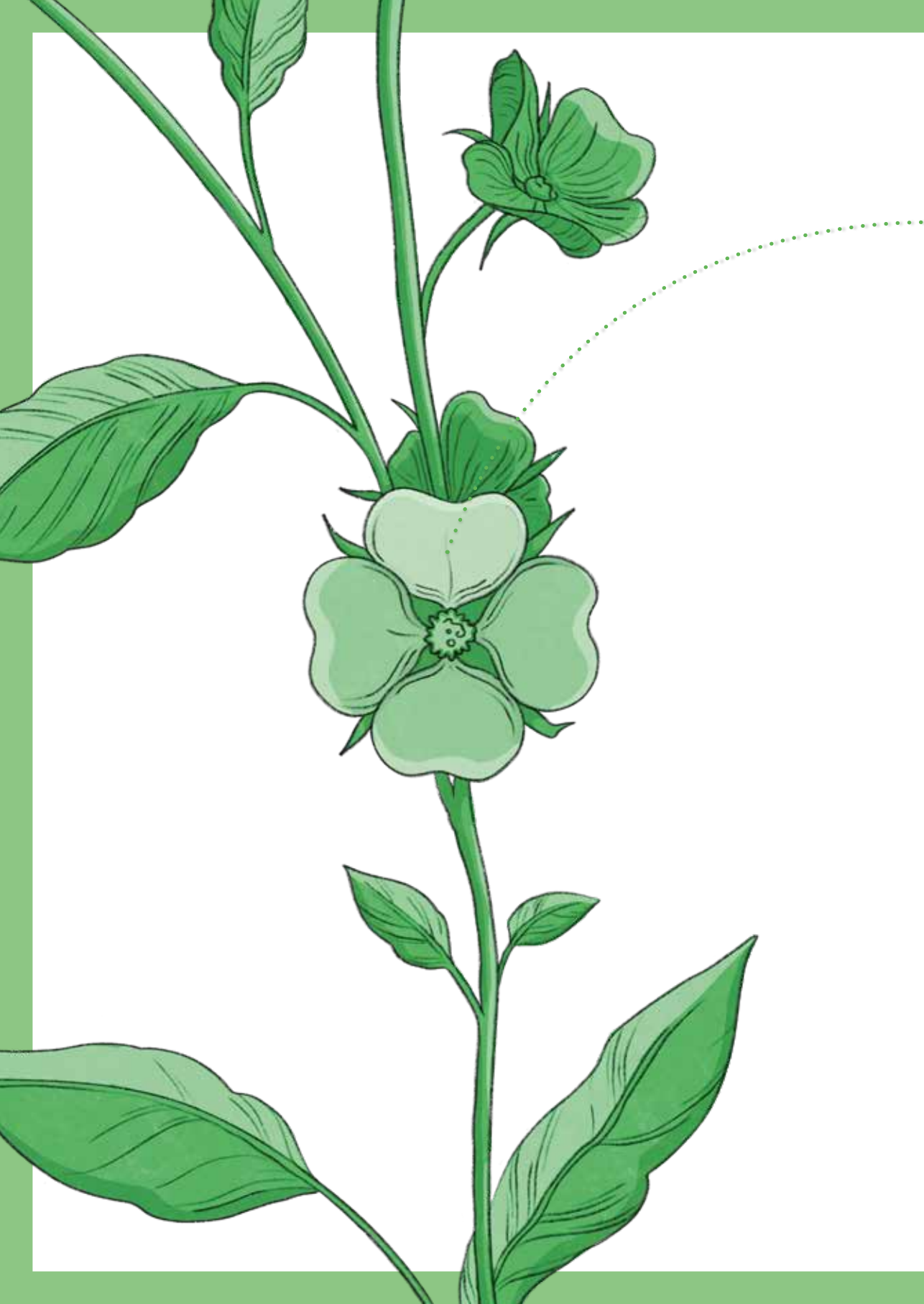
**Action marketplace**

*Lunch*

**My project plan**

*Break*

**Reflect and celebrate**



# I am



## What?

Beginning with I AM means beginning with your many identities and cultures. Your personal identity is all the things that you feel define you as an individual. Your social identity is the way you are viewed by wider society. This includes the identities you are associated with by others including your race, gender, religion and age.

The way others perceive you can influence your opportunities. In this sense social identities can be a source of tension and injustice. Your personal and social identities are not fixed, they can change.

## Why start here?

- When we weave our experiences and feelings into stories, we find meaning in what we have undergone. This can help us to develop a more nuanced understanding of who we are and build our confidence to share with and learn from others.
- We begin to notice what is similar or shared with other people, and value that which is different.
- While a fixed sense of identity or culture can become a source of strength in some cases it can also be a justification for the oppression of individuals and communities. This stage of the journey reminds us that our stories, like our identities and cultures, are not fixed but change over time.

## Choosing your approach

There are many ways to achieve the Respect Process goals for 'I AM'. Beyond the workshop activities listed in this book, spend time finding informal ways to explore and experience the learning together with others.

Learning through experience gives us the potential to discover deeper insights and build respect. These activities can also become the focus of projects or initiatives in the community or workplace. Choose approaches which reflect the interests and cultures of those involved.

- Cooking and eating together with people from different cultures and backgrounds.
- Talking about life, the ingredients and recipes, the histories and cultures of the dishes.
- Sharing or participating in traditions and rituals that reflect the cultures you or others belong to. It could be something simple like the way you make tea or an annual religious festival. Seeking to understand the histories and meaning behind these traditions.
- Creating or participating in sharing through theatre, dance, photography and other forms of creative expression.
- Spending time sharing stories: stories of childhoods, stories of success, stories of pride and appreciation, stories of challenges. Share and learn with others through creating opportunities to listen and be heard.





# Preparing for the journey

30 minutes

The purpose of this activity is to explore your expectations for the Respect Process or workshop, as well as the skills, attitudes and skills you are bringing.



## Individual instructions

**Workshop materials:** A4 paper, pens in two different colours, sticky notes of different colours

- 1 We begin by imagining that the Respect Process is like a journey. We have a broad sense of direction, we have a compass (the Respect Process) but we do not have a map.
- 2 On a piece of paper, draw the outline of a bag, sack, basket or container you will carry with you on your journey.
- 3 Now write down inside or around the bag or container:
  - a The skills, attitudes, knowledge and networks that you are bringing with you.
  - b (using a different coloured pen) The expectations you are holding – what you want to achieve by the end of the Respect Process?
- 4 After considering your notes, summarise at the top of the page what you are bringing and what you want to achieve. Bear these in mind and continue to revisit them as you embark on the workshop's activities



### Facilitator instructions

**Workshop materials:** pre-prepared example of the activity (perhaps the one you have done yourself), paper, pens, sticky notes of different colours

- 1 Explain that we are going to imagine that we are travelling on a journey. A journey of hope or expectation.
- 2 Discuss with the group any traditions of moving or travelling that exist in the local culture(s) along with some of the things that enable people to travel well – local bags, baskets or sacks, the attitudes and experiences of the travellers and what they take with them.
- 3 Hand out sticky notes to the participants. If you do not have sticky notes, use strips of paper.
- 4 Ask participants to write on their sticky notes:  
Skills, attitudes, knowledge, and networks they are bringing with them
- 5 Now ask the participants to write down the word 'expectations' at the top of their remaining sticky note/s. On this sticky note/s they should write what they want to achieve by the end of this workshop?
- 6 Hand out sheets of paper and invite participants to draw the outline of a bag, sack, basket or container they are taking on their journey and place their sticky notes inside.
- 7 Invite participants to share, in pairs, what they have put in their bags and why.
- 8 Finally invite the participants to place their bags together, so that the group can identify any patterns (where things are repeated) as well as things which are different or unique.



Optional: Note the facilitator may wish to ask the group to take the things which are shared and place them together on a group bag or basket.

- 9 Inform the group that the patterns will help the group to move quickly together and the things which are different will help the group to become more flexible and adaptable to change.
- 10 Finally ask the group if there are any 'principles' they feel could help us to travel well together (for example, valuing different perspectives, agreeing to disagree politely). Write them up and place them visibly in the space.



Example A: image of a bag with post it notes on it.



Example B: Image of a what the post it notes should look like.



# Towards the horizon

1 hour

Reflect on what 'Respect' means for you and the challenges and opportunities involved in achieving it.



## Individual instructions

- 1 Imagine that the outcome you want to achieve through the Respect Process is like a horizon; keeping an eye on the horizon will give you a good sense of direction, though in some ways you will never arrive because as you move towards the horizon, the horizon moves away while the landscape around you shifts and changes. The process will always be ongoing.
- 2 Use the template on the following page, begin with the horizon questions: What does 'respect' mean to you? How could respect improve your life and the life of your community, school or workplace? Don't focus on writing your answers – give yourself space and time to relax, reflect, imagine, then capture just a few key words.
- 3 What are the challenges to achieving respect in the community or communities, homes and workplaces you belong to? Again, don't focus on writing – take your time, explore what comes to mind and then capture key words and ideas.
- 4 What are you proud of about yourself and the communities you belong to that could help to achieve respect? Sometimes it's difficult to appreciate what we already have, but when we do, we can surprise ourselves with how much already exists that we can build on. Spend time acknowledging what you are proud of and how this could help to achieve respect.

Optional: express the key ideas creatively. Choose one or two key ideas which have emerged from your horizon landscape and express these ideas creatively. Creative expression helps us to see connections and communicate ideas and feelings in a way that sticks. Doodling, creative writing, poetry, music, a simple physical gesture, whatever works for you.



### Facilitator instructions

**Workshop materials:** pre-prepared horizon landscapes on flipcharts, pens, sticky notes

- 1 Follow the instructions as above but instead of inviting participants to reflect as individuals split them into groups of five or six and invite them to discuss each question, sharing stories and insights from their experience.
- 2 Once they have completed the landscapes (approximately 45 minutes) each group is invited to prepare a creative presentation (5 minutes) to communicate a key insight from their discussion to another group. They could do this through poetry, a drawing, theatre, dance, a quiz: ideally they should avoid reading out their landscape.
- 3 **Debrief:** Ask the whole group the following questions.
  - a How did you feel during this activity?
  - b Was there anything that you found particularly inspiring or interesting?
  - c Do we think the challenges and opportunities are different for different members of the community? for example, for women and girls, younger or older people, those from a different faith group.
  - d What emerging issues, trends and innovations will have an impact on this landscape in the near future? What impact will they have?

What does respect mean to you?

How could respect improve your life and the life of your community, school or workplace?

What are the challenges to achieving respect in the community/ies, homes and workplaces you belong to?

What are you proud of about yourself and the communities you belong to that could help achieve respect?



An example/template of a completed 'Towards the horizon' activity.



# I am from

30-45 mins

Creatively explore your multiple identities. Weave them together in an oral poem or story.



## Individual instructions

- 1 Begin this activity by relaxing first the body and then the mind. Take a deep breath in and out, gently stretch and relax your muscles. You may want to start with moving your head slowly in circles, first one way and then the other and then work down the body to the shoulders, arms, hips, legs, feet.
- 2 Sitting comfortably, in a moment you will close your eyes or fix your gaze on something that is still. You're going to take one minute to just be present, in your body, wherever you are. Breathing, noticing, and letting go, of any noises or distractions around you or inside of you.
- 3 Now take a piece of paper and a pen and at the top of the paper write the words 'I am from'. Without thinking deeply and just capturing whatever comes to you in the moment, note down *the things which have helped to make you who you are*. These could be places, people, experiences...

Don't strive to make a definitive list, write down what first occurs to you. What you write may change from day to day, moment to moment.

- 4 Now using your list create a short piece of writing. Start each sentence with the words 'I am from', finishing the sentence with one of the things you have written down.

Here's an example:

*'I am from a curiosity to learn about how things work. I am from fried foods and garden vegetables. I am from big breakfasts with eggs and sausages, I am from miners and teachers, I am from seven hills, ancient rocks and moss, I am from hope...'*

- 5 You also have the option of drawing or gathering and photographing objects which reflect the words you have written.
- 6 Think about the following questions:
  - a How did the process make you feel?
  - b What did you find useful or interesting about the response you created?
  - c Did creating or listening to the statements reveal anything about how our sense of belonging and identity emerges?
  - d Are there other people you would like to invite to undertake this task? To share with them and hear how they would respond?



### Facilitator instructions

As the facilitator you can begin by modelling the activity by reading out for one minute your own personal 'I am from' creative writing.

- 1 Now facilitate the activity following the instructions above.
- 2 Inform participants they should only write down what they are comfortable sharing.



- 3 Once the participants have finished their short creative writing pieces (aim for no more than one minute each) it's time to share them. There are many ways of doing this.

One tip is to try to create a fluid relationship between the pieces of writing, for example by sitting in a circle, one person stands to read and then another person from somewhere in the circle immediately follows, creating a continuous stream of words and origins.

To keep it short you could invite participants to just read one of their 'I am from' statements before another person reads one of theirs and so on. The result is a rich tapestry of heritage woven as prose.



# What's important for me?

1 hour

Identify what's important to you and others at this moment in time. Deepen your understanding of how individual identities and cultures form and change.



## Individual instructions

- 1 Begin by drawing a representation or symbol of yourself on a sheet of paper. This could be an animal, plant, object, stick person or anything you feel is appropriate.
- 2 Make sure that your image has a 'centre'; for example a heart, a dot, a swirl...
- 3 Write on separate strips of paper (or sticky notes) several things that are important for you at this moment in your life. That could include people, places, values, things you like doing, 'objects'...
- 4 Place these labels towards the centre of the image if they feel more important at this time and a little further away if they feel less important. Note, this isn't about making a list of priorities, choosing one thing over the other – you are free to place them an equal distance from the centre, but if you have a clear sense of what feels more or less important indicate this.
- 5 Reflect on the following questions
  - a How did it feel doing that activity and why?

Sometimes reflecting on our identities can be powerful; it might make us feel energised or vulnerable. Opening up and being vulnerable with yourself and with others can be an important step in building respect.

- b Are our values fixed or do they change? If you had done this activity five years ago would it have looked the same?
- c Why do you think people and cultures value different things?
- d Can you think of a time when your values changed? Why did that happen?

We all have multiple identities. We could be a mother, a soccer player, a Ugandan, a nurse – all at the same time. We are sculptors in the formation of our own identities and cultures and we are also the clay – subtly being re-shaped as our identities and cultures respond to a changing world. Identities and cultures exist in a time, a place, a person, a group of people. They're not fixed but fluid.

In this activity you have explored your personal identity (the things you believe to be true about you). It's important to note that you also have a social identity (the things other people believe to be true about you).

The way others perceive you can influence your opportunities. In this sense social identities can be a source of tension and injustice. Because our social identities are multiple we may experience moments when the privileges or discrimination we experience are multiple. For example, a person may be exposed to multiple levels of discrimination for being female, an immigrant and unemployed.

Furthermore, in a landscape sculpted by a legacy of colonialism and historical injustice, renegotiating our personal (how we see ourselves) and social (how others see us) identities and the systems that reinforce them has become vitally important if we are to create a world where respect is the norm. See Activities like 'A story about colonialism', 'A story about systems' and 'Power and inequality' to explore this further.



### Facilitator instructions

**Workshop materials:** paper, pens, sticky notes

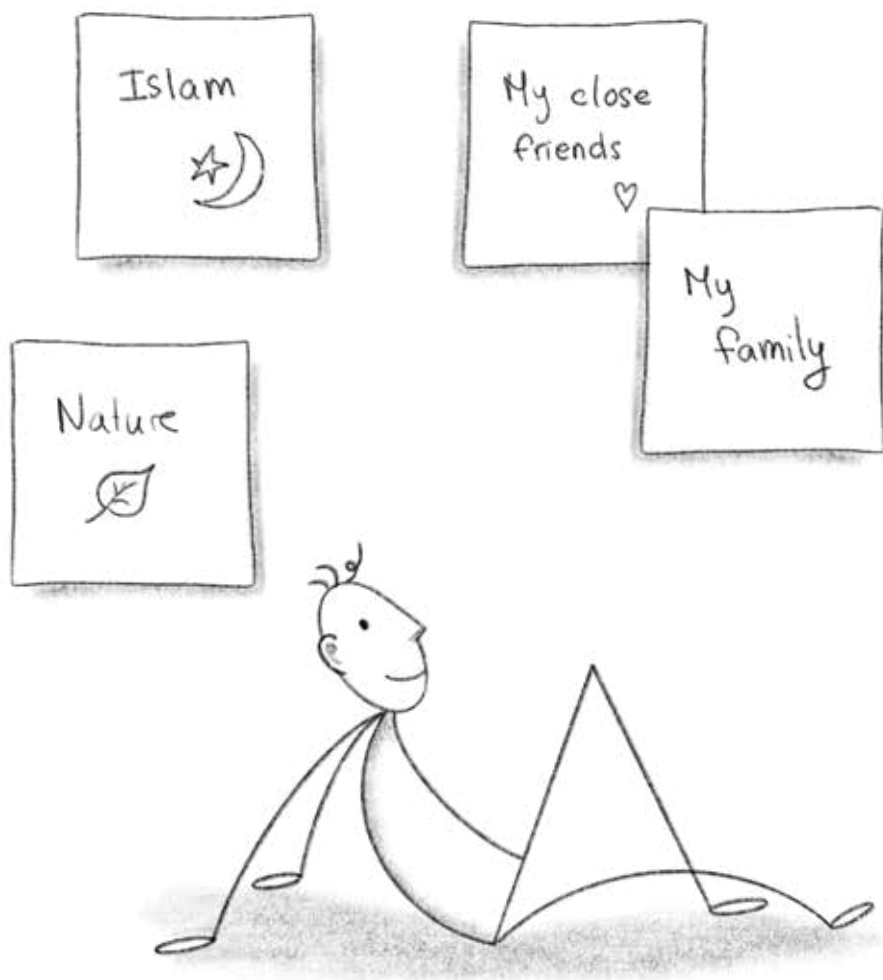
- 1 As a facilitator begin by demonstrating the activity above and share one or two stories about why these things are important for you now. By being open and honest you invite participants to do the same.
- 2 Follow the instructions as above, note that participants should only write down things they feel comfortable sharing with others.

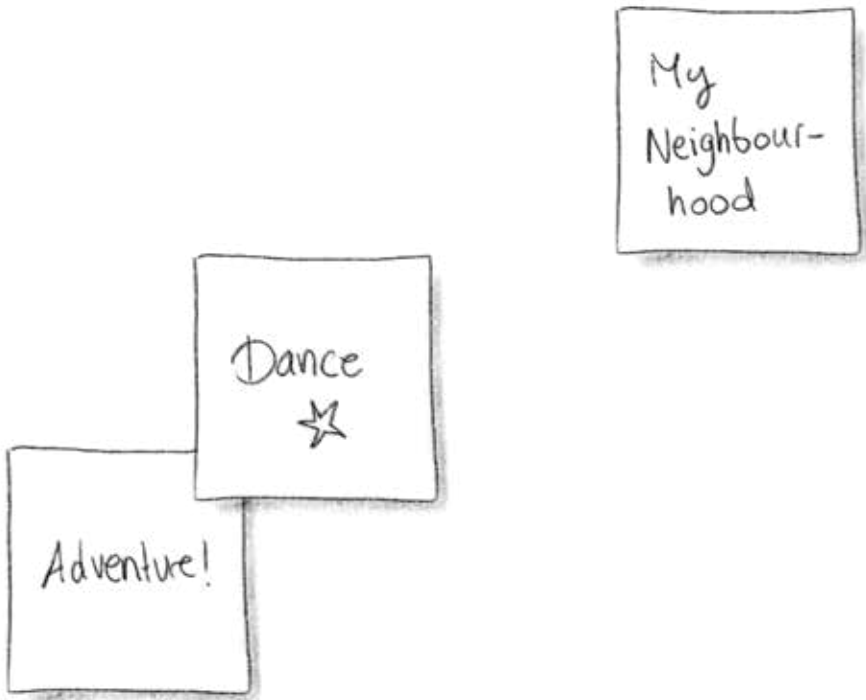
As each participant completes their image invite them to find another participant who is ready and sit together with them to share their stories about why these things are important at this moment in their life.

Note it's the stories that hold the power of this activity.

- 3 Ask the debrief questions as above. Note: this activity can be emotional and should be handled with sensitivity.

By recognising that identities and cultures change over time the group will be open to exploring how to move forward, holding on to that which is important and adapting and evolving in response to a changing world.





An example of a completed 'What's important for me?' activity.

'If our shields are what separate us, it's what's behind them that brings us together: the struggles, the worries, the pain, the weakness. All the soft spots. The places we protect. These are the things that make us most relatable to others. These are the things that connect us – if only we allow them to be seen.'

Brandon Stanton







# A story about colonialism

45 mins

In one way or another colonialism and imperialism continue to influence and shape cultures and communities all over the world. This activity explores the impact and legacy of colonialism and imperialism and possible responses. It does not give answers but instead invites reflection and encourages further research.

Thinking and talking about colonialism and imperialism can be challenging both emotionally and mentally. While going through the questions below take regular breaks. Use this activity in combination with 'What's important for me?', 'Power and inequality' and 'A story about systems'.



## Individual instructions

What are some of the words that come to mind when you think about the word 'colonialism'?

Don't try to find a definition – just capture the first words that come to you.

We all have different relationships to colonialism and imperialism. Exploring and talking about them can shift the way we think about ourselves, other people and the communities we belong to. In that sense it can be powerful and scary. Nevertheless, it's a vital part of the process of building respect, understanding and creating more just societies.

One way of describing colonialism is when one country acquires – usually through force – another country or territory.

Imperialism is when an unfair relationship is established and maintained between one country and another/others.

We can find examples of exploitation and cultural oppression from different continents across the world: the Assyrian empire, the Persian empire, the Aztec empire, the Chinese empire, the Roman empire, the Spanish empire, the Ottoman empire, the British empire, the Soviet Union – these are just a few.

**Wherever you are there are things around you that exist because of the influence of colonialism and imperialism. What immediately springs to mind?**

Clothing, food, languages, new technologies often spring to mind because these are things which are highly visible. Many of these things may have been assimilated into local cultures and may be viewed as normal and useful.

Alongside the things which exist on the surface (things we can immediately see, hear or taste) there is also a lot more that is hidden. Cultures are often described as being like icebergs – we initially perceive only the tip of the iceberg. Beneath the surface we find much more, like our sense of self, our opinions of others, how we view gender, our relationship to nature, our relationship to spirituality and religion, the way in which we think about the world and our place in it ... all of these may have been influenced by colonialism and imperialism.

In this way most of the impact of colonialism and imperialism is hidden from sight. The famous Nigerian author Chinua Achebe noted that:

*'The most terrible legacy of British colonialism in Africa was that it changed the African's view of himself/herself'.*

One thing which is especially difficult to capture is how those cultural practices that have been smothered by oppression could have evolved over time to shape our lives and sense of self differently. For instance, learning from our traditional cultures is increasingly recognised as important in addressing the stark inequalities and environmental crises which our societies are facing.

Ask yourself the following questions, and write down the answers as honestly as you can.

**What do you think the impact of colonialism and imperialism is on your culture/s and community(ies)? Capture things which are hidden as well as visible.**

**How might your perspective be different from people who have a different cultural heritage or background to your own? Why?**

When we think about our past we are bringing to mind a vast range of small and large moments.

To 'make meaning' we tend to seek out patterns. The patterns we see often reflect our cultural and personal histories. In this sense, how we experience the past shapes our view of it.

Perhaps you are acutely aware of the oppression of your ancestors by another tribe or country. Or you may feel proud of a time when a community you belong to accumulated power and influence. You might see the influence of colonialism and imperialism in the institutions, relationships and inequalities of today.

Recognising how our diverse histories have influenced what we perceive doesn't mean we need to change our viewpoint or accept another perspective as equal; nevertheless when talking about colonialism we need to be able to share and listen. In listening we make space for those whose stories are less heard. The stories of cultures and communities that have been influenced and oppressed by colonialism and imperialism have often been obscured and denied. They are less visible in school curriculums, cinemas, books, newspapers and academic articles. It takes courage to be able to share and/or listen to these stories.

### **What do you think are the core values that underpin colonialism and imperialism? How and where are those values applied today?**

In the modern world we find lots of examples of aggressive assertion of influence over others for the purpose of profit and power:

- Major international brands splash value-laden messages across the world's billboards
- Fundamentalist religious communities invest heavily in religious schools, websites and TV stations globally
- A small cluster of technology firms from the United States and China shape the way we interact online
- Ethnic groups are denied opportunities to influence local decision-making processes

When change happens in this way – when it is something done to communities, not with them – the impact is likely to include:

- A sense of losing control, fear, hostility to new values and the desire to take back control
- New competing needs and ideologies which lead to local tension or conflict
- A collapse of traditional social relationships, support systems, local economies, confidence and belonging.

### **Why do colonialism and imperialism exist, who is to blame, and what can we do about it?**

How we respond to these questions will differ from place to place, and person to person. Below we look at the issue through two possible 'lenses': 'systems thinking' and 'human agency'.

If we are looking with a 'systems thinking' lens, we might interpret unequal and oppressive power relationships as emerging from lots of different forces interacting over time. See the activity 'A story about systems'.

Take the internet as an example. No one claims to have designed the internet we use today. It began life as a tool for communication between military bases and universities, and a combination of new technologies (mobile phones) and software (the World Wide Web), along with people's desire to experiment, has created a web of communication which is shaping the way we all interact in unexpected ways.

Expand this perspective to capitalism. A simple economic system based on exchanging goods and services for a popular currency such as bronze coins has, over millennia, evolved into a global system which underpins and determines opportunities and decisions everywhere. While people, governments and corporations do influence its behaviour (for better or worse), they cannot control it. The whole has become greater than the sum of its parts.

By using a systems lens we tend to see the behaviour of our cultures and politics as emerging over time in organic and sometimes unexpected ways. Through this lens people do not simply choose to become part of an imperialist project, it happens to them, as well as with them.

Applying a systems lens can help us to go beyond simply blaming or praising people for the choices of the past and present, to analysing the experiences and systems which influenced their behaviour.

When considering the issues of imperialism and colonialism through this lens we are invited to notice what is happening, make hypotheses about what leads to imperialist attitudes and behaviour, and what can cultivate the conditions for respect. We experiment, collaborate and share learning while recognising that what works in one community might not work in another, what works today might not work tomorrow.

While this lens puts the emphasis on how our environment shapes us, it does not hold people, cultures and communities fully accountable for their actions. The impact and tragedy of slavery, genocide, the division of territories shapes the world we live in today.

### **So where is the human being in all of this?**

Most of us act with the simple belief that people can make real and meaningful choices. We are not just sculpted by the world around us, we are also sculptors, and that gives us the possibility of making ethical decisions, and seeking to act with respect for others.

The same goes for our ancestors. If we believe we can influence the world around us then we also need to critically reflect on the choices of the past. We need to untangle the origin of the values we hold, to challenge and transform systems and stories, and perhaps also to forgive.

The systems we are part of have been shaped and influenced by the choices of the past and present. They reward some groups over others; they discriminate, not randomly but with purpose.

As we move forward here's some powerful questions which build on these two perspectives that can inform our journey through the Respect Process:

- How can we create the conditions for respect and understanding locally and globally?
- What should we do to help ourselves and others learn about colonialism and imperialism and its impact on the past and present?
- How can we transform the attitudes and systems which continue to reinforce colonialism and imperialism?



- Right now, what should we as individuals, cultures and communities carry forward from the past and what needs to change?

### **Thinking about the rise of Nazi Germany**

If we apply a systems lens to look at the short-lived imperial ambitions of the Nazi party in Germany we might go beyond simple condemnation to notice some of the things which helped to create the conditions which ultimately led to the Second World War.

Twenty years before the Nazi party rose to power, Germany had experienced defeat in the First World War. The victorious nations obliged Germany to sign the Treaty of Versailles in which it agreed to pay reparations to cover the damage caused during the war. One hypothesis that emerged after the Second World War was that the crippling debts and responsibilities imposed on Germany had created the conditions for another conflict. The impoverishment and guilt experienced by the German population may have paved the way for what came next.

While this is only a small part of a much bigger story, it represents a shift in approach by the Allied forces from focusing on blaming Germany for the consequences of the war to thinking about how the conditions played a key role and how to avoid creating similar conditions in future.

It's important to note that, in this instance, the Allied powers were able to focus on influencing the future conditions in Germany because Germany's imperial project was unsuccessful – which is in contrast to the experience of many cultures and countries where colonialism and imperialism has led to long-term oppression and unequal power relationships which still exist today.

Zooming in to our everyday lives, you are encouraged to explore the kinds of actions which could help to create the conditions for respect over time. They may include things like recognising our own biases and where they come from, encouraging critical thinking, sharing our story and listening to the stories of others, and holding decision-makers accountable. Explore, test and share your findings.

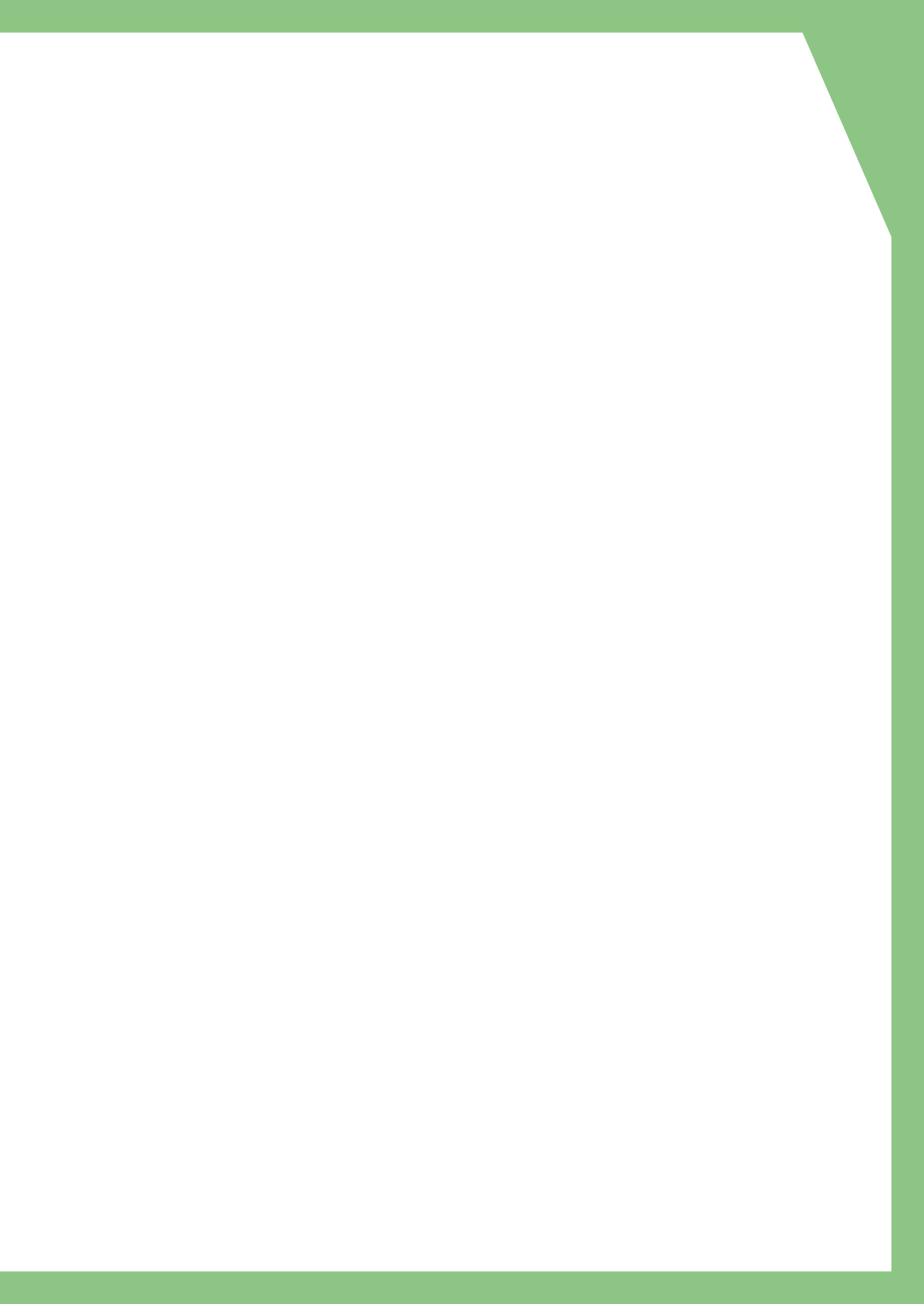


### Facilitator instructions

**Workshop materials:** paper, pens, sticky notes

The activity and examples described above should only be applied by highly experienced facilitators.

Instead of addressing the theme of colonialism and imperialism in one session it is recommended to weave key questions from this activity throughout the Respect Process by including them in sessions such as 'What's important for me?', 'Power and inequality', 'A story about systems'.





# Group identities and cultures

20 mins

The purpose of this activity is to demonstrate that we all have multiple identities and cultures, and the people we choose to associate ourselves with depend on the lens we are using at the time.



## Facilitator instructions

- 1 Introduce the activity and explain to participants that you will be mapping some of the identities that exist in the group.

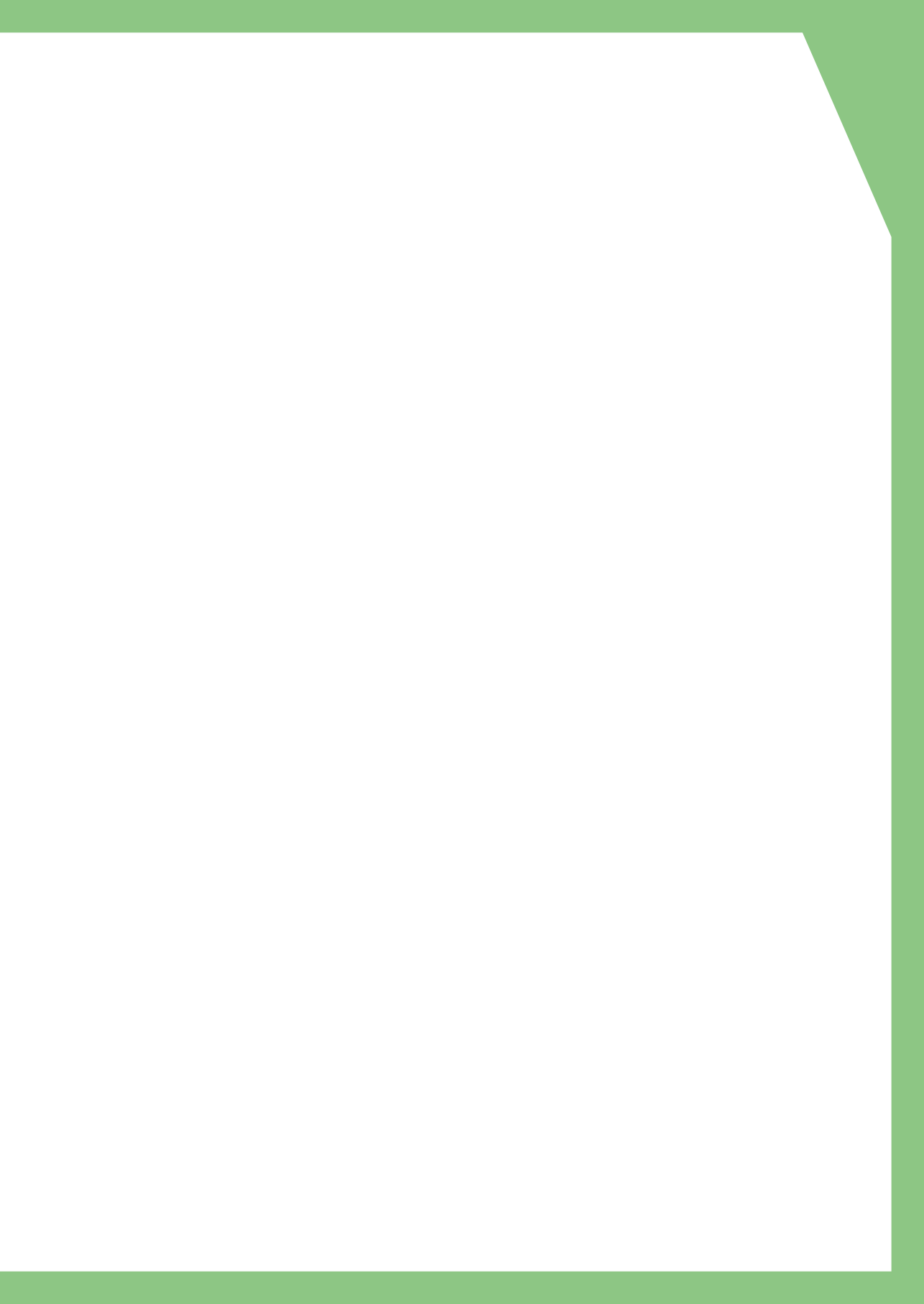
Explain that when you call a number you want the participants to quickly get into groups that contain that number of people in them; e.g. the number 5 means that participants have to get into groups of 5.

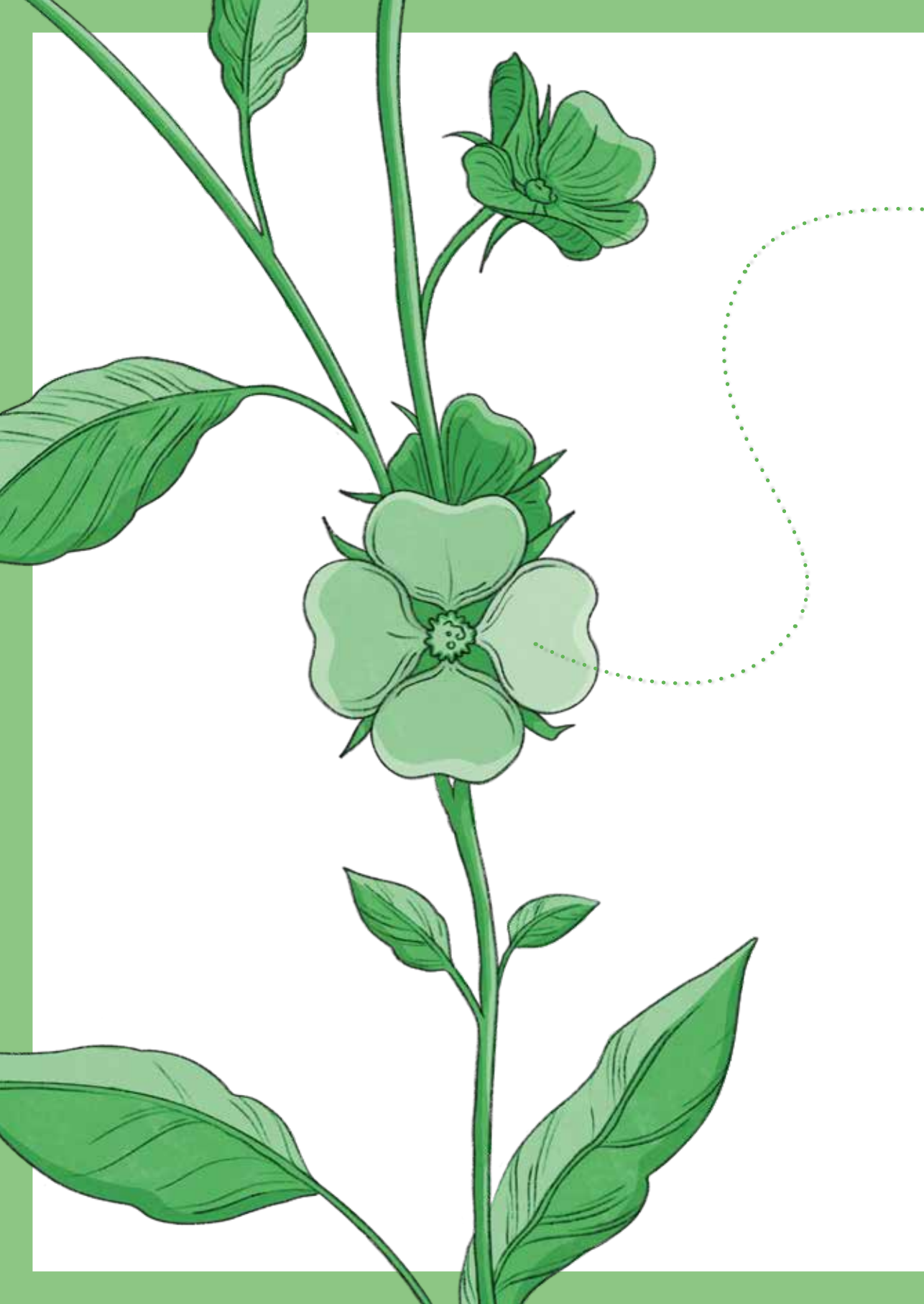
- 2 Call out the numbers and let participants rush to get into groups of that number. Do this 2 or 3 times.
- 3 Invite the participants to move around speak to each other and get into groups based on their main interests, hobbies or things they like to do when they are not working or studying – they can interpret this in any way they want. For example, there may be one group which is the 'sports and exercise' group and another which is 'reading', etc.

Once they have done this quickly move around the groups to hear what they represent. Note: some participants may have unique interests and choose to be on their own.

- 4 Invite the participants to now quickly form groups based on their work, studies or experience. They can discuss with each other, self-organise, and define themselves: each participant should choose to join or form a group (it is self-organisation, not 'you should be there'). It should take only a couple of minutes. For example, there may be a group formed around 'education', another around 'creativity'.
- 5 You might choose to repeat this process again including groupings such as: size of family, issues you care about...
- 6 **Debrief:** ask the group: *what does this activity demonstrate?* (an example answer might be: 'The cultures or groups we identify with depends on the lens we are using. We all belong to many different identities and cultures.'

Key message: There are things we share in common with other people and sometimes these things are unexpected (they cut across ethnicities, age or gender); who we associate ourselves with depends on the question and identity lens we are using at the time.







# You are

## What?

YOU ARE supports learning and sharing with others across differences.

When we encounter people with a different background and viewpoint from our own there is an opportunity for new relationships, learning and collaboration. At the same time these encounters could also leave us feeling disempowered, and reinforce existing biases, inequalities and tension.

Skills for listening and communication can support us to learn and share equitably with others, deepening respect and improving relationships.

## Why?

- Increases respect and the ability to live and work together
- Brings new perspectives to the surface revealing more about what is happening and what needs to change.
- Improves decision-making.
- Empowers people, supporting them to feel recognised and heard

## Choosing your approach

There are many ways to achieve the Respect Process goals for 'YOU ARE'.

Learning and sharing with others can be planned or spontaneous, formal or informal. It tends to happen when people are genuinely interested in one another's perspectives, and in this sense some of the best encounters can happen in homes, schools, taxis and the workplace.

- One way of creating an environment which encourages learning, sharing and openness is to create opportunities to be together and collaborate. It can be as simple as taking a walk, drinking tea or coffee, playing sport or making art.
- Working together to make theatre and using short plays to stimulate reflection and discussion is a popular approach to encouraging sharing across communities. See the activity 'Forum theatre'.
- Engaging in learning and sharing online, through video calls or via social media can be a powerful way to build respect and understanding – though it can take longer to establish trust and there are risks (see the activity 'Respect online').





# I hold my assumptions lightly

30 mins

We all hold assumptions about other people and the world around us. Assumptions are ideas we hold to be true. Other words associated with the word 'assumptions' include 'judgements', beliefs, 'expectations' 'hypotheses' or 'guesses'. Being aware of the assumptions we are holding, and being able to hold them lightly, can help us to discover new learning and build better relationships.



## Individual instructions

- 1 Read the following story.

*A father and a son are travelling to school by car. As they are travelling a tree falls on the car. As the tree hits the car, it swerves, the father is knocked unconscious, and the son breaks a leg. An ambulance arrives at the scene and rushes the son to hospital while the father is left behind where he is looked after by a doctor. When they arrive at the hospital the surgeon looks at the boy with the broken leg and says 'this is my son!'*

How is this possible? (Answer on page 145)

- 2 Did you find it easy to discover the answer? Despite the fact that the answer is quite simple, many people, including those from wildly different backgrounds, do not find it easy to answer. They seek out complicated reasons to explain how such a thing could happen. One of the reasons for this is because we move through life holding assumptions about other people, ethnic groups, jobs and genders, and many of these assumptions are based on an unconscious bias.
- 3 Do you think assumptions are good or bad?

Assumptions in themselves are not bad, or good – they are normal. We are making assumptions all the time and a lot of these assumptions go unnoticed. For example, when we press a light switch we assume the light will turn on. (Though sometimes it does not.)

Life is rarely as straightforward or predictable as we assume it will be.

Also, while we sometimes make negative assumptions about people (and ourselves), for example 'I'm no good at this kind of thing' or 'I don't like these type of people', we can also make positive assumptions too, such as 'I can learn something valuable by listening to this person'.

- 4 When encountering people who have different backgrounds from us, and when we design ideas for improving our communities, schools or workplaces it's vitally important to really notice and be aware of the assumptions we are holding and be prepared to let go of and change them. Put simply, we should *hold our assumptions lightly and not tightly*. When we hold them tightly it can lead to judgement and rigidity, and reduce the possibility of creativity and learning.
- 5 While this sounds simple, it's often overlooked. The assumptions that underpin our choices and decisions are often not interrogated or recognised – we may not notice why we choose to sit next to one person on a bus and not another. A bank manager may not be able to identify why he chose this person for a job instead of that person. A politician may be unable to describe the assumptions on which a new policy is based. While recognising that some things in life will remain unconscious and difficult to understand, by putting attention on our reactions and assumptions, it becomes easier to re-imagine, challenge and test them over time.
- 6 Look at the following statements taken from news stories, cultural sayings and project proposals. What do you think are the assumptions that underpin them?
  - a By stopping immigrants from entering our country there will be more jobs for our citizens

- b People with disabilities deserve charity
- c When people understand the impact climate change is having and why it's happening, then we'll really be able to reduce our global carbon footprint
- d We need to give longer prison sentences for minor crimes; in the long run this will make our streets safer
- e Traditional tribal cultures and technologies could hold the key for addressing issues related to climate change in this region

**Answer:** The surgeon is the son's mother



### Facilitator instructions

- 1 As an alternative to the above activity, introduce the game 'Two Truths And One Lie':

First model the activity by sharing three statements about yourself; for example: 'I love driving', 'I recently ran a marathon', 'I live in a house with six other people'. Then ask: 'which do you think is the lie?'

Ask each participant to take a sticky note and write on it two things about themselves which are true and one thing which is a lie.

Make it clear that it should not be easy to guess the answer.

- 2 Invite participants to stand up and speak to other participants, each time attempting to guess which statement is the lie – the other person can then confirm if they are right or wrong.

Begin by asking the group '*who found that most people guessed wrongly about you?*' Invite one of these participants to share their statements as well as why they think other participants made the wrong assumption.

After the participant has shared turn to the group to say '*okay so most people assumed... why do you think people assumed this?*'

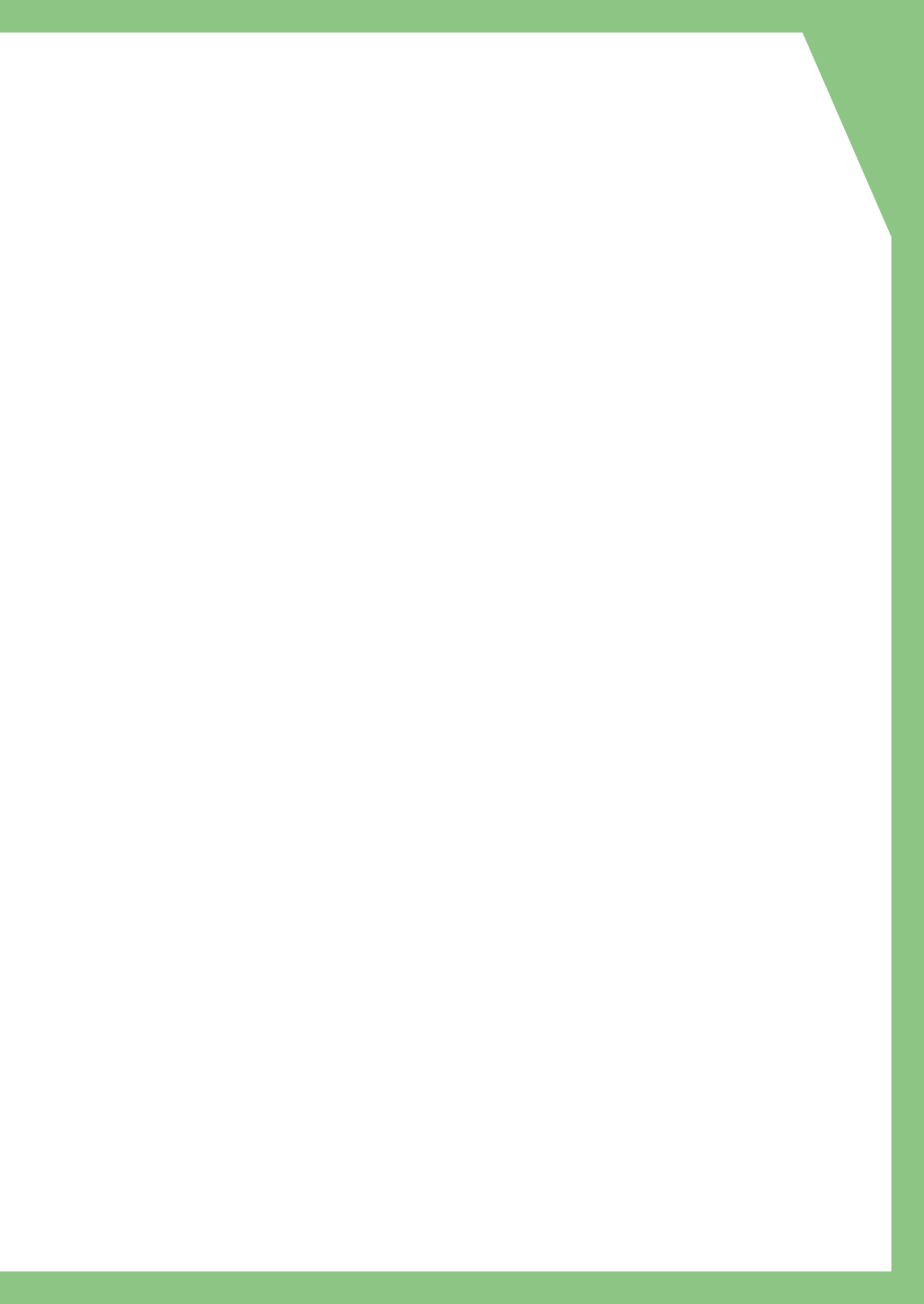
- 3 Now repeat the process two or three times, asking: *'who else found that most people guessed wrongly about you?'* Each time conclude with the statement *'so most people assumed... why do you think they assumed this?'*
- 4 Say to the group: *'I am using the word "assume". What do we understand by the term "assumptions"? What are other words that we associate with this term?'* examples might include stereotype, guess, preconceived idea, judgement, association.
- 5 Deliver the debrief by following points 3 to 5 of the individual activity on the previous page.



### Digital

Video call: Follow the facilitator instructions as above. When it is time for people to guess each other's lies, separate the group into breakout rooms, each room containing four to five people. In the breakout rooms participants then share their statements while other participants guess by indicating which statement they believe is a lie. Finally bring them back to the whole group and proceed with the debrief.







# The questions I ask

40 mins

By asking questions we do more than gather information. The questions we ask ourselves and others can change the way we think and act. Explore how questions can shift mindsets and learn to ask 'creator' questions.



## Individual instructions

- 1 We are going to think about the questions we have been asked, and the questions we ask ourselves. Begin by thinking of a time someone asked you a question that made you feel proud. What was the question?
- 2 Now, can you think of a time you have been asked a question that made you think differently about yourself or the world around you. What was the question? What made it powerful for you?
- 3 Questions can change the way we think. Some questions reduce the energy and possibility for change. While others stimulate learning and discovery. Notice the difference between questions that are founded on 'judgement' and those that are 'creative'. Although it's easy to notice the difference between the two on paper, it's also easy to slip into judgement in our everyday lives. Can you think of other judgement and creativity questions? (Identify some from your own habits and life)


### Judgement

- Who's to blame for this?
- Why does this person/community have so many problems?
- How can I take control?
- What's the exact cause of this problem?

### Creativity


- What has happened? How can we respond?
- What's already working here that could help us all to improve the situation in the future?
- How can I support each of us to feel heard so that we can learn and grow through this?
- What do we believe are some of the possible causes and which ones do we feel we can address?

4 Can you think of other judgement and creativity questions? (Identify some from your own habits and life)forward through the Respect Process.



Creativity	Judgement

5 Choose a creativity question to hold and carry with you as you move forward through the Respect Process.

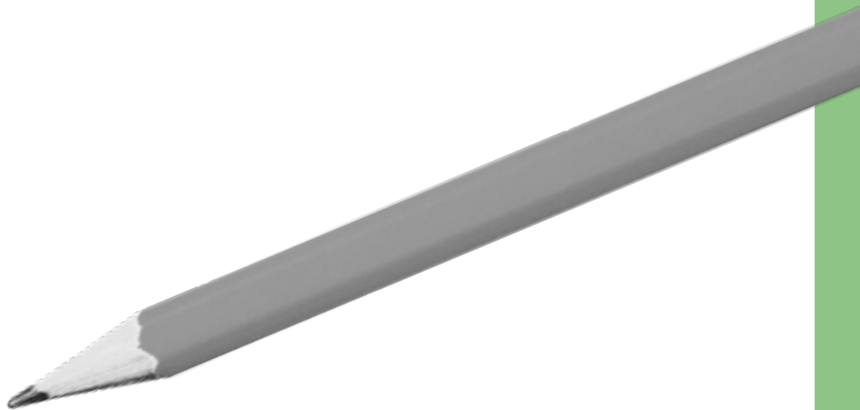




### Facilitator instructions

**Workshop materials:** paper, pens, sticky notes

- 1 Explain to the group that you are going to explore how to ask creative questions. Begin by inviting the group to get into pairs. In pairs each person should think of a question that will make the other person 'smile'. Then, in their pairs, invite them to think of a question that will make the other person feel proud.
- 2 Now they should find a comfortable space to sit together, reflect and then share a question they have been asked in their lives which made them feel or think differently. Why was it powerful?
- 3 Share the examples of 'judgement' and creative questions. Invite participants to think of others. Does anyone want to share examples from their own lives?
- 4 In the whole group ask the participants what they have learned and how it might be useful as we move forward with the Respect Process.



**'Language is very powerful: language does not just describe reality, language creates the reality it describes.'**

Desmond Tutu



'Out beyond the field of wrongdoing and  
rightdoing, there is a field. I'll meet you there.'

Rumi







# The story of my shoes

30-45 mins

This activity is adapted from an activity created by Brazilian theatre practitioner Augusto Boal.

Through storytelling we can learn more about each other, our cultures and identities. Storytelling is a skill which can support us to express ourselves and our cultures. To be a good storyteller it helps to be self-aware, confident and creative.

Active listening can enable different perspectives, experiences and beliefs to surface. When we listen we often feel compelled to ask questions or give a verbal response. While in some circumstances this is useful, it can also change the dynamic and direction of the stories, shifting the story towards what we as the listener are interested in, instead of empowering the storyteller to tell *their* story.



## Facilitator instructions

- 1 Inform the participants that this activity will help us to explore the power of storytelling, as well as the importance of 'active listening' (see 'Key skills for participants', page 48).
- 2 Split the group into pairs or ask participants to find themselves a partner (preferably someone they haven't yet worked with).
- 3 Tell participants that in their pairs, one person is going to be the 'storyteller' and the other the 'story listener'.

- 4 Explain the activity.
  - a The storyteller has 5 minutes to tell the story listener the story of their shoes (or the facilitator may choose to say 'a piece of clothing you are wearing' to make the task easier).
  - b Acknowledge that this might sound strange, but talking about our shoes can be a surprisingly powerful way to get to know more about each other.
  - c Invite storytellers to be creative in thinking about what their shoes say about them.
  - d Explain to them that to help find inspiration storytellers could think about:
    - e Why are they are wearing them?
    - f Whether the look or feel of the shoes say something about the wearer?
    - g Where were the shoes bought?
    - h Who bought the shoes?
    - i Where do the shoes originally come from? (where were they manufactured?)
    - j What kinds of places have the shoes been to?
    - k What is the most exciting thing they've done or the furthest distance they've gone?
- 5 There may be a feeling of awkwardness or scepticism among participants, so encourage them to bring their full selves to the activity.

- 6 The facilitator should start by sharing the story of their own shoes; for example, *'these are my lucky shoes, [this] happened while I was wearing them, and ever since I wear them for something important'*.
- 7 Tell the storytellers that they should let their storytelling flow as naturally as possible, meaning that they shouldn't overthink what they're saying and/or censor themselves at any point. They should follow where their story goes. The objective is for them to tell the story with as much detail, creativity and childlike curiosity as they can.
- 8 The story listeners should actively listen – this means listening without giving a response, interrupting, or asking a question. Explain to them that even though their natural impulse may be to respond in some way to show that they are paying attention and engaging, they should resist the temptation and concentrate on listening actively and attentively.
- 9 When the first round of storytellers have told the story of their shoes, the pairs should switch roles and repeat the whole process again.
- 10 **Debrief:** get the group back together after both partners have had their turn both storytelling and active listening. Ask them the following questions.
  - a How did we feel doing that activity?
  - b Was there anything that particularly surprised or interested you?
  - c How easy was it to tell our own stories? Were we able to be creative with the story?
  - d Why do you think it might be useful to start by talking about our shoes rather than talking about 'the big things in life' when bringing people together for the first time?



- e What did it feel like to just listen? How easy or difficult was it to listen without response? Why?
- f Why and when might it be useful to sometimes just listen?
- g Did we notice any similarities or differences between our stories? Any themes or patterns?
- h Could the story of our shoes reveal anything about our identities, our faith, culture, ethnicity?

**Tip:** dialogue needs to be handled with discretion and sensitivity. If you ask people to talk about themselves quickly and directly or discuss a controversial issue they will often 'turn to stone', as they may not feel they are in a safe space in which they can open up in a meaningful way. For this reason it's often useful to first build trust through indirect activities like 'The story of my shoes' before gradually approaching more controversial issues.

An ancient myth about the indirect approach. In Greek mythology there is a story about a monster with snakes instead of hair called Medusa: if a person looked directly at Medusa they immediately turned to stone. To slay the



monster, the hero Perseus decided to use a shield with a mirror to avoid looking directly at Medusa and being turned to stone. Likewise, in community dialogue it's often necessary to initially use indirect approaches to tackle the 'scary' controversial topics that people feel unable to address openly.



### Digital

Video call: Invite the group to join a collaboration app (e.g. Zoom), arrange breakout rooms in pairs and ask each pair to take turns being the storyteller and active listener. Bring the whole group back, and follow the debrief guidance.





# Four words

1 hour

This activity encourages participants to dialogue and negotiate with each other before finally reflecting on what helps and what hinders dialogue and discussion. Facilitators should note that the focus of this activity is not on building consensus – as it may first appear.



## Facilitator instructions

**Workshop materials:** sticky notes, flipchart paper, flipchart (optional), pens

Note this activity can be adapted for different contexts by changing the focus of the four words to another relevant topic such as 'global citizenship', 'respect and understanding', 'participation', or 'dialogue'. For help selecting a relevant topic see the 'Key skills for facilitators' section on page 44. The focus of the activity is not on the theme itself but rather on the way participants act during the discussions (this should only be revealed in the debrief).

- 1 Explain to the group that you are now going to carry out an activity to explore the real drivers of conflict.
- 2 Ask each individual to consider the following statement and think of four separate words (not sentences or phrases) which they feel best describe the 'drivers of conflict'.

Statement: 'The real drivers of conflict are...'

For example, a participant might write down 'ignorance', 'fear', 'poverty'...

- 3 Once each participant has four words invite them to stand up and find someone else from the group who is ready to share their four words.
  - a Ideally this should be someone they don't know very well who belongs to another community or culture.
  - b The pairs should now work together to identify just four words between them which respond to the statement.
  - c This will probably mean that they need to discuss, negotiate or discover new words.
- 4 Encourage the group to split into pairs as more people become ready to share their words. Give the pairs seven or eight minutes to do this.
- 5 Once pairs are ready they should find another pair and repeat the process this time as four people. Make sure you are clear that despite the number of people, they only need to find four words.
- 6 Keep repeating the process until half the group has four words and the other half of the group also has four words.
- 7 Line the two groups up separately opposite each other and say to the group, *'now as a whole group I want you to identify just four words that reflect what you think the drivers of conflict really are'*.

Note that they only have 10-12 minutes to do this.

Don't worry if the participants can't agree on four words.

**Tip:** do not try to facilitate the discussions between participants unless the participants show aggression or discrimination.

This activity is not about achieving consensus: it's focused on supporting participants to reflect (during the debrief) on how they behaved during the process, what helped generate dialogue and collaboration and what led to exclusion and conflict.

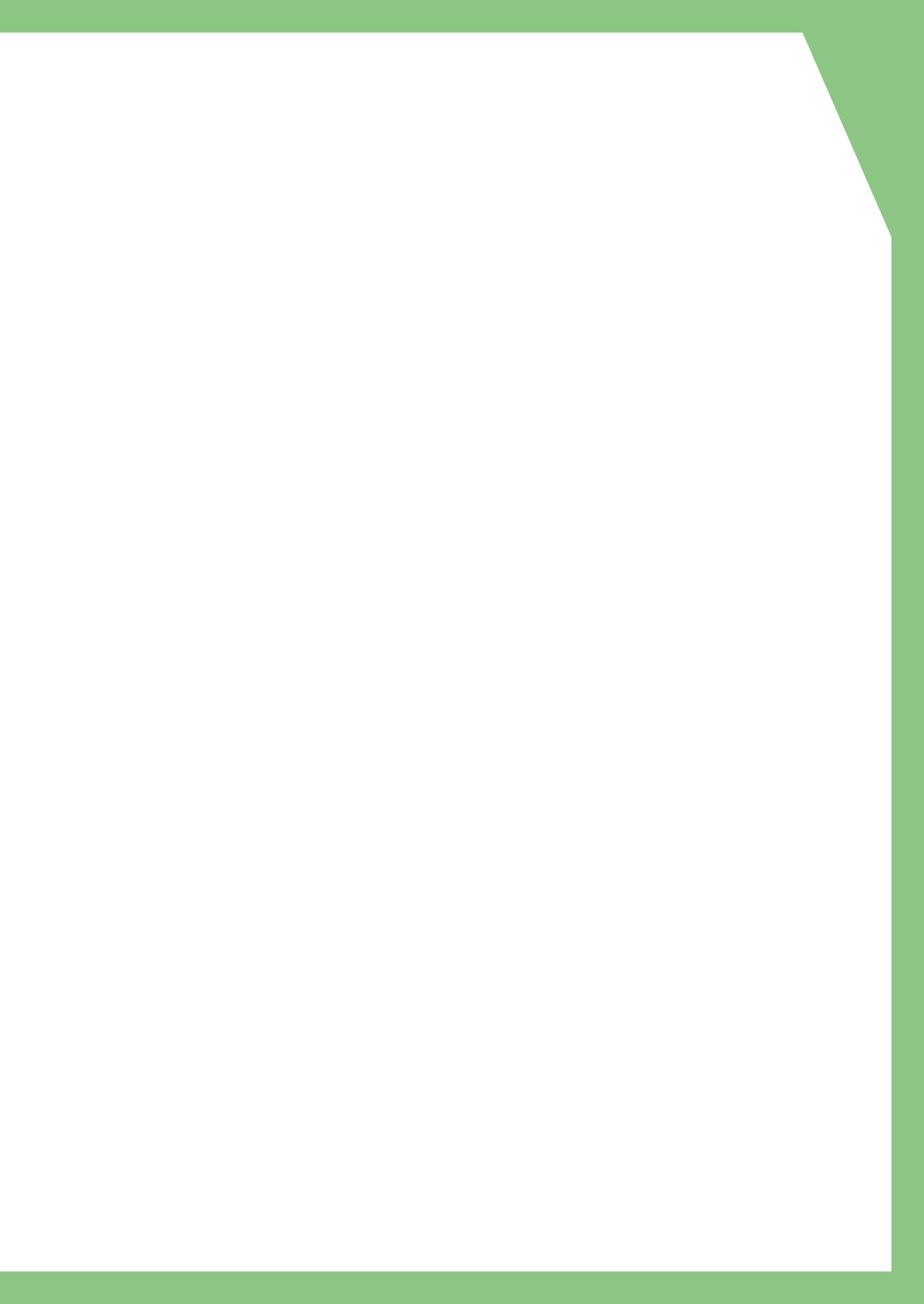
- 8 **Debrief:** begin by informing the group that the purpose of the activity is not to achieve consensus or find four words. The purpose is to reflect on what enables dialogue and what drives conflict.
- 9 Inform them that they are going to find answers to these questions by reflecting on their experience during the activity.
- 10 As the debrief takes place the facilitator should try to capture key points under the following headings.
  - a Can help dialogue and participation
  - b Can create exclusion or conflict
- 11 Ask the group:
  - a *What were some of the feelings / emotions you experienced during the activity? Why?*
  - b *Were there moments when you felt more or less able to participate?*
  - c *What were the reasons for this? (a possible answer might be: 'in smaller groups and when I really felt that people were listening I felt able to participate, when people were shouting or standing over me I felt less able to participate').*
  - d *Do you think the activity instructions supported dialogue and participation or contributed to exclusion or conflict? (answers might include the time limitation, the requirement to find just four words, the way the room is set up can increase tension and exclusion. Starting by thinking for ourselves and then thinking in pairs and small groups can help in ensuring everyone's voice is considered or heard.)*

Invite participants, in pairs or alone, to reflect on their own behaviour and answer the following questions.

- e *How do you think you contributed to dialogue and participation or exclusion or conflict?*
  - f *Are there any lessons learned which could help us in our daily lives?*
  - g *Did the group's actions reflect the words related to conflict or those which related with dialogue?*
- 12 Note there is often a significant gap between our words, ideas and our actions.
- 13 Discuss the broad conclusion: Process is important, not just the outcomes.

Facilitators may also want to share that Group theory suggests that although we may often see some groups or cultures as being separate or opposed our feelings towards them can shift (surprisingly quickly) once we find ourselves in a group with them defending a shared idea or value. Recognising this can help people to acknowledge that our identities and affiliation also depends on context and we can ultimately choose to identify ourselves as separate or together.

- 14 Ask the group to consider: *why do we passionately defend ideas or words that we only had a few minutes to consider? To what extent is this an act of pride?*





# Connect with respect

30 mins

Respect is directly and indirectly connected with many of our greatest personal and collective challenges. This activity helps participants to make the connection and deepen their understanding of why respect is important. It also helps participants to recognise how issues in society are inter-related.



## Facilitator instructions

**Workshop materials:** sticky notes, flipchart paper, flipchart (optional), pens

- 1 Explain to the group that they are going to take part in a competition between two teams, but do not explain the purpose of the activity.
- 2 Split the group into two teams and:
  - a Without explaining why or letting one team hear the other's instructions, ask one team to write using just one or two words as many local issues (e.g. drug abuse, domestic violence, unemployment) as they can.
  - b Ask the other team to write as many global issues as they can (e.g. climate change, conflict).
  - c Ask them to write one issue in large letters on each piece of paper or card.
  - d Give them three or four minutes but check that they have at least 10 issues in a pile before you stop them.
- 3 Now shuffle the pack of cards.
- 4 Now record the scores: Ask each team to give themselves a name, and then

write the two team names on the top of a piece of flipchart paper with a line down the middle to divide them.

- 5 Ask the teams to line up with their chairs opposite each other with a small gap in between.
- 6 Explain that respect and lack of respect and understanding between people is directly and indirectly related to many of our greatest personal and collective challenges.
- 7 Now share the aims and the rules of the game.
- 8 One person from each team at the start of the line will stand up.
  - a The facilitator will draw a card from the top of the pile and read it out.
  - b If anyone can think of a convincing connection between the issue and 'Respect' they should shout 'Connection!'
  - c The person who says 'Connection!' first will then share what they think the connection is. If the connection is convincing then award the team one point. If the connection cannot be made, or if it is not convincing, then give the opposing individual the opportunity to think for a moment and then explain a connection to win the point.
  - d If no one says 'Connection!', or when a point has been awarded, then move to the next two people who are sitting opposite each other in the line and repeat the process.



- 9 Give the teams a chance to practise. Name an issue where there is a connection and ask anyone to share the connection.
- 10 For example, the facilitator turns the card 'Climate Change', the team members think and then the member from Team A shouts 'connection!' She explains that as respect between men and women improves, this could lead to more effective family planning and lower rates of childbirth which would reduce population growth and human impact on climate change. Now begin the game for real, starting with the first pair in the line.

Note: an alternative approach is to create a second pile of cards.

- a Each one with a description of two groups who need to build improved respect locally; this could include young and old, Christian and Muslim, one tribe and the other.
- b Then, at the same time as pulling an issue card you also pull a 'groups' card.
- c When presenting the cards the facilitator should phrase the question to include both the issue and the groups; for example, '*how could improved respect between young people and the police (groups) contribute to improved employment (issue)?*'



# Values continuum

45 mins

The purpose of this activity is to demonstrate that while we may have different perspectives, an important part of the dialogue process is to listen and acknowledge different points of view.



## Facilitator instructions

**Workshop materials:** signs with 'Agree' 'Disagree' written on them, wall-tack or tape

- 1 Stick an 'Agree' sign on one side of the room or space and a 'Disagree' sign on the opposite side, then place a marker to show where the middle of the space is.
- 2 Explain to participants that you will read a series of statements and they should choose whether they generally agree or disagree with the statement – they should then stand closer to whichever sign indicates how they feel about the statement.
- 3 Share that the space between the two signs is a continuum – this means that if you strongly agree you might stand right up against the 'Agree' sign, whereas, if you agree while having doubts (and can see strength in the alternative argument) you might stand on the 'Agree' side just past the middle point.
- 4 Read each statement aloud slowly, repeat once and allow time for the participant to consider and then move.

### Example statements

Start with a very quick fun example, such as 'bananas are delicious'.

Then choose one or two of the following examples or design your own statements which work for your community.

- a Women should be treated as equals (with men) in our society (check gender sensitisation)
- b Diversity is good for communities
- c The internet is a force for good in the world
- d We can respect tradition while changing our cultures for the better

- 5 Once all the participants have stood somewhere in the space, invite the participants to ensure that everyone can see everyone else – this may mean that those participants who are towards the middle may have to move slightly over to the side.
- 6 Then begin by inviting them to explain briefly why they are standing where they are.
- 7 Note for facilitators: it's not important to hear from everyone but it's important to hear from different points on the continuum, i.e. towards 'Agree', 'Disagree' or the middle point.
- 8 The facilitator should notice whether there are clear tendencies in where people are standing; for example, all the women are standing on one side and all the men on the other. Or all the younger people are on one side and all the older people are on the other. If so you may want to explore this further through another dialogue session.
- 9 After participants have heard from different perspectives the facilitator may wish to ask if anyone feels they would now like to move position on the continuum as they are now looking at the issue from a different perspective.

**Debrief:** ask participants the following questions.

- a Is there anything they found interesting or inspiring during this activity?
- b Are there any topics or issues they would like to explore further through dialogue?

Share with participants that, while we may have different perspectives, an important part of the dialogue process is to listen to and acknowledge different points of view. Invite participants to reflect on a useful insight or question which emerged for them that they want to carry with them.



### Digital

Video call: Explain to participants that the group will now discuss issues that are important to us. Share with the group. You will be asked to choose a number between 1 and 10. One and ten indicate are extreme positions: for example 10 represents 'really agree' whilst 1 represents 'really disagree' and 5 is somewhere in-between – it's a continuum.

Ask participants to choose where they stand on the issue of something light-hearted, such as whether or not they agree with the statement 'I love bananas'. Depending on how much they love bananas participants they should choose a number between one and ten and post it into the chat box.

Now share some of the statements you have pre-prepared and follow the instructions as above for discussion and debrief.



# Debate the difference

1 hour

This activity is an opportunity for participants to build a deeper understanding of different perspectives on issues they care about. Participants engage in a debate with each other about controversial topics – the twist is that they must debate in favour of the opinion they disagree with.



## Facilitator instructions

**Workshop materials:** flipchart paper, flipcharts and pens

- 1 Choose an important topic for the debate, one you know will reveal different perspectives in the group.
- 2 If you are organising a workshop on community cohesion, try to pick a topic that has been causing tension but avoid a topic that will lead the group straight into arguing and debate (see 'Key skills for facilitators' section on page 44)
- 3 Try to choose something people are passionate about and frame the statement in a non-biased, open-ended way. For example:
  - a women should be treated as equals (with men) in our society (check gender sensitisation)
  - b societies with ethnic and racial diversity don't work
  - c secular societies should not allow religious symbols or dress in schools

- 4 Follow the instructions for the activity 'Values continuum' on page 173.
- 5 This time, however, once the participants are in position on the continuum do not invite them to share their opinion. Instead, tell the group they are now going to be challenged to develop critical thinking skills by engaging in a debate with each other.
- 6 This debate, however, will be particularly challenging because the debaters have to argue in favour of the opposing viewpoint. What this means is that:

Everyone who is near the 'Agree' sign will be asked to be debate on behalf of the 'Disagree' viewpoint

Everyone who's near 'Disagree' will be asked to vote on behalf of the 'Agree' viewpoint .

People who are positioned towards the middle can be assigned to either 'Agree' or 'Disagree' to make sure the debate is fairly equal in terms of numbers on each side.

- 7 Separate the group into debating teams:

Ideally each person should be in the team which represents the opposite of their personal viewpoint.

Teams can be between three and eight people.

If there are more than eight people who will debate on behalf of the 'Agree' or 'Disagree' opinion separate them into two teams in favour of that opinion.

- 8 Inform the group that each debating team now has 15-20 minutes to prepare as strong a case as possible to defend the viewpoint. Thinking from the opposite point of view is challenging and it may take five minutes before they really start to open up to the possible arguments of the alternative viewpoint.



- 9 Once the teams are almost ready inform them that they have three minutes to prepare their speech to the group.

The speech must last no longer than three minutes – if (because it's a large group) there are two teams favouring one motion then those teams can come together at this point and agree on what they feel are the key points and who should make the speech.

- 10 Explain that the 'Agree' group will go first, followed by the 'Disagree' group. Following this both teams will have 10 minutes to prepare a one-minute speech to counter any of the arguments made by the other team. The 'Disagree' group will go first and the 'Agree group' will finish.

### Tips

- Everyone should participate.
- Notice if any participants are taking up too much or too little talking space. Encourage others to give others a turn or come forward according to what you see.
- Disagreement is to be expected; participants should agree to disagree respectfully.
- All participants have a shared responsibility for the success of the conversation.  
The facilitator should interrupt when:
- The opinion may be misunderstood or is offensive – ask a follow-up question for clarification or point out the principles of the workshop,
- Misinformation has been shared and no one has challenged it. Ask the group if they think this information is correct.
- Individuals instead of opinions are being challenged, or if there is a threat to physical or emotional safety. Share what has happened and how it could have been better expressed; for example, instead of saying 'you're wrong' you can say 'I feel that x opinion is wrong because...'

- An opinion has not been challenged during the debate that should have been challenged. At the end ask the group if there are any alternative perspectives to this opinion.

**11 Debrief:** once the debate is over, ask the group to get together in small mixed groups to reflect on the experience, how they feel, if they had any insights and why might reflecting on the alternative viewpoint be useful.

**12** Bring the group back together as a whole group and ask if anyone would like to share:

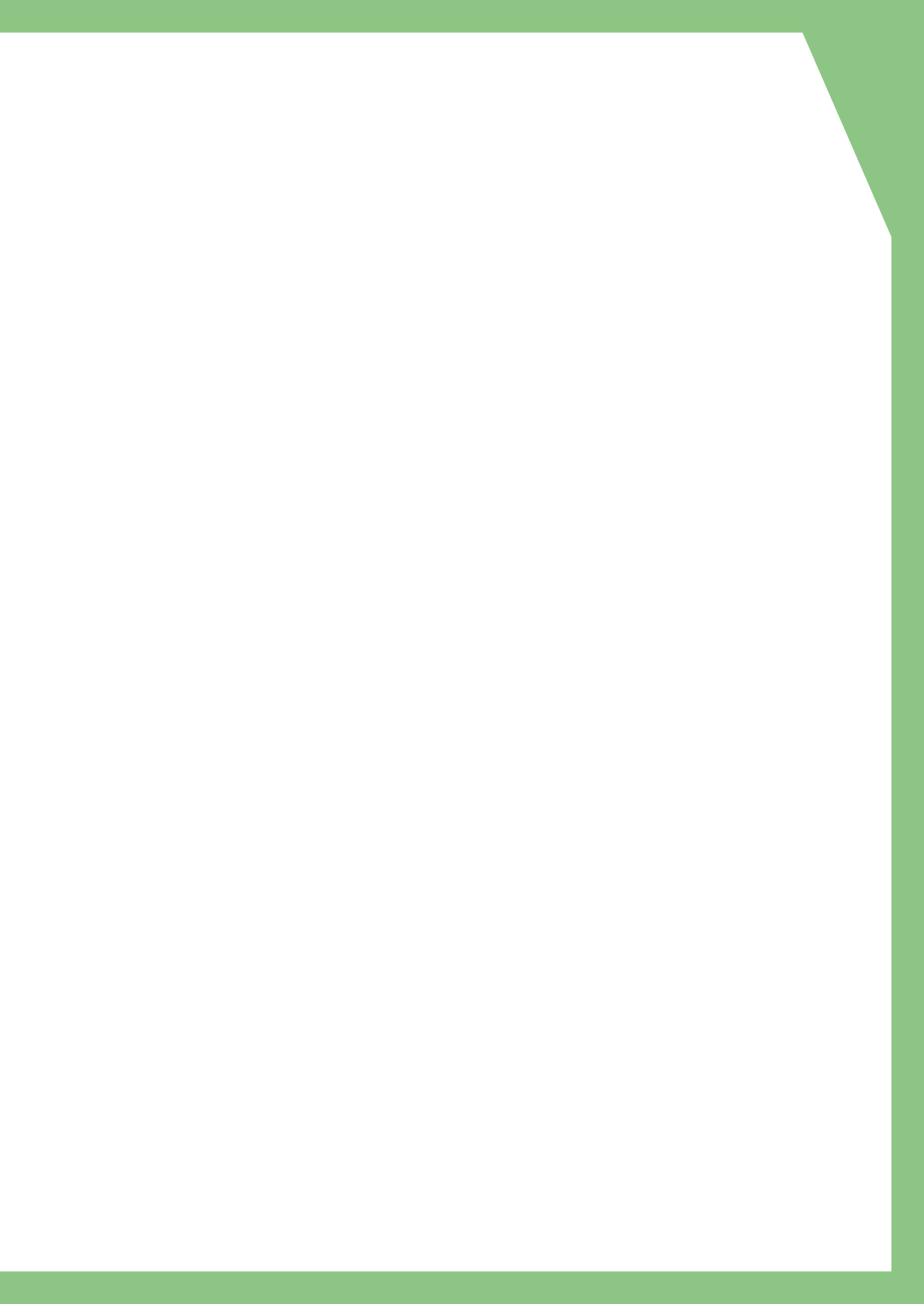
- a How do you feel following this experience?
- b Was there anything you found particularly useful or interesting or insightful?
- c Why might reflecting on alternative viewpoints be useful to your work?

Option: you may want to invite one participant to map the perspectives during the debate – writing up key points from each side – for example using the 'ideas mapping' technique (see the 'Key skills for facilitators' section on page 44).



### Digital

Video call: Follow the instructions as above. Use break-out rooms to allow teams to prepare their case and hold the final debate all together as a whole group.





# Forum theatre

1 hour

Originally designed by Brazilian theatre practitioner Augusto Boal, this method has been used all around the world to explore how to work with issues of oppression and conflict between people. The group create role-plays which reflect realistic scenarios of disagreement and tension in the community and then try out strategies which could enable more positive outcomes.

Note: this activity is about people and operates on a personal, 'human' level rather than looking at disagreements on a bigger scale, between countries or governments. The group should, as much as possible, use their own experiences rather than 'make-believe' or fantasy. It could reflect tensions between different cultures, people, family or friends.



## Facilitator instructions

**Workshop materials:** flipchart paper, flipcharts and pens

- 1 Tell the group you are going to explore situations of tension and conflict in the community (school or workplace) and strategies for transforming them into opportunities to build respect.
- 2 Ask the group to think of situations within the last year when there was a conflict or disagreement they witnessed or were involved in.
- 3 Divide the group into smaller groups of 4 or 5 people to share their stories of conflict or disagreement.
- 4 After 10/15 minutes, ask the group to choose one of their stories they are happy to bring to life in a short 3-5 minute role-play in which the tension emerges gradually.

Note: they are not looking for the 'best' one, but the one they all connect with in some way. They can also create a new story that combines elements – reflecting the 'essence' of the stories they have shared.

- 5 Each group now has 30 minutes to create a short role-play, which should last from 3-5 minutes.
  - a The conflict should emerge gradually (in other words, don't go straight into a fight or quarrel).
  - b There should be a main character, also known as a 'protagonist', who doesn't get what they want, or what they need, and is involved in some kind of conflict.
  - c There should be a beginning, middle and a clear end to the role-plays, which should be played out until the moment of conflict.
  - d It should end badly for the protagonist; we're not interested in a happy ending at this stage!

*These are important instructions so it could be useful to write them on a flipchart for the groups to refer to as they rehearse.*

- 6 After 30 minutes ask the groups to come back and form an audience, in a 'U' shape, on one side of the workshop space.

After having seen each role-play, congratulate the actors and invite them to stay on the stage.

- a Now, just with the audience, discuss what happened.
- b What did the central character want or need? Did they get it? Why not?
- c Do we think that it had to end the way it did? If not, what are some alternatives?

If they were in the protagonist's shoes, can they think of anything that they might do differently during the role-play, to bring about a more positive outcome for them?

7 To deepen this activity when it comes to the last play (try to make sure it's a powerful one that people can relate to) introduce a new important element to the activity:

- a Having witnessed the role-play the audience should discuss and identify specific moments in the play when things could have been done differently.
- b The audience will now watch the play for a second time.
- c The audience are informed that they are allowed to 'stop' the action when they have an idea for how something could be done differently.
- d By shouting 'Stop' they can then step on to the stage and take the place of the actor who plays the protagonist.

They then act out their idea on stage and the actors respond to it – they all improvise!

**Important:** the actors should avoid making it too easy for the person who intervenes, and there shouldn't be any magical and unrealistic solutions.

8 **Debrief** after all the groups have performed.

- a After each intervention ask the audience: was there progress?
- b Do we agree that this helped minimise the conflict? What was the strategy?
- c Do we believe that this is realistic and possible in our own communities?
- d Does anyone have another idea for dealing with this conflict or for working towards a better outcome for these characters?
- e Finally ask participants to share what they have learned and how they will apply this learning.





# World café

1 hour

World café allows participants to learn and share together, moving between conversations and ideas quickly while demonstrating how the ideas are connected.



## Facilitator instructions

**Workshop materials:** sticky notes, additional paper/flipchart paper, pens, a few key questions that the group is keen to discuss (See facilitator skills: 'Asking powerful questions')

**Workshop space setup:** spend time creating a space which feels intimate and informal – like a café.

- 1 When your guests arrive they should know immediately that this is no ordinary meeting. Welcome the participants as they enter and explain how the process will work.
- 2 In this version of World café we recommend between three and six tables with five or six people at each, depending on the size of the group, in order to take notes and briefly update each new group. Each table should have a 'table host' who stays at the table for the duration of the session. At each table there should be a different question written on a sticky note in the middle.

Here are some example questions, you are encouraged to work with the group to identify important questions for discussion before the World Café begins: *'How can we identify and access the resources we need to successfully deliver the project?'*, *'What can we learn from our local cultures and traditions that could support us in building respect and understanding?'*

3 Participants will then be invited to discuss a question for 20 minutes before being asked to stand up and move freely to another table and question of their choosing (they do not need to move as a group).

4 There will be three rounds.

By providing opportunities for people to move around ideas, questions, and themes begin to link and connect.

5 During the café encourage participants to write, doodle and draw key ideas on flipcharts or additional paper.

6 While the conversations are taking place during each round, move among the tables. Encourage everyone to participate and let people know in a gentle way when it's time to move and begin a new round of conversation.

7 Make sure key insights are recorded – either visually on flipchart paper, or by gathering the sticky notes.

8 Remember, once each round of conversation is finished the table host should remain at the table while the others find a new table to join.

9 In the last round of conversations, you could give people the option of returning to their first table to synthesise their discoveries, or they may continue moving to new tables.

10 After at least three rounds of conversation, invite each table to share discoveries and insights in a whole-group conversation.

11 You may ask table hosts to quickly capture key points (no longer than two minutes) or just open a whole-group conversation.

**Tips for the facilitator:**

- create a welcoming space
- explore questions that matter
- encourage everyone's contribution.

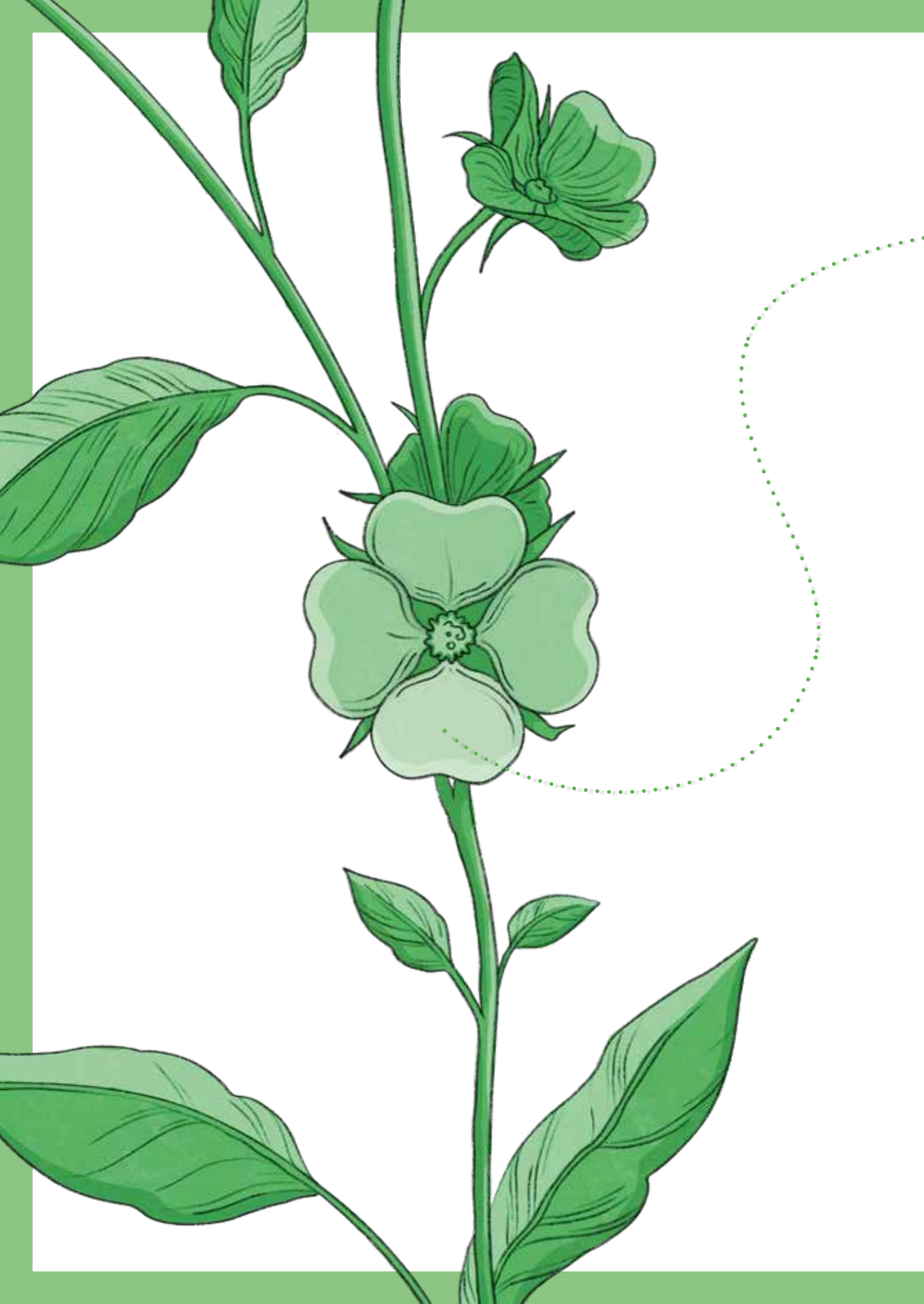
These are guidelines and can be adapted to meet the unique needs of your situation.

**Digital**

Video call: Follow the instructions above, post the questions in the chat and use a separate breakout room for each question (instead of a table).

You may want to decide in advance which participants will go to which breakout rooms for each round. Alternatively some video call platforms have the option of making all participants 'co-hosts'. In this instance participants have the option of 'self-organising' by choosing which breakout room they would like to visit next.

At the end you can bring everyone back together for the debrief (point 11 above).



# ..... We are

## What?

WE ARE reveals new insights into the communities we are part of, the different experiences that exist, the issues and opportunities. Through WE ARE dominant narratives about what is happening and why become more nuanced, detailed and rich as we hear from different members of the community including those whose perspectives often go unnoticed or unheard. Why?

## Why?

- Discover new insights into what is happening and why
- Develop a stronger sense of collective identity and purpose
- Go beyond blame to see inter-relationship

## Choosing your approach

There are many ways to achieve the Respect Process goals for 'WE ARE'.

- Talk talk talk with neighbours, kids, grandparents, shop assistants, taxi drivers, business people, religious leaders, activists, teachers. What are the issues and opportunities they care about? Why do the issues exist? How can surfacing different perspectives lead to a deeper understanding about what's happening and what needs to change?
- Carry out face-to-face research in your community, school or workplace. Involve others in the design and delivery of surveys, interviews and focus groups to gather viewpoints on issues and opportunities.

- Meet with local organisations, and institutions that are responsible for providing services and support. Build relationships and partnerships.
- Organise opportunities for community members to come together to walk or cycle the community, sharing their perspectives on what's working and what's not.
- Bring people together to map the community; to share across genders, ethnicities and age groups the things they like, the things they don't and what they hope for the future. See the activity 'Community mapping' (page 195).







# Community mapping

1 hour

Map out key opportunities and issues in your community using this tool.



## Individual instructions

- 1 Use a large piece of paper to draw a rough outline of the community you want to focus on. It could be a local neighbourhood, a school, an office. Include key features, this could include rivers, roads, places of worship, meeting places and places where decisions are made.
- 2 Draw and write on to the map the 'assets': these are things you appreciate about the community. You can include physical features such as places and services (hospitals, schools, facilities, offices, etc.) as well as the skills and attitudes of the people who live or work there.
- 3 Next write or draw the 'issues': the things you don't like about the community.
- 4 Look at the map. How might it be different if other members of the community (young, old, women, men, different ethnic groups) shared their perspectives on the assets and issues? Who could you talk to, to widen your perspective? (taxi drivers, children, religious leaders, shop keepers).
- 5 What are the things you feel need to change? What do you feel passionate about and where do you feel you could realistically make a difference?



## Facilitator instructions

**Workshop materials:** flipcharts, pens, sticky notes

- 1 Inform the group that the activity is called 'community mapping'. Community mapping can help the community to reflect on the issues, assets and opportunities that exist in the community and support in identifying where the community wants to see change.

Note for facilitators: The key to this activity is the involvement of a wide range of community members. In the first instance, however, participants should feel free to begin the process in smaller groups. In the longer term community mapping can involve large-scale consultation (by carrying out surveys and inviting other community members to contribute).

- 2 As the facilitator you can either invite the group to collectively create a map of the community (see individual instructions) or you can create a large pre-prepared map and then invite participants to add sticky notes to indicate the 'assets' (things they like) and different coloured sticky notes to indicate issues (things they don't like).
- 3 **Debrief:** ask the group the following questions.
  - a How did creating the map make you feel?
  - b Are there different perspectives around what people like and don't like? Why is that? For example, do women and men have different perspectives? how about different age groups?
  - c What are some of the issues or problems in our communities?
  - d What are some of the assets and things we like?
  - e Are there any ideas about how we could use community assets to address the issues in the community?

See case-study examples of community mapping on the following page.



## Digital

Video call: You have the option of using photos, or a satellite image of the community, school or workplace. Invite the group to join a collaboration app (for example Padlet, Miro or Mural) and add their comments and feelings.

Low bandwidth: share the instructions as a voice note. Invite participants to speak with members of the community about things they like and don't like and share what they find with the group or facilitator on the chat. This can then be collated as one single image or text.

### **Case study examples of community mapping**

A community mapping exercise was carried by volunteers in a neighbourhood in London, England by placing several large maps of the local area on the main street. Each map had a title ('transport', 'facilities', etc.) local people were then invited to post sticky notes on the maps, using red notes for things they didn't like and green notes for things they liked. Over a two-week period more than 2,000 responses were gathered along with email addresses. The results of the consultation were then used to lobby the local council for changes, and a successful campaign emerged.

An alternative approach to mapping geographic areas is to map 'communities of interest' – people who have a shared interest or experience (for example, young people, women, farmers). One way to do this is to bring these people with a shared interest together to explore opportunities and issues – these are usually people who have not been heard or understood by formal decision-makers. The process of community mapping can support these groups (slum-dwellers, landless farmers, young people) to see themselves as a group and can motivate collective action or advocacy to support positive changes in the neighbourhood.



# Power and inequality

45 mins

Recognising inequalities in our schools, societies and workplaces is vital to reduce the gap in opportunity and create a more just world.

If life was a 200m race, some of us are running the race with the advantage of privileges and power that others don't have. Seen and unseen forces may have granted us a head start, a pair of shiny running shoes, a cheering crowd, and the confidence and belief that we are meant to win. Or we may face hurdles and obstacles in our path that simply don't exist for some of the runners on the track.



## Individual instructions

- 1 Start by answering the statements below.
  - a In the Yes / No column give a 'Yes' or 'No' answer to each of the questions based on your personal experience.
  - b Note these statements do not reflect all the different types of opportunities that exist.
  - c Feel free to add additional statements which reflect privilege and power in the communities you belong to.

Statements	Yes/No
I feel safe in my community	
I have spare time to watch movies and spend time with my friends	
I am confident I can get a job	
My views and beliefs are respected	
I get to see and talk to my parents	
I am treated well by the police	
I can decide how my income is spent	
I am not in danger of being sexually abused or harassed	
I can afford a foreign holiday	
I can influence local decisions	
I can choose to continue my education at school / university if I want to	
I can pay for hospital treatment / medicine	
I have access to a loan or credit	
I eat at least two full meals a day	





Person 2

Person 3

Person 4

A large grid of dotted lines for writing, organized into three columns under the headers 'Person 2', 'Person 3', and 'Person 4'. The grid consists of 18 rows of horizontal dotted lines and a vertical dotted line on the right side.



- 2 Now let's do the same for some other personalities who may have similar or different circumstances to your own. You'll need to make assumptions based on what you think is generally true about these individuals (we should hold these assumptions lightly in our everyday lives).
- 3 Look at the character descriptions below, or choose your own based on your local community, school or workplace. Choose one and take a moment to imagine the experience and life of this individual. Go ahead and answer the questions again using the 'Person 2' column in the table above.

Then do the same for other characters.

- a Ethnic minority woman, aged 34, 3 children, works in a textile factory
  - b Business chief executive, male, married with one child, aged 38
  - c 19-year-old male refugee who has just arrived in the country
  - d Local government representative, male, 56, married, two children
- 4 Think about the following questions:
    - a How did it feel doing the activity and why?
    - b When you look at the opportunity score, there is usually a significant gap between the highest score and the lowest. Why do you think this gap exists?
    - c What would need to change for this gap to be reduced?
    - d Why do you think noticing and talking about power and inequality in our community/ies is useful or necessary?





### Facilitator instructions

**Workshop materials:** adapt the roles (see below) and the statements (see above) to reflect the local community.

- 1 Introduce the activity but do not say too much about it. Share with the participants that this activity requires them to use their imagination.
- 2 Give each participant a role card (see below). Explain that you want them to imagine what it would be like to be that person (based on their assumptions).
- 3 Ask the participants to stand in a line, side by side and facing you.
- 4 Tell participants, *'I am about to read out a series of statements. If you think your character displayed on the card would answer yes to the statement, take a step forward. If you think they would answer no, stay where you are.'*
- 5 Read out the statements to the group, one by one, allowing time for everyone to understand and respond. Ten to fifteen statements are usually enough to separate the group out, but keep a few additional statements to use if you feel the need them.
- 6 After you have finished ask the group to put their cards on the floor and step away so the group can see the position of all of the characters. Ask the group to imagine letting go of the role they were in and return to themselves (you could help them to do this by getting them to physically shake, to indicate shaking the body free of the role).
- 7 Now allow time for everyone to take a look at the cards on the floor.

- 8 **Debrief:** discuss the following with the groups.
- a Who were the groups or people left behind?
  - b Why were they left behind?
  - c Who was out in front, and why?
  - d Why is the gap between those towards the front and those at the back so large? What are the different factors which help to create these gaps? (examples: cultural norms, people's mindsets and values, laws, the economy, corruption)
  - e What can we do to reduce the gap?

**Example statements**

- The 21-year-old daughter of a Chinese immigrant who runs a successful fast food business
- An 80-year-old retired worker from a factory that makes shoes
- Business CEO, Muslim male, living in the capital, aged 38
- Young unmarried mother of 2, aged 19, living in the capital
- Unemployed young female, aged 20, living in a rural area
- Male soldier in the army, aged 29
- District health/medical officer, female
- Local government representative, male, 56, married, two children



## Digital

Video call: Inform participants they will each be allocated a role via a direct message on the chat. Tell participants If you think your *character* would answer 'Yes' to the statement. Write the number '1' on your piece of paper and then write that number into the group chat. If you think your character would answer 'no' to the statement write '0' and post it in the group chat. Each time your character would answer yes to a statement increase the score you write into the group chat by one. Follow instructions as above.



# Respect online

90 mins

The growth of the internet has created new opportunities and challenges for building respect across different groups and places. This activity encourages participants to explore strategies for making the most of the opportunities and overcoming the risks.



## Facilitator instructions

**Workshop materials:** different coloured pens, flipchart paper, flipchart (optional) and pre-prepared 'threat scenarios'

- 1 Explain to the group that the online space provides a unique set of opportunities and challenges for building respect online. Draw a line down the middle of a piece of flipchart paper, hand out sticky notes and invite participants to write down a few examples of opportunities (place these in the left-hand column) and challenges (place these in the right-hand column) For example, Opportunities could include things like building relationships with other people around the world through online platforms, reaching large numbers of people quickly through the internet. Challenges may include the social inequalities of who has access to the internet, the fact it often takes longer to build meaningful trust online in comparison with meeting someone face to face.
- 2 Explain to the group that the internet has given people new superpowers: 'the digital'. What does this mean? That when we access the internet we can do incredible things, and we also have new limitations.

- 3 Ask the group to imagine they are bionic superheroes, saying:

*Take a moment, imagine yourself as a bionic superhero. Technology has given you new superpowers: you can move at speed around the world, you have access to great wisdom and learning, you have an audience for everything you say; but wait, as with all superhero stories, there is a dark side. In becoming a superhero you now face a whole new set of challenges. You have become a public figure, you are informed and feel responsible for incidents and issues happening all around the world, you exposed to the wrath of misinformation, villains and cyber-trolls, your time and attention is now constantly in demand!*

- 4 Take a pen and paper, sketch yourself as a bionic superhero. Give yourself a name and a costume. (5 minutes)
- 5 Around your superhero list all of the opportunities and risks you, as a superhero, are exposed to. First list the opportunities and then use a different coloured pen to list the risks. Note: the opportunities and risks should reflect the *real-life opportunities and risks* that you as an individual encounter when you are online. (10 minutes)
- 6 The facilitator should now play the role of a United Nations representative. Inform the participants that, as superheroes, they are all esteemed guests at the UN Convention for the protection and empowerment of bionic superheroes. Tell the group they will shortly be separated into UN working groups (of 3–4 participants).
- 7 Separate the group into working groups.
- 8 Explain to the group that in their working groups the participants should share their superhero alter-ego name and picture, along with a brief overview of their special superpowers and the challenges or risks they face (6-8 minutes).

- 9 Each working group should then choose one challenge or risk (ideally one that's repeated in their images) and discuss what are the different things they could do to reduce the risk. For example, if the risk is 'being trolled' they may decide on ways to avoid entering into polarised debates with people they don't know online. (15 minutes)
- 10 At this point the facilitator should enter the breakout room with urgent news. The United Nations has just received information about an immediate threat to the world. The working group has been asked to identify action points for people, technology and policy-makers everywhere to avoid the threat having a catastrophic impact on the globe. Each group will then be invited to present back to the General Assembly for two minutes. (25 minutes)

The facilitator should choose one threat for each breakout room. The facilitator can adapt the threats to make them relevant for the group:

#### Examples of threats

- **An army of trolls have been released:** a new tribe of anonymous trolls have been found to attack anyone who is involved in or promoting in social action project focused on community cohesion. How should we respond?
- **Reinforcing social biases:** research into the algorithms that apps on the internet have revealed that they are reinforcing inequalities and bias in the community by reducing the visibility and access to opportunities of some groups of people and privileging others. How should we respond?
- **A cyber-bullying virus is sweeping through schools** around the world affecting children especially girls. How should we respond?
- **Cultural diversity may be diminishing:** research has revealed that as people connect on global apps, trends grow in popularity and size much quicker,

at the same time the number and influence of different cultural forms of music, fashion and perspectives may be reducing, being replaced by more large-scale global trends. This could undermine our collective ability to creatively learn from difference and respond to complex issues like climate change. What should we do?

- **Manipulating behaviour change:** Deep in a desert cave a group of App makers have been discovered using behavioural science to seduce and manipulate the way people all around the world think and act in order to increase the profit and power of their company. How should we respond?
- **Increasing anxiety:** Social researchers have found a worrying link between young people who connect regularly online and a rise in mental and physical health issues including anxiety, paranoia and the consumption of fatty foods. How should we respond?

- 11 Welcome the superheroes back to the main session. An example of what you could say is:

*Welcome back, as bionic superheroes we know that technology has the power to connect us, to strengthen our ability to come together and focus on big challenges. To increase access to opportunities and catalyse our creativity. At the same time we face grave challenges. Let's hear about some of those challenges and what we can do to address them.*

- 12 Invite each working group to present their challenge and share their key recommendations.

- 13 **Debrief:** ask the group the following questions.

- a How did that activity make you feel? Why?
- b Was there anything you found interesting or inspiring about the conversations and ideas shared?



- c Does anyone have a personal experiences of any these challenges that they feel comfortable? (note this is a very sensitive questions and participants should not feel pressured in any way to respond).
- d How can we build on these recommendations to ensure that our learning journey together encourages a healthy and safe use of digital technologies?
- e Is there any single action you as an individual would like to carry forward?

This activity is adapted from the Active Citizens Digital Toolkit, British Council, 2021. For a detailed toolkit on some of the risks associated with digital apps see: <https://www.humanetech.com/>



### Digital

Video call: Follow the activity as above; use breakout rooms (on Zoom for example) when splitting the whole group into smaller groups.

Enter the breakout rooms 1 by 1 to share the threat.

When you bring the group back to the main session, ask each group to present following the guidance above.



# The problem tree

1 hour

Dig under the surface of a social issue and you're likely to find lots of tangled causes which are feeding the issue you want to change. You won't be able to address all these root causes, but by using a problem tree you can identify where might be a good place to start.



## Individual instructions

- 1 Write a problem at the centre of your paper (ideally a flipchart). An example could be 'high level of tension and conflict between tribal groups'.
- 2 On separate small pieces of paper write down the main causes of the problem. These are your primary root causes. Place them below your problem
- 3 On separate pieces of paper write down the reasons behind each of these primary root causes.
- 4 Place these secondary causes directly below each of the primary root causes. You may want to do this a third time by identifying what brings about the secondary root causes. You may also want to add branches to your tree to represent the effects of the problem in the community.
- 5 Looking at the root causes, where do you think you could have an impact? Which root cause are you passionate about changing? Is it realistic to do so? Do you have experience, skills and networks that could help you address the cause?

- 6 Now re-write the cause you have chosen as an opportunity: for example, if the problem is gang conflict and the cause is 'young people have nothing to do in the evenings', this statement can now be reversed as follows: 'young people are accessing safe and fun activities in the evening' – this can be a project objective!
- 7 See an example on the next page.



### Facilitator instructions

**Workshop materials:** pre-prepared example of a problem tree (see example on page 217) Sticky notes, pens, flipchart paper, flipchart (optional)

**Tip:** depending on the size of the group you are working with you may want to break the group down into smaller groups of 5 or 6 participants and invite each group to write their own 'problem tree' (the groups could focus on either the same or different problems) before sharing together with the whole group. Alternatively, you could do the problem tree as a whole group.

- 8 Explain to the group that by creating a 'problem tree' we can break down complex problems into small parts (root causes) and identify where to make a change.
- 9 Begin by modelling how to create a 'problem tree' (see above) by quickly doing one with the group (see overleaf). Write the problem in the centre. Hand out two sticky notes to each participant and invite participants to think of and write down in big letters what they think are the primary root cause of the problem, one on each of their sticky notes.
- 10 Every time the participants write down a root cause they should a) shout it out so that other participants do not write down the same cause, and b) hand their root cause to the facilitator who begins grouping them on the tree.

- 11 Then ask the question *'and what causes these primary root causes?'* Once the group have got the idea you can invite them to group themselves according to the issues they care about and then design their own 'problem tree'. Follow the instructions above.

*'We drew our 'problem tree', but when we spoke to people in the community we changed it. Afterwards we chose where to act.'*

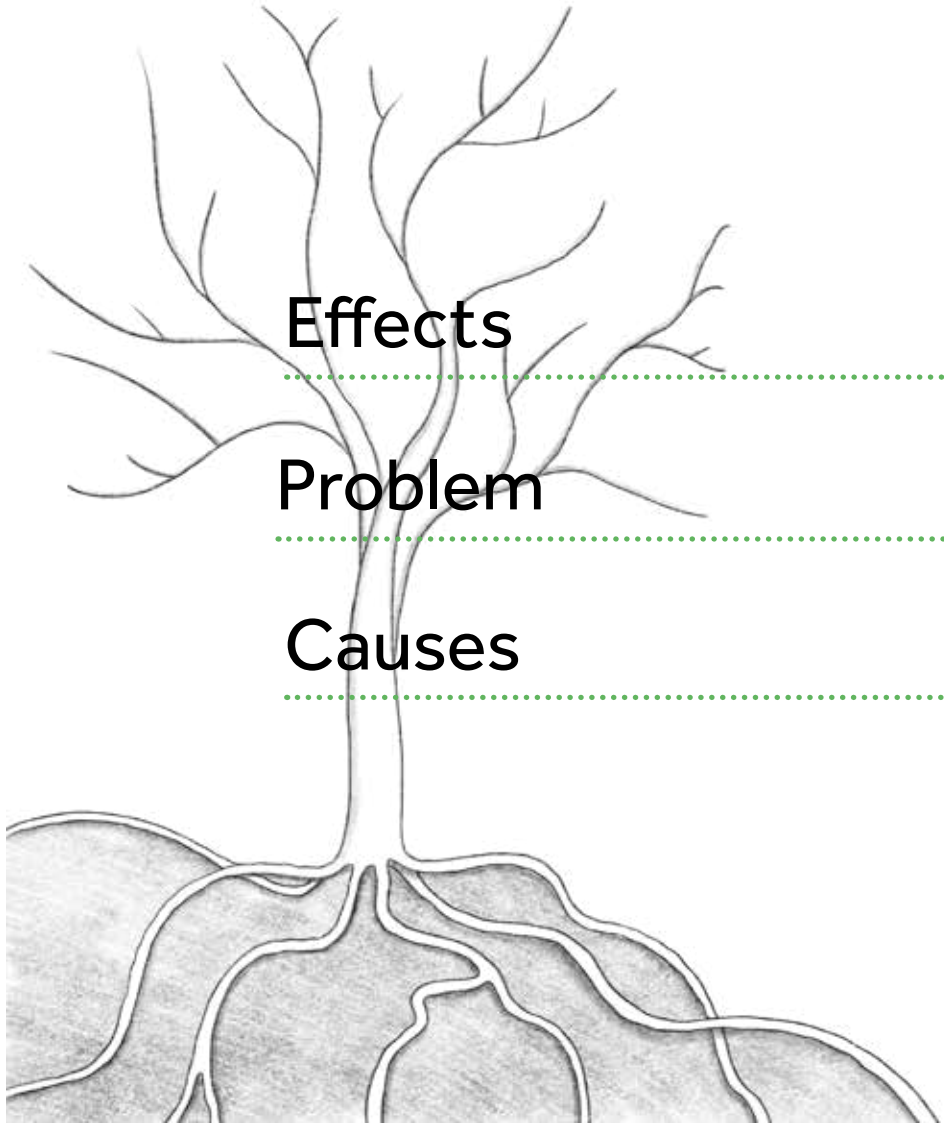
*(Participant)*



### Digital

Video call: Invite the group to join a collaboration app (such as Padlet, Miro or Mural) and create the tree together. If you don't have access to the collaboration app, share your screen with an image of the tree and ask participants to unmute themselves and contribute. As they're speaking, add the problems to the image that is shared with all participants. Follow debrief as above.

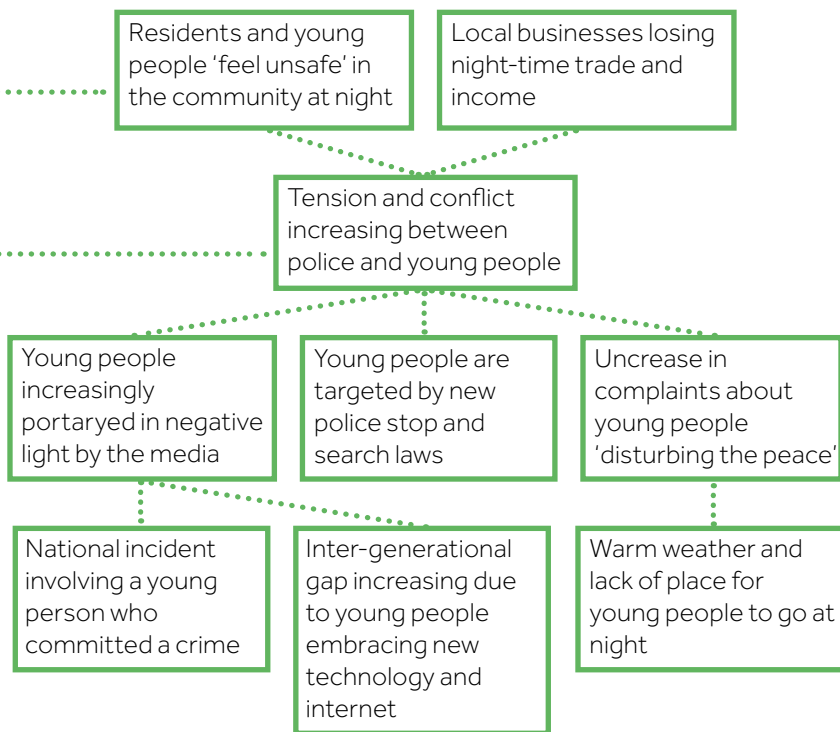
Low bandwidth: share the instructions as a voice note or text message and invite participants to do the task individually using pen and paper and then share photos on the group chat.



The structure of a problem tree

Below is an example of a completed 'problem tree'. In some instances you may find that your 'problem tree' includes a larger number of causes and effects.

**Tip:** it's important to let go of seeking the definitive reason why something is happening. Embrace the idea that things can emerge in unexpected ways from multiple, interconnected causes.



An example of a completed problem tree





# Mapping who to influence

1 hour

If you want to change something you'll need to work with the people, organisations and systems that are connected to the issue. This tool will help you to think about who you need to influence and how you can do it. This tool is sometimes called a 'Stakeholder Map'.



## Individual instructions

**Workshop materials:** sticky notes, pens

- 1 Write on to sticky notes the names of all the people, and organisations, that could have an influence on the issue you want to change (for example if you choose 'conflict among young people from different ethnic backgrounds' you could include young boys aged 12 to 16, young girls aged 12 to 16, teachers at a local school, The Star newspaper, parents, grandparents, drug dealers, TV celebrities...)
  - a As you write try to be specific: which newspaper? Which teachers? What type of young people? Invite other people to help you.
- 2 Draw a matrix and place your sticky notes on it (see page 224).
  - a You will now place the people, groups and organisations on the matrix one by one.
  - b Pick up one of the sticky notes and decide a) does this person or organisation have a lot of power over the issue or not? and b) do they support positive change on the issue or not?

- c Now put the note down into the relevant box. For example, if you want to improve respect between ethnic groups and you feel a local radio show is increasing tension and conflict between these groups you would place the local radio show slip of paper in the box 'High power', 'Low support', i.e. top left box.
          - d Do this for every one of your sticky notes.
- 3 Look at the matrix and identify who you need to influence.
  - a Once you have placed all the sticky notes on the grid, you will usually notice that the top right corner of your matrix 'high power' and 'high support' is less populated than the top left box (high power, low support), that's probably why the issue still exists!
  - b In order to transform the issue you're going to need to influence groups and organisations in such a way that they move towards the top right box. For example if they're in the 'Low power', 'High support' box you will want to empower them.
  - c If they are in the 'High power, low support' you will want to advocate and influence them to support positive change on the issue.
- 4 Identify who you can influence and what you need to do.
  - a You will need to be strategic – choose a few key 'players' from the map, brainstorm ways of influencing or empowering them.
  - b You're looking for a realistic starting point. They might be really difficult to move

- c Think: is there someone we can influence who would then influence them to support the change? For example if the problem is violence among gangs of boys, could the girlfriends and mothers have an influence? Or if you want to influence a local government department could local businesses influence them?
- d Add them to the map. Think about how the groups and organisations are connected to each other, ask yourself the question: if we move 'x', who else might move?



### Facilitator instructions

**Workshop materials:** pre-prepared example of the matrix, flipchart paper, flipchart, sticky notes

- 5 Model how to create a Stakeholder Map (see above) by doing one with the group.
- 6 Invite the group to choose an issue they want to tackle.
- 7 Write the issue on a flipchart.
- 8 Hand out sticky notes and invite participants to write down, one on each sticky note, different groups and organisations who influence or are affected by the issue.
- 9 Every time the participants write down the name of a group or organisation they should shout it out so that other participants do not write down the same one.

- 10 After participants have written down a wide range of people and organisations invite them to add the notes to the matrix.
- 11 Note participants may have different opinions on where to place them, which can be a great opportunity for discussion.

Option:

- 12 For a creative and dynamic end to the activity you can create an improvised theatre sketch. Invite some participants to act the role of key groups or organisations who do not support positive change. Now invite other participants to enter the 'stage' and try out different tactics in an attempt to influence them so that they support positive change. The audience is then invited to reflect on which tactics are more effective.

*'The map showed there were lots of people and organisations who were having an impact on the issue, including some we hadn't thought about'*

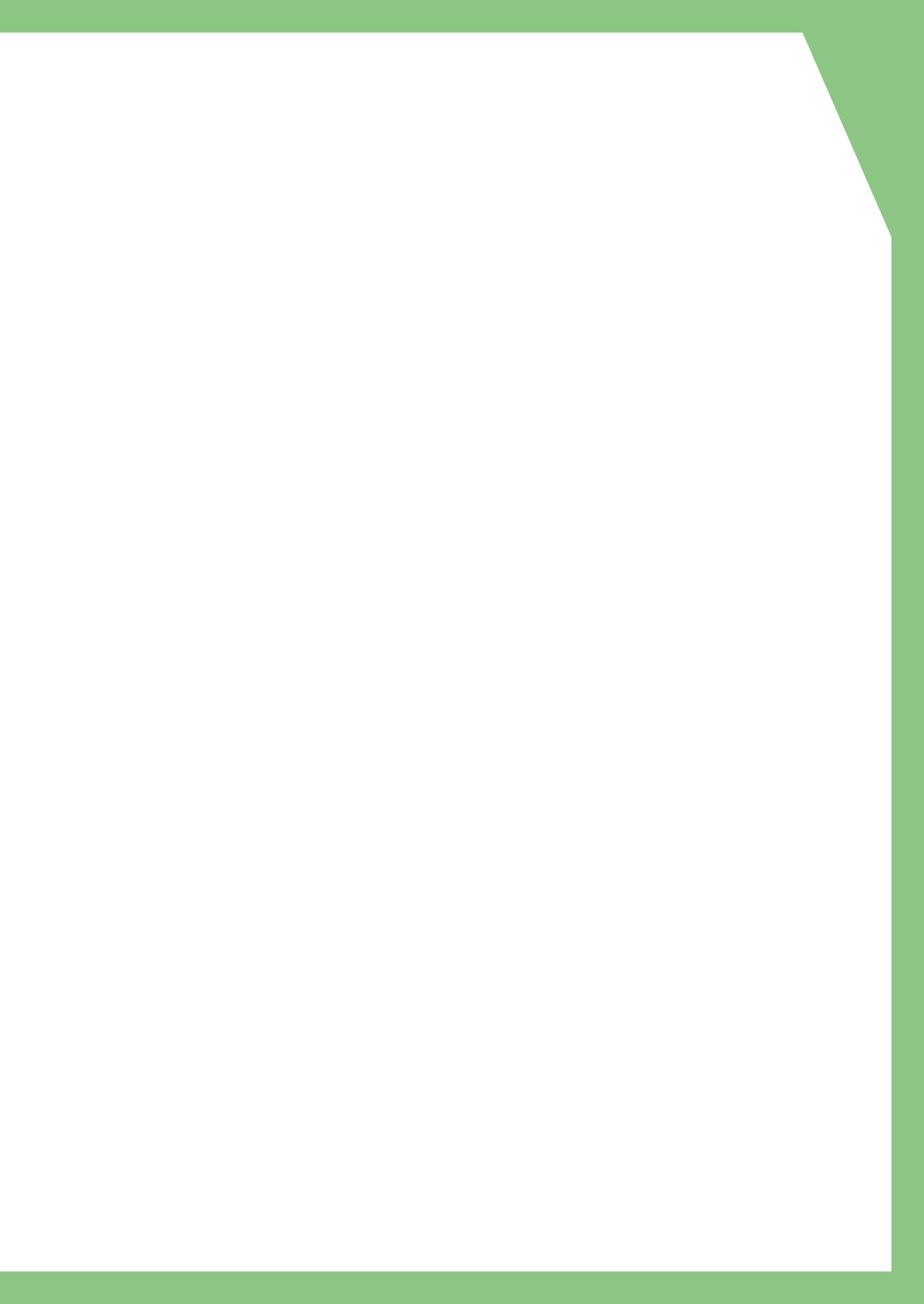
*(Participant in mapping exercise)*



### Digital

Video call: Invite the group to join a collaboration app (such as Jamboard or Mural) to create the Stakeholder Map together. If using a platform such as Zoom, share your screen with an image of the matrix and ask participants to unmute themselves and contribute. As they're speaking, add the contributions to the image that is shared with all participants.

Low bandwidth: share the instructions as a voice note on a mobile app. Invite participants to do local research on who influences the issue and report the findings by posting an image of the Stakeholder Map.





Low

Support for the change you would like to see



Examples could include: non-governmental organisations,  
minister 'x', university department 'x'

Action: influence or encourage  
them to support change

Example: your target group 'unemployed 16-18 year olds  
in x community'

Action: empower them to have  
more influence over the issue

High

'I'm very conscious of the fact that you can't do it alone. It's teamwork. When you do it alone you run the risk that when you are no longer there nobody else will do it.'

Wangari Maathai







# A story about systems

40 mins

'Systems thinking' is a way of thinking about change that focuses our attention on the underlying systems and relationships that shape behaviour. When applied to society it's used to explore questions such as: Why does social upheaval happen? Why do some strategies succeed and others fail? Why do economies crash?

This activity provides an introduction to systems.

**What's a system?** Systems are like bicycles. *By connecting the parts* – the handlebars, frame, pedals, wheels and chain – *you gain a new ability*: a bicycle.

Systems can emerge organically (like trees) or they can be designed by people (like rockets), or sometimes they are designed by people and then evolve organically in unexpected ways! (like the internet and capitalism). (Reproduced with permission from Smith, 2018).



## Individual instructions

- 1 Let's learn about how change happens using the lens of a systems thinker. Systems are everywhere. Take a look around you. What are some of the systems that surround you? (examples: a table, your body, language, the weather, your phone, a plant, culture... what else?)
- 2 In an increasingly connected world it can potentially take thousands of systems just to be able to eat your breakfast or dinner. How many systems does it take for you to have and eat your breakfast? Name some of them? (i.e. digestive system, agriculture, transport, shops, economies...)

- 3 In an increasingly connected world even the simplest acts can depend on a vast web of local and global systems. Put another way we are all interconnected through a web of relationships that nobody can fully understand or control.

Let's go back to eating breakfast. Imagine you like to eat a banana in a country where bananas don't grow. It will take thousands of systems to find and eat that banana and a change to any of these systems could potentially stop you from having the breakfast you desire.

An unfortunate change to your digestive system and the idea of bananas may not be so appealing... or if a gulf country decides to put pressure on a political rival by repressing the production of oil. The high price of oil affects the shipping industry. Problems in the shipping industry affect the movement of bananas... one big unintended consequence: no bananas for you.

In a highly connected world the causes behind events become harder to decipher and unintended consequences are everywhere. As the web of connections grows so does the likelihood that a small change anywhere could have an unexpected impact on you.

**Can you think of a time from your life or the life of your community when one thing has led to another to create an unintended consequence?** (This could be positive or negative.)

- 4 Economies, cultures, people are all interlaced like one giant bowl of noodle soup. The causes of change are unclear. What does this have to do with respect? Firstly, one of the sources of tension and conflict in the world today is that, in a connected world, many people feel like they are losing control over their own lives and communities. and one of the responses to that feeling is: who's to blame? By learning about systems we recognise that identifying who's to blame is often not always the most effective response.

Crime rises: immigrants to blame... Prices rise: selfish bosses to blame...  
A virus spreads...

As social media reveals, in a connected and uncertain world, simple stories about who's to blame can be very appealing. Let's look through an alternative lens.

In 1939 Nobel Prize-winning author John Steinbeck published a novel, *The Grapes of Wrath*, about the hardships of life in rural America.

In one scene a farmer is threatened with eviction by a man from the local bank.

**Farmer:** [...] You even come too close and I'll pot [shoot] you like a rabbit.

**Man:** It's not me. There's nothing I can do. I'll lose my job if I don't do it. [...]

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

**Man:** You're wrong. He got his orders from the bank. The bank told him, 'Clear those people out or it's your job.'

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

**Man:** [...] Fellow was telling me the bank gets orders from the East. The orders were, 'Make the land show profit or we'll close you up.'

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

In John Steinbeck's novel it wasn't just the bankers that were evicting people from their land, it was also systems like capitalism, nature, technology and perhaps even the farmers themselves.

The farmers? Sounds strange doesn't it.

During the late 1930s severe dust storms swept like a plague across the Midwest of America. This phenomenon was called the Dust Bowl. Why did the Dust Bowl happen? Alongside severe drought, these 'black blizzards' were caused by the farming techniques of the era.

Having recently endured the hardships of a major economic depression farmers sought to improve their livelihoods by planting on all available land while applying new technologies such as deep-mechanised ploughing.

Through removing grasslands, and over-ploughing the soil, the farmers unintentionally disrupted the local eco-system. As the dust rose it killed animals and entered people's lungs, making farming impossible.

When the farms began to fail, families found themselves unable to pay their mortgages. That's when the banks came, with eviction letters in hand.

- 5 People do play a vital role in changing the world. However, in a world full of connected systems the desire to lay blame (and give credit) for change can be misleading.

In 2008 the world was gripped by a global economic crisis. Whole communities and industries were suddenly and unexpectedly pushed to the brink of collapse.

In countries like the United States and the United Kingdom newspapers were quick to unpick the financial rubble to identify the cause: 'GREEDY BANKERS'.

Like the farmer in the novel by John Steinbeck above, by narrowing the focus to 'GREEDY BANKERS!' these newspapers may have diverted attention away from systemic causes like:

- a Why are banks not properly regulated?

- b Why do people vote for political parties that give power to banks?
- c Why do our societies incentivise greed?
- d Why do we find global crises so surprising?

Are bankers greedy? While people in the banking sector are in search for ever-growing profits, pointing this out does little to alleviate the causes of the crisis. With this in mind it's more useful to look beyond the headlines and ask why is this happening? And are bankers really so different from lawyers, doctors, teachers... the rest of us?

In 2014 the Georgia Department of Education adopted a performance pay scheme similar to that used in banking. Teachers were paid bonuses if their students scored highly, and threatened with the sack if they scored poorly.

It was a great success. The students' results improved dramatically.

Unfortunately, it quickly became apparent that a significant number of the teachers had cheated.

In a similar environment – surrounded by similar incentives – teachers behaved just like 'greedy bankers'.

To better understand why something is happening we need to widen our lens to notice how the systems around us are influencing behaviour, and what we can do about it.

By learning more about systems and complexity we might go beyond pointing the finger to discover simple ways to create meaningful change on the issues we care about most.

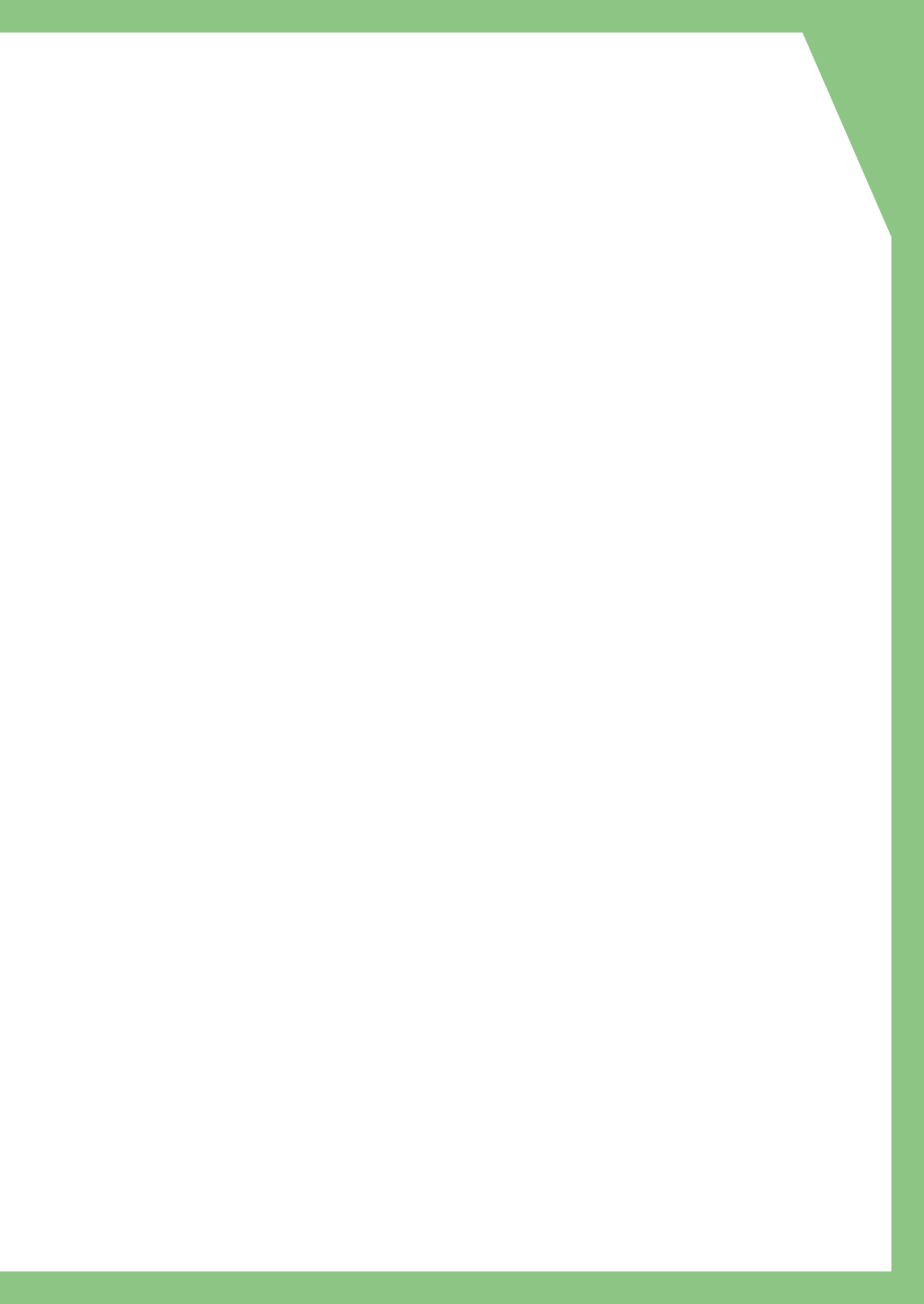
- A highly connected world is a world full of possibility and uncertainty.
- In uncertain times simple stories about who's to blame are appealing, even when they're misleading.

- Systems play a vital role in shaping human behaviour.
- Human systems are not always designed, like natural systems they can emerge in strange and unintended ways.
- As well as emerging in organic ways human systems are also shaped by people. We are not just sculpted by our environment, we are also the sculptors. Therefore the social systems we have today may be influenced by the discriminatory practices and beliefs of the past and present.
- Our ability to directly control what's going on may be less than we imagine. We do have agency – and power is regularly used and abused – but not always in the way that media outlets and political rhetoric would have us believe.

### **Actions!**

- Hold people accountable for their actions but go beyond simply blaming or praising people. Change your outlook to notice how systems, both past and present, are also influencing behaviour.
- Identify where small changes could ripple to have a big impact
- Focus on transforming systems as well as people's behaviours.
- Notice how our actions can have unintended impact.
- Build flexible policies, projects and systems that can adapt to change.





**'Another key for success is diversity... diverse teams prove highly capable of in adapting to a changing environment, and thus contribute directly to our business success...'**

From an advert for Siemens in *Wired* magazine. The advert reflects how growing recognition of the connection between diversity and adaptability has created a bias in some businesses towards building more diverse teams.





# A story about tipping points

20 mins

When mapping your community you may find yourself tracing out a range of social inequalities that exist among different groups and cultures.

If you live in a city you may also notice obvious examples of social segregation among neighbourhoods. In many ways the world we live in is polarised. Is that because we are polarised? Is our bias and affiliation towards other people who are like us so strong that we actively separate ourselves from, and even discriminate against, people who are different?

There are communities where the answer to that question would almost certainly be yes: some cultures depend heavily on maintaining a strong social fabric based on shared identities. There are also communities where fear, tension, misunderstanding and prejudices run deep.

Nevertheless, it's also important to remember that sometimes the collective outcomes (how our communities look and feel) do not always accurately reflect the choices people have made. In fact, in some cases the actual bias of the individuals who make up our communities may be far less extreme than it initially appears.

This is a story in which we will use a 'systems lens' to notice:

- how the whole does not always reflect the sum of its parts
- how small biases can change the way systems operate over time.

### **Tipping points**

A tipping point is when a small additional weight causes a balanced object to tip fully over to one side or another.

In the late 1950s this term, derived from physics, was coined by the American sociologist Martin M Grodzins to describe the way in which neighbourhoods in Chicago rapidly changed ethnicity from being predominantly white to predominantly black. Grodzins asserted that a tipping point occurred when the number of black people exceeded local tolerance for inter-racial living – with even one additional black family being capable of ‘tipping the balance’.

This idea of a threshold at which even a small change can suddenly shift a system into a whole new phase has since been applied across a range of social phenomena.

### **Small biases**

In 1969 and 1971 (future Nobel prize winning) economic scientist Thomas Schelling published a series of articles which extended the concept of tipping points, to demonstrate how even small biases in our individual attitudes towards one another can result in big collective outcomes.

Schelling's model – which used lined graph paper as the neighbourhood, and pennies and dimes to represent peoples of different colour – illustrated how even when people are in favour of living in mixed neighbourhoods, if there is a small bias in favour of living with the same colour, then total segregation can emerge over time.

This suggests that the extent to which individuals are biased or otherwise is often hidden and indistinguishable when we look at the collective outcome. Over time even small biases and small actions can create highly polarised communities.

We are all biased in some way or another and we are probably more biased than we consciously realise. Schelling's model indicates that even a little bit of bias could shape the world. But if we accept this idea, what should we do about it? Do we try to eradicate bias? That seems difficult and perhaps even unhelpful. So what if we were able to shift what we are biased towards?

There is an interesting twist to Schelling's analysis of social segregation. Just as the graph paper models indicate how a small racial bias could lead to total segregation, a computer model designed by game theorist Nicky Case shows how a small bias in which people actively seek out diversity (looking for a minimum of 10% variation in the racial make-up) reverses the trend, resulting in mixed neighbourhoods every time.

The tipping point dynamics outlined by Grodzins, Schelling and Chase suggest that, for better or for worse, the world can be shaped by small moments and biases as well as the big ones (and that may be as true for climate change as it is for segregation!).

Consider the following questions:

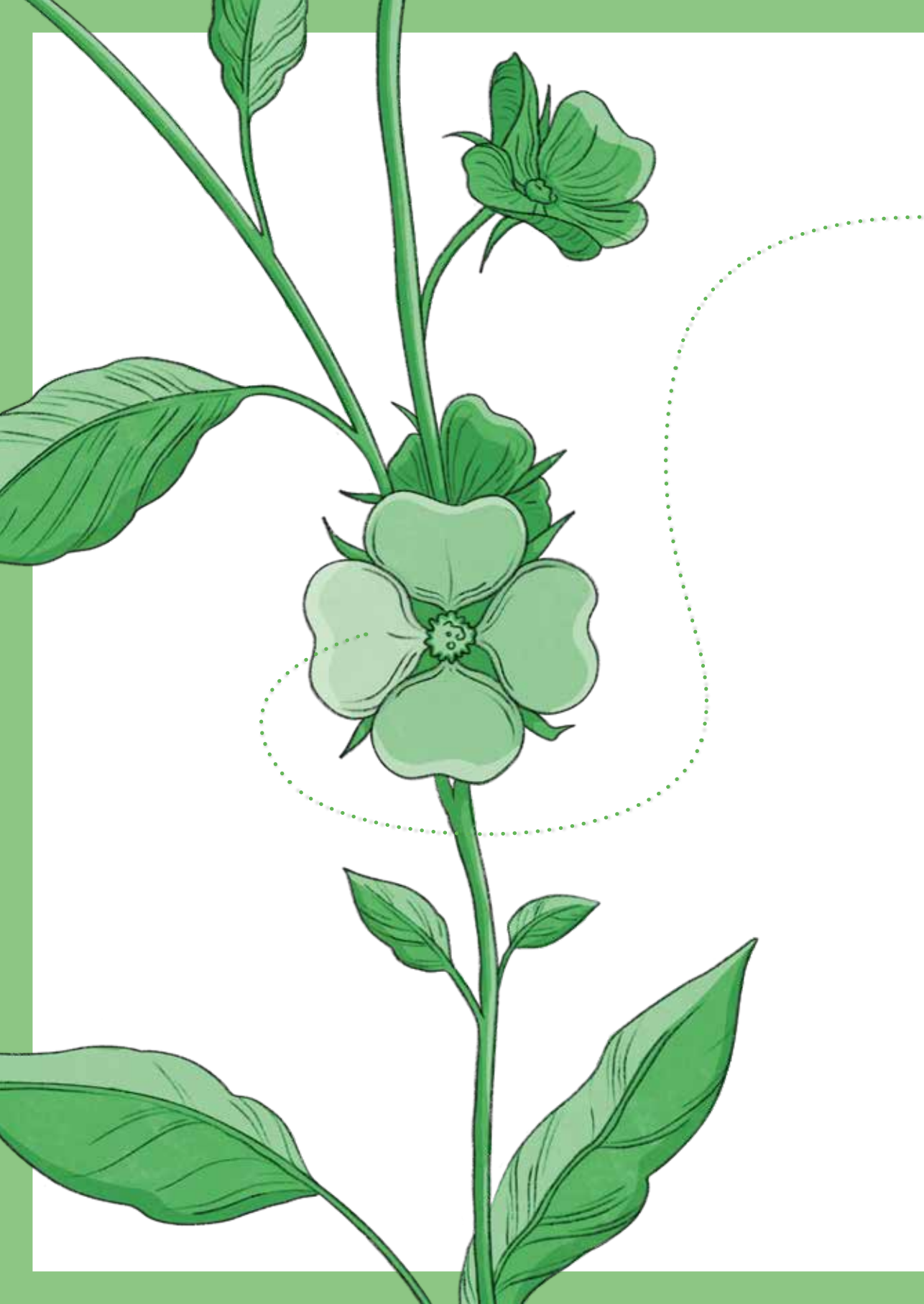
- 1 What are some of the biases towards others you hold that you are aware of?
- 2 What impact could those biases have over time? Why?
- 3 What are some of the small or large biases that could be shaping the communities you belong to?
- 4 Are there opportunities to influence bias in the community? Where could influencing bias improve respect and create more just and equitable societies?

'It really boils down to this: that all life is interrelated. Whatever affects one directly, affects all indirectly... We aren't going to have peace on Earth until we recognize the basic fact of the interrelated structure of all reality.'

Martin Luther King, Sermon on Peace.







# ..... Change



## What?

This stage of the process is about transforming the learning and insights into action. Sometimes that means thinking like a gardener – planting small seeds, trying things out, learning and adapting your approach while cultivating the conditions for respect over time. On other occasions it's more like being an engineer, working with others to directly address or shift a culture that's contributing to injustice and tension.

Is there something people are passionate about changing? What simple, personal, impactful ideas exist? How can you build on what already exists? How can you make sure that those who are most affected by the issue are at the heart of designing the response?

## Why?

The specific actions which emerge from CHANGE are often not the principal outcome of the Respect Process. The shifts in mindset, relationships and awareness which can germinate through each of the stages lay the foundation for a more subtle process of transformation. Nevertheless, CHANGE provides the opportunity to collaborate with others to create ideas, test them out and learn in a clear and focused way.

## Choosing your approach

There are many ways to achieve the Respect Process goals for 'CHANGE'.

- Think about what you've learned and how you can apply it in your personal and professional life. Choose some simple actions, make a commitment, test them out.
- Zoom in on one or two issues or opportunities that people in your community, school or workplace are passionate about. Work with them to define the issue / opportunity.

- Engage people with different experiences and perspectives to brainstorm a huge range of ideas, from practical to wild, small to big. Cluster the ideas into themes. Use criteria to narrow the ideas to just two or three. Talk to people who would be affected by the idea; gather their feedback and advice.
- Create a very quick and simple test version of a chosen idea and try it out with a small group of people for a short period of time. Learn and evolve your approach based on the results.
- Draft a strategy, identify the resources you will need, build your team and partnerships.
- Launch your idea. Learn, adapt and share insights with other people locally and globally.





# A story about a river

30 mins

In this activity we will learn one approach to working with messy, challenging issues in our communities and workplaces.

Read the story, answer the questions and reflect on the suggestions.

*Once upon a time...*

*A group of scientists wanted to know the most efficient way to travel down a river in a canoe from point A to point B.*

*The scientists understood that finding the most efficient way to travel down a river was not easy. Because rivers are complex.*

*Rivers are connected to myriad other systems like the weather, trees, plants and wildlife, the minerals in the water, soil and stones, human activity... from one moment to the next a river is never the same.*

*As part of their research the scientists decided to visit different communities that lived by rivers. One day they visited an indigenous community. As they observed them travelling the river in their canoes they noticed something interesting: different members of the community travelled the river in different ways...*

*The younger people tended to get into their canoe and use their strength to paddle as fast as they could down the middle of the river.*

*Their approach was direct and single minded. With deep breaths, they carved through the currents – stroke after stroke they subjugated the river to their will.*

*The scientists watched this and were impressed. 'Those young people are travelling very fast', they said, 'but they are not very efficient.'*

*Next they watched the older people. When the older people travelled the river, they tended to let the river currents take them, only putting their oar in to keep direction and avoid the jagged rocks.*

*The approach of the older people was calm yet vigilant. Their attention shifted between the currents of the river and their destination. And the route was never quite the same.*

*The scientists watched them and were impressed. 'Those older people are travelling quite slow', they said. 'But they are very efficient.'*

*Not wanting to jump to conclusions too quickly the scientists decided to stay longer to test their findings. After a while they noticed something unexpected: the strategy which worked best changed according to the conditions of the river.*

- *when the river was calm and predictable the young people's method of going straight down the middle of the river was effective and efficient*
- *yet when the river was growing turbulent and unpredictable the older people's approach worked best.*
- *But if the river was wild and destructive a combination of both was required. (Reproduced with permission from Smith, 2018).*

### **How would you describe the strategy of the younger people?**

That is, their strategy in terms of travelling the river? For instance, direct, ego, using their strength, engineering, change, dominating and controlling the river.



When applied to action the YOUNGER PEOPLE'S APPROACH might look like this: You decide to use a standardised 'best practice' model that is working well in another community, reproducing it for your community. You make a 'linear' plan in which there is a clear cause and effect relationship between the activities and outcomes, you engineer change, for example by reducing the number of airplane and car journeys = reduced greenhouse gases.

**When we're working with predictable situations, issues and environments we can apply control, clear long-term plans and standardised best practice models.**

### How would you describe the strategy of the older people?

Were their methods of travelling the river, for instance, indirect, humble, adaptive, being present, sensing, leveraging, working with the river?

When applied to social action the OLDER PEOPLE'S APPROACH might look more like this: You have a sense of purpose; you try things out, learning and adapting as you go. The way you travel is influenced by your purpose, your values and the changing conditions. You travel with these questions: what are my assumptions? Is this working? How do I know? How could I improve?

Strategic leverage points (places to put the oar in) are identified where small actions could have a big impact. These are often indirectly related to the overall change you want to see (by empowering indigenous peoples to influence local decision-making). Your strategy seeks to take advantage of existing currents, habits and patterns of behaviour as well as anything which might be emerging on the horizon.

The process is one of sensing, listening, trying things out and learning as you go.

**When we work with messy and uncertain situations, issues and environments we can apply control alongside flexibility and experimentation.**

Think like scientists:

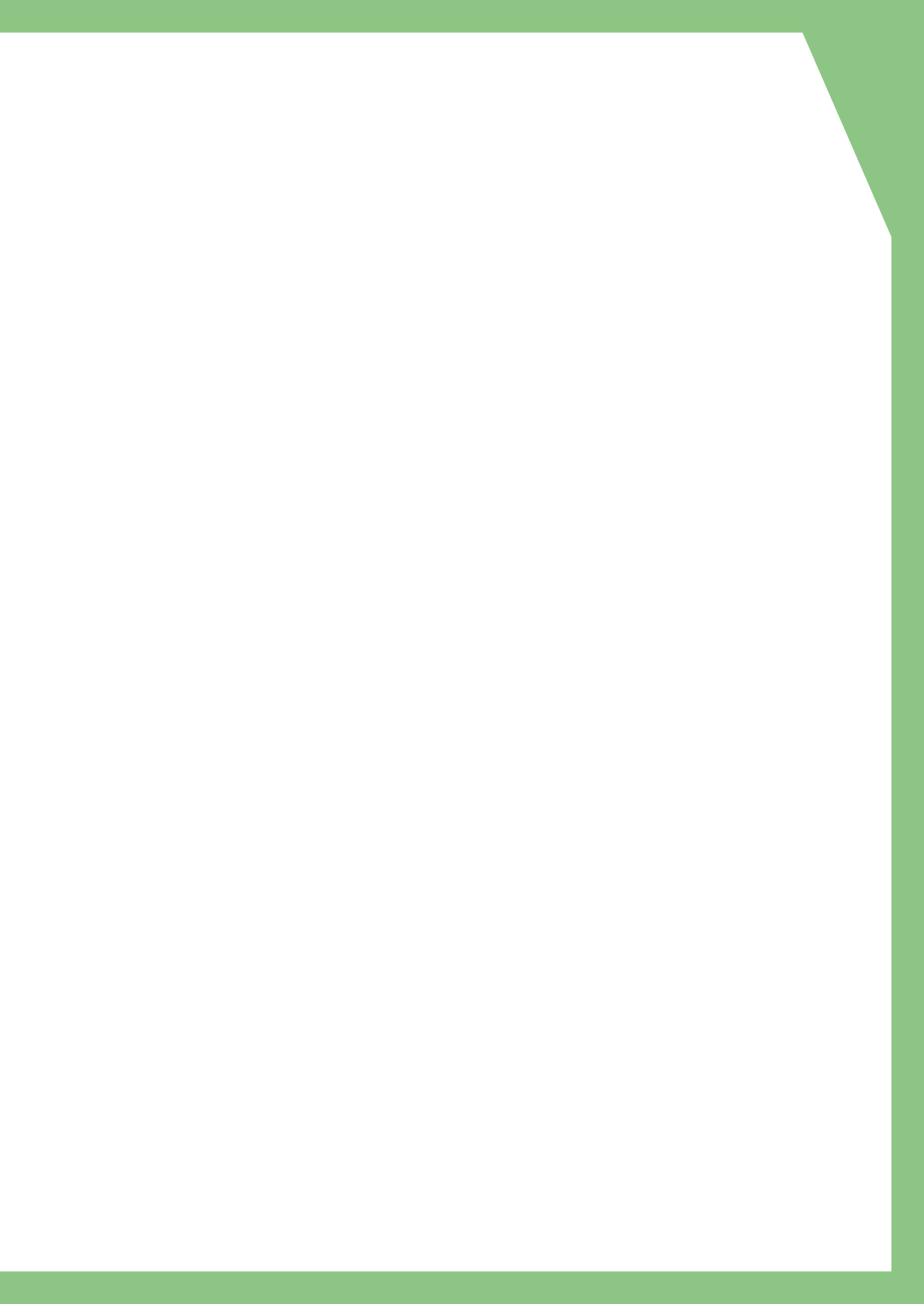
- Research and value the diverse experiences of those who are close to the issue.
- Experiment, try out small things and analyse the impact.
- Map the systems, look for patterns and leverage points
- Build hypotheses while holding your assumptions lightly.

Think like the younger people:

- Be simple and direct.
- Provide a clear strategic focus with a simple story about how change will happen
- Know your strengths, use the resources at your disposal.
- Be prepared to work against the social currents to assert your values and vision.

Think like the older people:

- Apply a flexible strategy with clear values and purpose.
- Work with the existing currents by responding to trends, habits and norms.
- Be present, humble and self-aware.
- Don't rely on past patterns.
- Recognise that life and change is not always linear, step by step. It's messy.





# Innovation storm

45 mins

This activity enables participants to generate a lot of ideas quickly without judging, and to see the value in encouraging new and wild ideas. Once participants have practised, they can apply this same process to generate ideas for transforming social issues. Innovation can support groups to generate more effective interventions and solutions.



## Facilitator instructions

**Workshop materials:** sticky notes and pens

- 1 Tell the group: *we are now going to get creative and develop skills for innovation.*
- 2 Explain to the group that they are going to use a process called 'visual thinking'. Visual thinking is where we draw our ideas instead of writing them down.
- 3 In order to practise visual thinking, go around the group giving each member a number from one to five. If there are less than five people in the group the facilitator can directly share the rules and ask each group member to choose one.
- 4 Now hand out sticky notes so that every person has a sticky note.
- 5 Now share with the group there are going to be five rules during our innovation activity and in order to practise visual thinking:

- a All the number ones should draw a visual representation of rule number one.
- b All the number twos should draw a visual image of rule number two and so on for numbers three, four and five.
- c Once the participants are clear, read out each rule, pausing for 20 seconds after each one.

Five rules to support the innovation process:

- don't judge
- encourage wild ideas
- build on the ideas of others
- be visual
- go for quantity.

- 1 After participants have drawn their rule, explain the innovation activity.
- 2 Split the group into smaller groups of five or six.
- 3 Each small group will receive a pack of sticky notes.
- 4 The idea is for all the smaller groups to draw as many different ideas for using an umbrella that they can imagine, each one should be on a separate sticky notes note.
- 5 Remind the group of the rules and emphasise that the group can go wild and don't judge the ideas that emerge.

- 6 Hold up an example of a visual note – for example a drawing of a person using an umbrella as a parachute or using an umbrella as a weapon (example A below)
- 7 Explain that the groups will have around eight minutes to come up with as many ideas as possible! Encourage the groups to work in complete silence for the first few minutes (the ideas flow better without discussion). The facilitator may wish to put on music to create the right atmosphere. Each group should aim to come up with a minimum of 30 ideas (30 visual sticky notes).
- 8 After eight minutes invite the participants to walk around and look at the ideas which have emerged from all the other groups.
- 9 **Debrief:** ask the group the following questions.
  - a *How did you feel during the activity?* possible answers might be: 'It was challenging', 'I found it hard to be creative under pressure', 'it was fun', 'I felt free to think differently'.
  - b *What happened during the activity?* possible answers might be: 'at the beginning it was hard then the ideas started to flow', 'the ideas towards the end were really wild and different', 'we inspired each other to think differently.'
  - c *How do you think using innovation techniques could help us to design more effective community interventions?*
  - d *Innovation and creativity are closely linked. What are some of the things that can help us to be more creative?* Possible answers might be: doing things differently (even changing the way we walk to work) can make us see things from a different perspective, being exposed to different ideas and ways of being, connect with culture, music, dance, painting, things you are passionate about, prayer worship or celebration.

- 10 Now invite the group to apply the same process to the social issue they want to transform.

Use visual thinking and ideas generation to come up with as many ideas as possible. Then spend time identifying which ideas to prioritise using a few criteria. For example: ideas you're passionate about, that build on existing resources and skills, that you feel could make a real difference.

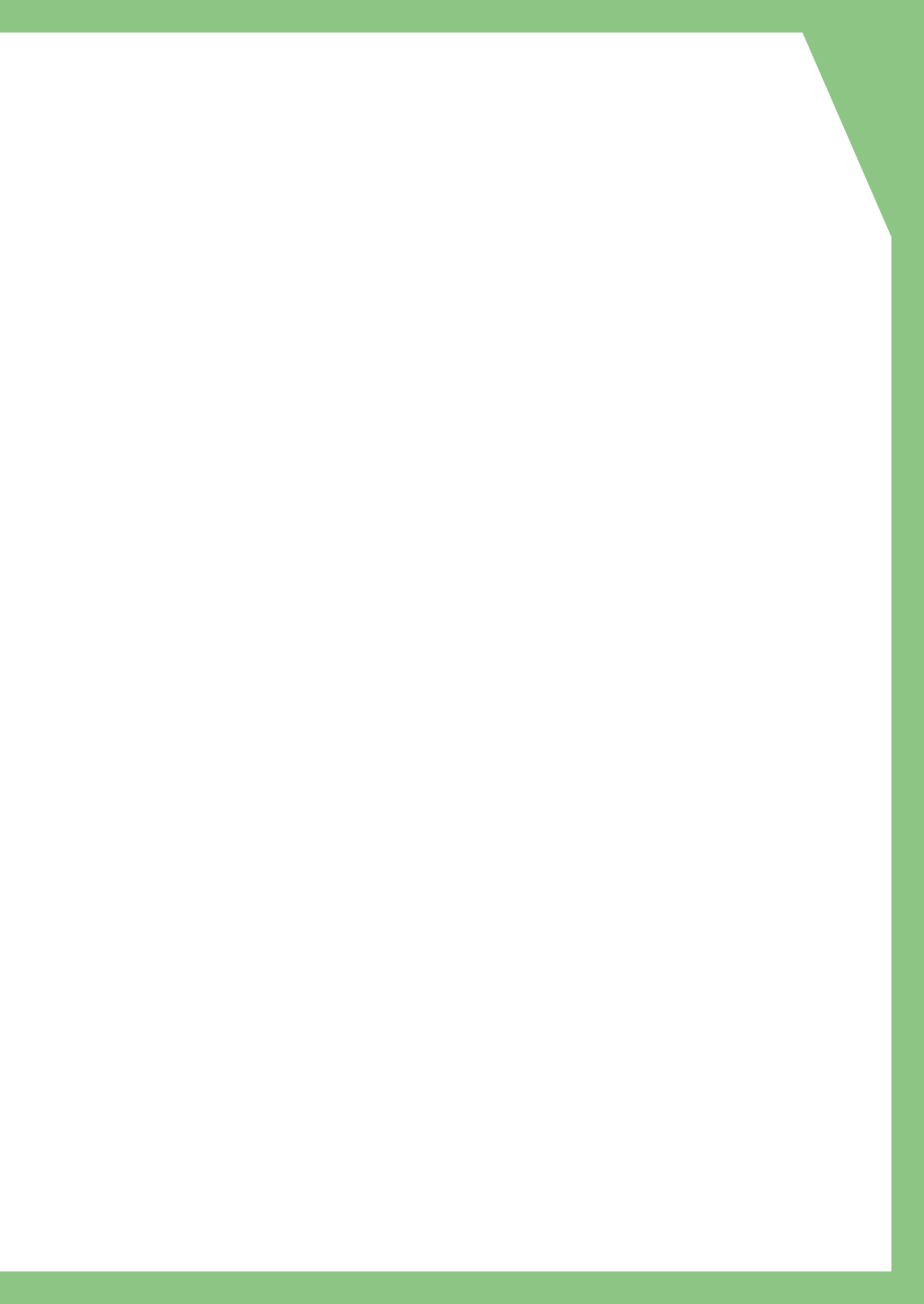
*'If you produce one hundred ideas, one is likely to be great. If you produce five ideas the chances of one being great are small.'* - Ideo

**Tip:** be simple

The simplest ideas and actions can travel the furthest. Huge global campaigns and social movements have been catalysed by simple slogans, memes or rules.

Through artistic expression (music, fashion, poetry) and popular mediums like the radio or the internet ideas can take root and grow rapidly. Simplicity encourages adoption, adaptation and scale. A simple song or an interesting way of bringing women together via a mobile phone chat application might end up reaching hundreds of thousands. Start simple, encourage creativity but be aware it might just grow a life of its own.







# Visualising a change

1 hour

This is a short visualisation activity which can help you reconnect with your purpose and the change you want to see.

The text below is an invitation to meditate and visualise a future change you want to see. If you are doing this as an individual you could ask a friend to read for you or take a pause after each paragraph to reflect, using a small object to mark where you are in the text. You are welcome to do this in any way that works for you.

- This text provides some guidance. Take your time, read each paragraph and then pause, closing your eyes and giving space to your imagination to take you on the journey.
- Begin by sitting in a comfortable and relaxed position. Take one minute to just be present, in your body, wherever you are. Breathing, noticing, and letting go, of any noises or distractions around you or within you.

*Breathe in slowly. Let your breath out slowly. You are breathing in appreciation, and letting go; any tension rolls away, rolling off your head, down your shoulders, down your arms, falling away to the floor. Feeling calm, aware of your breath.*

*You are awakening from a deep and restful sleep. As you awaken, you see the sky, it's blue, and the sun is out, white clouds on the horizon. You walk outside and before you are long travelling along a path a path that heads up towards a mountain. Imagine the path now, gradually ascending at first the gentle slope. Perhaps you can let yourself really feel that you're going higher and higher.*

*Imagine the path now, gradually ascending up a mountain slope. You can let yourself feel that you're going higher and higher.*

*Pause there for a moment, and notice a light wind blowing. You look around, you are quite high up and you have a wonderful view below – you can see for miles and miles around. It's peaceful here.*

*As you go higher, the mountain becomes a little steeper and in places the path narrows. Coarse bushes border your path in places, you have to lean into the slope. Using your strength and stamina you push on. The path twists and turns so at times you are not sure if you are really going up or down the mountain. Across from where you are standing you can see another mountain, which looks so close that you almost feel you could walk over to it; but in reality, you know it's far too far away.*

*As you follow the winding path you begin to climb higher and higher, until you eventually reach a plateau where you stop to rest. Just pause there, rest a while.*

*Looking down the mountain you can see how far you've come. You've come a very long way, up a path that was at times more difficult, at other times easier, but you continued. And now you've reached your summit you are closer to your goal.*

*You begin walking down the path, each step taking you closer  
You look down from where you stand, and realise that the goals you were holding when you set out have been achieved: your highest hope has been realised. Take a moment to be still.*

*Reflect. What do you hope for yourself and for others?*

*You begin walking down the path, each step takes you closer to a changed world.  
What do you see or hear? How does it feel?*

*What does the community you're walking towards look like? What are the children doing? Where are the elders? And what are they saying?*

*As you wander through this community, you look around, you see deeper respect and understanding, you stand back and appreciate how things have changed. How you have changed.*

*Close your eyes. Breathe in slowly. Let your breath out slowly. Again: in..... out....  
Again, even more slowly: in..... out..... You are breathing in appreciation, and letting  
go of any tension, rolling off your head, down your shoulders, down your arms,  
falling away to the floor.*

*Feeling calm and aware of your breath you return to this place, this moment.*



### Facilitator instructions

**Workshop materials:** flipcharts, pens, sticky notes.

Follow the above instructions with the group closing their eyes, or fixing their gaze on something still and the facilitator reading out the text aloud. Afterwards give time for the group to connect in pairs to share how the experience felt and anything that emerged for them.



### Digital

Video call: Carry out the facilitator instructions as above.

Low bandwidth: share the instructions and the guided visualisation as two separate voice notes.



# Action marketplace

2 hour

This is an activity in which participants work together to present their ideas for action to each other. Each idea is presented at a 'market stall'. The participants can move around freely visiting other stalls and inviting people to their own stall.



## Facilitator instructions

**Workshop materials:** tables, flipcharts, coloured paper, scissors, pens, glue, sticky tape, music, snacks, drink, other props

- 1 Note: before starting this activity participants should have already formed groups around specific ideas they would like to develop as action projects in the community, school or workplace.
- 2 Introduce the 'action marketplace' idea.
- 3 Tell the participants that each team will make a stall using the material provided.
- 4 They will then be encouraged to visit other stalls and host people at their stall.
- 5 Each participant must visit other stalls and host visitors at their stall.
- 6 During the marketplace it is important to give and receive feedback.

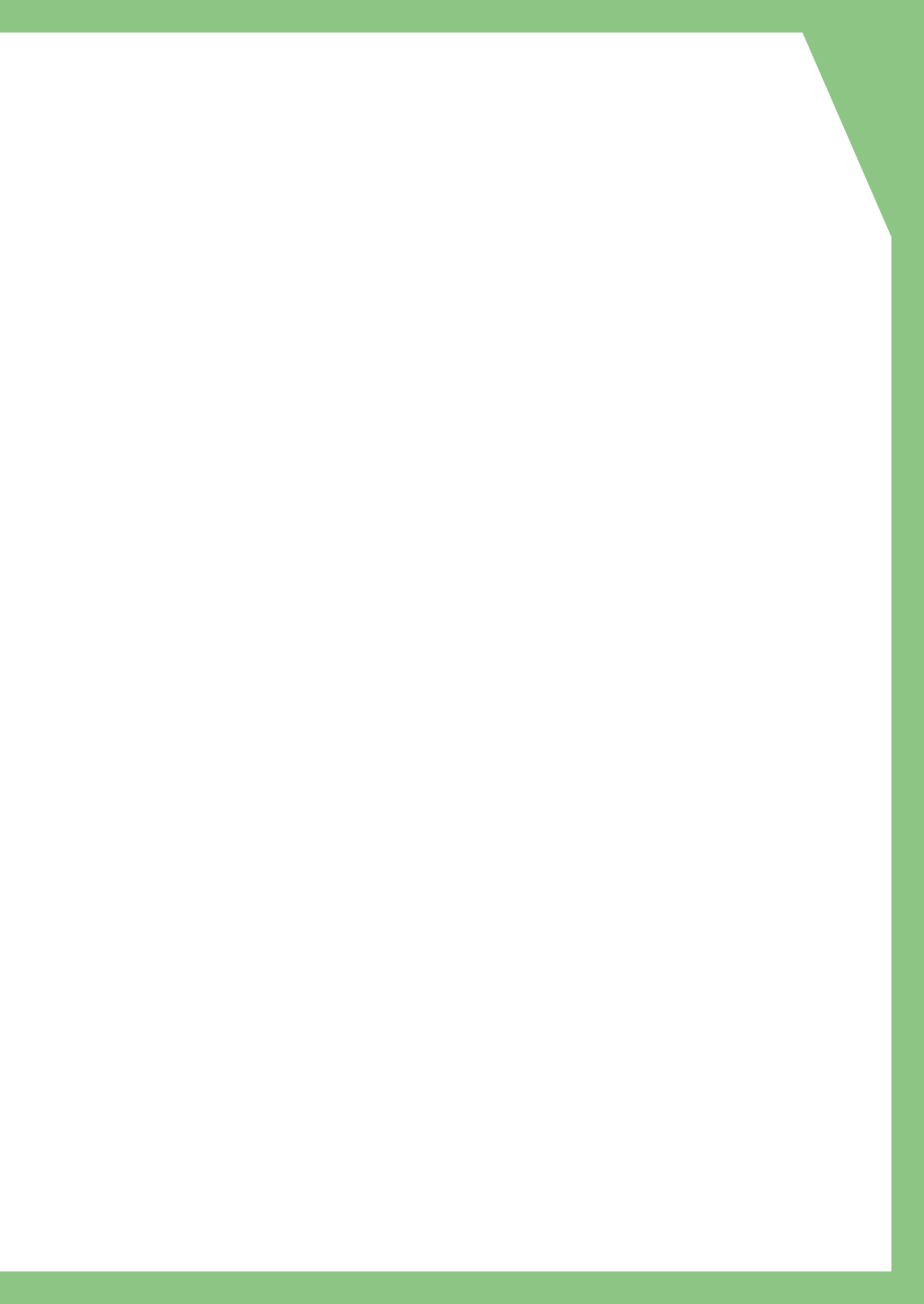
- 7 Each stall should include:
  - a information about their social action: name, location, target group, objectives and a few key activities.
  - b A participatory 'experience' related to the issue or social action they are working on: for example a quiz, a powerful story, a graffiti wall where visitors can draw or write comments, a short activity... This experience will help bring the market to life and support visitors to develop a connection with the social action.
  - c each stall should also have a list of 'desires' written in large letters on coloured paper and stuck around the stall. This should include the specific feedback, partnerships, information or support the social action group would like from other participants.
- 8 Social action groups are given 40 minutes to prepare.
- 9 Open the marketplace by playing music or copying the noises of a marketplace. Encourage people to move around and not just stand at the stall.
- 10 Note the marketplace activity can be a great opportunity to invite people from the wider community to visit in order to build partnership and support.



### Digital

Video call: Create breakout rooms in which teams can present to each other. Alternatively use a collaboration app (e.g. Padlet, Mural or Miro) and invite participants to upload short three-minute videos about their project. In the whole group share the link and inform participants that they have 30 minutes to view the videos of other participants and leave feedback.







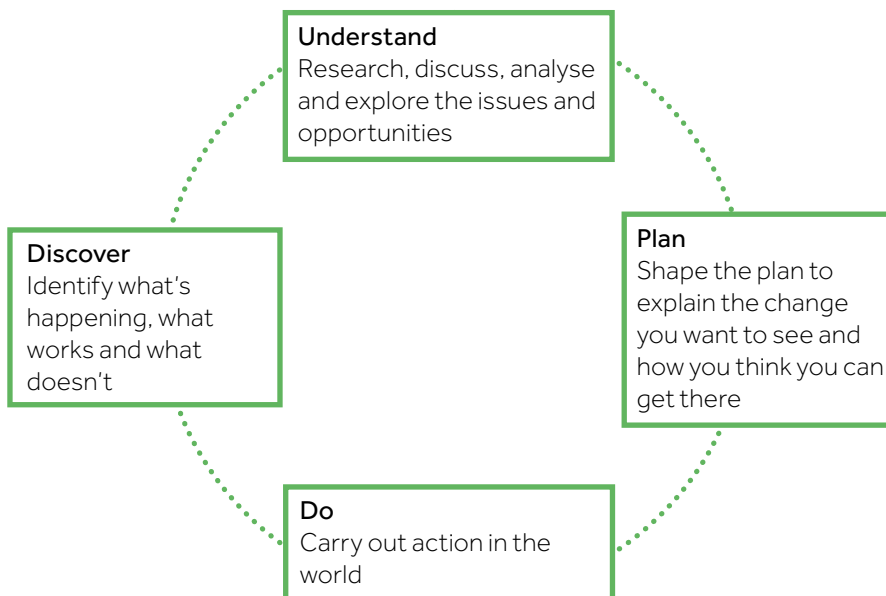
# My project plan

1 hour

Creating a clear step-by-step plan can help you clarify how to achieve the change you want to see. The purpose and activities of the plan should emerge in conversation with the community, school or workplace. Involve, don't impose – use the activities in this toolkit to make the process of writing the plan participatory.

The plan should never become a 'straightjacket': something that restricts or restrains you. Once you start making change in the world you'll quickly learn more about what's possible and desirable, what's working and what's not. In that sense **the plan should be flexible and responsive** – especially to the needs and interests of those most affected.

- 1 The project cycle shown below gives a sense of where to begin and how your plan can take shape and evolve over time.



- 2 Before you write your plan it's important that you first understand the issue or opportunity you want to address. To do this you undergo a research phase when you talk to and involve people from community, school or workplace where you want to have an impact. Activities to help you carry out research include 'Community mapping' (page 195), 'The problem tree' (page 213) and 'Mapping who to influence' (page 219).
- 3 From this process you should be able to identify an overall 'objective'. One way to do this is to take a problem that is defined by those involved and affected and then reverse it. For example if the big problem is 'unemployment among young people in x community', the objective would be 'increased % of young people in employment in x community' or 'improved livelihoods of young people in x community'.

Note, when writing objectives it helps to use words like: 'improved', 'increased', 'decreased', 'reduced'. For any one project it's usually best to avoid having more than one or two overall objectives (these are the big picture issues like 'improved quality of education..', 'improved trust and understanding..', 'improved road health...', 'increased participation in decision-making..', 'reduced violence against women..'. This big issue may be the one you placed at the centre of 'The problem tree' (see page 213)

#### **What's the objective/s?**

- 4 Once you have your overall objectives you can write specific objectives which includes the specific changes your project will achieve if successful (for example: 'improved representation of indigenous community by local media', 'safe spaces for young people to meet at night', 'improved job creation through micro-enterprise', 'Improved ability of the school to deliver quality sexual and reproductive health education'.

Your specific objective could be focused on one of the root causes of the big issue you are passionate about. See 'The problem tree', steps 4–6.

### **What's the specific objective/s?**

- 5 The plan is now beginning to take shape. The next step is to identify what the specific activities that need to take place to create the change. *If I do this... then this should happen...*

To help you identify possible activities you can use tools like 'Mapping who to influence?' (page 219) and 'Innovation storm' (page 255).

See overleaf for an example of a project plan.

**Project structure**

**Overall objective**

i.e. improved accountability of local government

**Specific objective**

Improved awareness of and participation by community 'x' in local government decision making.

**Activities and results**

Train local government in participatory governance and support organisation of annual consultation in which local government formally consults community on policy and budget.

**What does success look like?**  
(indicators)

**How we'll collect data**

Local government policy consultations are conducted annually and results are widely circulated and understood.

Local government announcements. Media coverage. Street interviews and focus groups.

Increased participation in government consultations from 0-4,000. 70% of sample target group demonstrate improved knowledge of local government decision-making processes.

Consultation responses  
Street interview sand focus group with x number of target group (women, men, ethnic groups).

15 local government representatives trained  
1 formal consultation involving 4,000 community members.

Sign in sheets. Government data. Street interviews.

- 6 When you've identified your activities you'll need to think carefully about who will do what, and what resources (skills, venues, materials, money) you will require.

It's always attractive to start planning the details but before you get too involved in this take time to think about how you will determine if you're being successful during the project. This is done through monitoring. 'Monitoring' is a formal word that sounds like something you have to do because a project funder told you to. At the heart of it is something much more meaningful: learning and discovery.

The first step is to identify your 'indicators of success' for each stage of the project. Indicators are the things you will observe to check whether you're being successful. You can then dive deeper to explore why or why not this is the case.

Your indicators will never tell you the full story because real change (like a change in attitudes) can be really difficult to see (like the wind in the poem below) but good indicators will give you a sense of how successful your project is.

*'Who has seen the wind?*

*Neither you nor I.*

*But where the trees bow down their heads,*

*The wind is passing by.' – The Wind, Christina Rossetti, 1830–1894*

*'If we want to know if the wind is blowing, the bowing treetops are a good indicator.'*

This fantastic analogy based on a poem by Christina Rossetti is quoted in UNDP (2002), *UNDP Signpost of Development: Selecting Indicators*.

The indicators are the things that help us to know whether we are succeeding. You can practise writing indicators by thinking of what the indicators would be for the following.



- a A person getting sunburnt (i.e. red or hot skin)
- b A clean river
- c Improved quality of cooking in a restaurant
- d A better relationship between husband and wife.

**What things could indicate whether you are achieving your overall and specific objectives?** Try to be specific and choose things that are relevant and can be easily measured. For example instead of saying '*Improved prospects for unemployed*', say '*Number of young people between the ages of 16 and 25 employed by micro-enterprises increases from 10 to 20 year one and from 20 to 35 in year two.*'

**How could you gather data or information about your indicator?**

(Examples might include focus groups, questionnaires and regional data.) Note it's often useful to get data from more than one source to make sure it's reliable.

**When choosing your indicators, check the following.**

- a **Is the indicator fit for purpose?** If you choose the wrong things to measure, or the wrong ways to measure them, the data might be misleading. You could also end up prioritising results which draw attention away from other factors.
- b **Is it practical?** gathering large amounts of information can lead to heavy workloads which detract from the delivery of the project. It's more useful to get answers to a few key questions than to gather exact data on lots of unimportant questions. Only choose indicators which are required to measure progress against each vertical column headline in your project template – the fewer the better!
- c **Indicators don't explain why** a change has happened – just that it has. Is your project responsible for the change or are there other factors? Common sense and investigation will help you decide this.

**'Traveller, there are no paths. Paths are made by walking.'**

Australian First Nations Proverb



## Example project template

Name:

Brief description:

### Project structure

#### 1 Overall Objective

**Tips:** Begins with a verb expressed in the past tense, such as 'improved' or 'increased'. Refers to a long-term change that goes beyond what your project can achieve on its own.

**Examples:**

- Improved trust and understanding and between police and community 'x'
- Young people have increased access to opportunities for employment.

#### 2 Specific objective

Refers to the things your project actually aims to change.

Often specifies an area and/or group of people.

**Examples:**

- Job creation through micro-enterprises
- Improved awareness of and participation by community 'x' in local government decision-making.

#### 3 Activities

**What does success look like?**  
(indicators)

e.g. Number of people employed by target businesses increases from 12 to 18 year one and 18 to 30 year two.

**How we'll collect data**

e.g. interviews, focus group

e.g. Local government policy consultations are conducted annually involving more community members. Up from 500 to 800.

e.g. government report, interviews, questionnaire etc.

Key actions

Target dates

Key actions	Target dates

A large, stylized handwritten signature in black ink, consisting of several loops and a long tail.

Resources

Who is leading



Resources	Who is leading



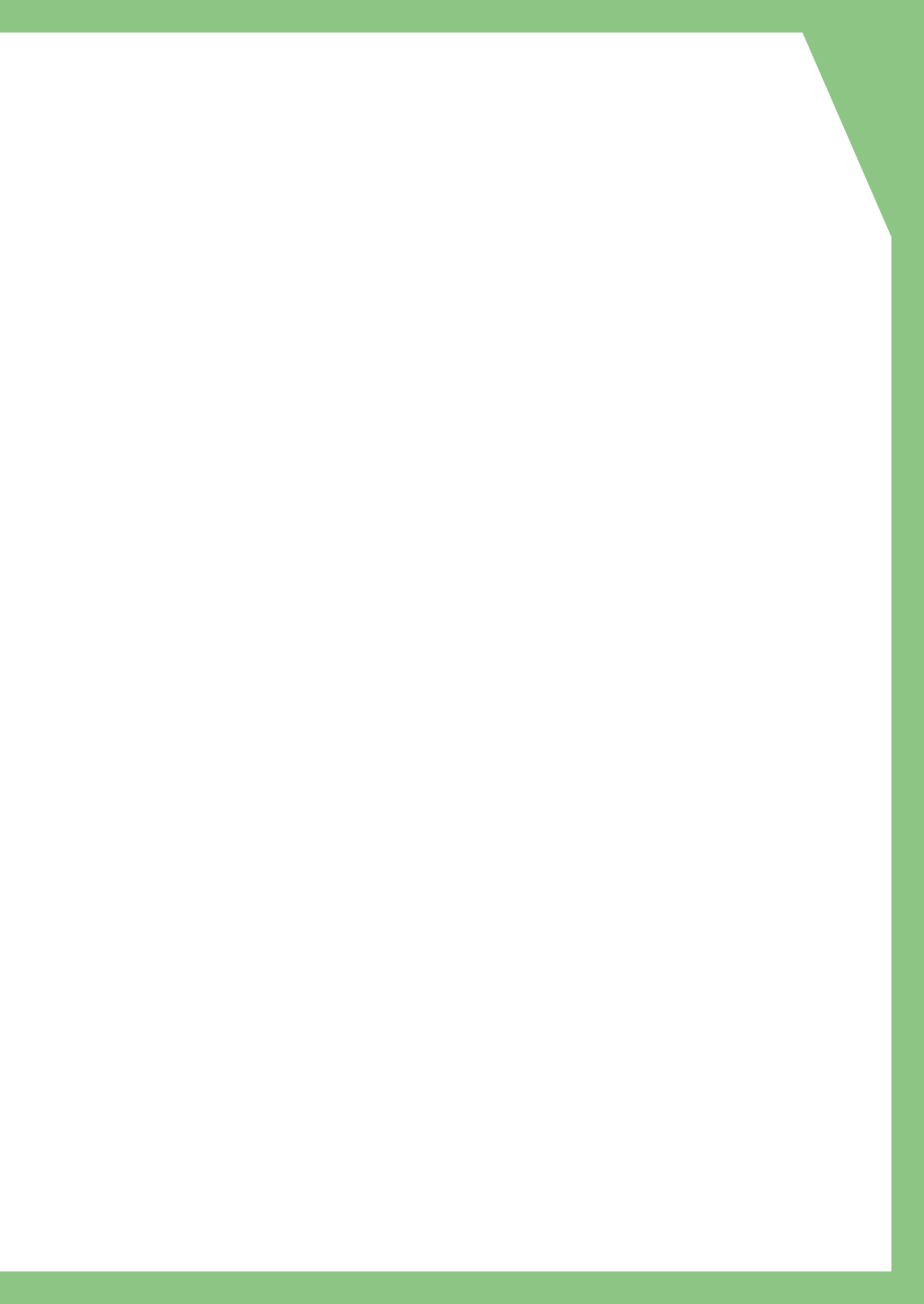
The above plan is sometimes called a 'matrix'. The word 'matrix' comes from the word 'mother'. The plan has the potential to be something that can support you – it could help you to realise your goals.

At the same time, it's important not to let yourself be 'straight-jacketed' (restricted and restrained) by the plan. The plan is not the purpose of your process; the purpose is a change you want to see: for yourself, for others and for the world around you.

**In the long run it's often the mess which cultivates success. Try out different strategies, learn from the failures, copy the successes and repeat.**

Good luck!





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