Empowering Education Manual

This manual is a second edition (The first edition was published in 1999) for those who work with or would like to work with the Empowering Education program in the future. The manual includes theoretical background, practical advice and concrete techniques and activities.

Foreword to the First Edition

The manual you are reading, the Empowering Education manual, is not just an ordinary manual. It does not contain prescriptive information, which other educational publications often do; it does not contain commonly known discourse or incontestable truths; and it does not "teach" in the traditional understanding of this word.

Its goal is different – to teach people how to learn by themselves, to independently acquire and exchange social experience and knowledge generously and openly.
In Empowering Education classes, students gain knowledge on how to build relationships with other people based on principles of trust and partnership, gender sensitivity, and cooperate and work effectively with others.

This pedagogy is based on the philosophy and ethics of non-violence, and on the principle of acquiring knowledge through one's own experience. In classes, students gain empowerment, capability, and the right to dialogue. They themselves are actively involved in the work of gaining knowledge about the environment and themselves.
How does it happen? Through a process of discussion in small and large groups, common discussion, brainstorming, case studies, and role plays; through suggested circumstances, where the fine line between the imagined and real life evaporates, when imagined situations are considered models of social relations between people in society. The unique and valuable experience of every person is taken into account, which supposes respect for individuality, and a careful approach to personal experience.

This very educational approach is the basis of Empowering Education, which has grown over the last several years since its inception through lessons in schools and higher educational institutions. It began in 1997, in the Ukrainian cities of Kyiv, Uzhgorod, and Simferopol within a pilot project financed by the Global Fund for Women. In 1999, the Empowering Education project, proposed by Women's Information consultative Center (Kyiv) was supported by the Network Women's Program of the Open Society Institute and the International Renaissance Foundation. Because of this, classes on Empowering Education began in schools not only in Ukraine, but also in several more countries – Georgia, Kyrgyzstan, Lithuania, Tajikistan, and Uzbekistan.

Our manual is a result of the efforts of many people, trainers, participants of the previous project, and women activists from different countries. We are thankful to everyone who supported us. Our particular gratitude goes to the Network Women's Program of the Open Society Institute and the International Renaissance Foundation, because they made it possible to expand the project. Words of gratitude also go to the reviewers – Professor L.O. Pustovit, scientist from the Institute of Ukrainian Language of NAS (National Academy of Science), and Doctorate in Philology and the Dean of Philological Department of Tavria National University named after V. Vernadsky, Professor E.S. Regushevsky. They not only analyzed the content of the manual, but also provided valuable comments and suggestions.

This manual is first of all for those who work in Empowering Education and already conduct classes in schools. However, it can also be useful for teachers, young leaders, and for all those who looks for new effective ways of getting and transferring knowledge, those who understand that changes around us begin from changes inside of us, and those who are interested in Empowering Education both as a program and as a philosophy and way of life.

The Empowering Education manual is only the first step on the way to the open road before you.

Foreword to the Second Edition

In the end of Foreword to the first edition, we wrote: "The Empowering Education manual is only the first step on the way to the open road before you."

Three years have since passed, and in this time, the program has made significant steps ahead. Now, its concept is known in 16 countries – Armenia, Azerbaijan, Burma, Georgia, Indonesia, Kazakhstan, Kyrgyzstan, Laos, Lithuania, Moldova, Mongolia, Russia, Tajikistan, Ukraine, the USA, and Uzbekistan. In 10 of these countries, (Azerbaijan, Georgia, Indonesia, Kazakhstan, Kyrgyzstan, Lithuania, Moldova, Tajikistan, Ukraine, Uzbekistan) the program is working actively. Empowering Education began "speaking" Crimean Tartar, Georgian, Kazakh, Kyrgyz, Lithuanian, Tajik, Uzbek and other languages, as in almost all of these countries, the manual was translated into local languages. The program has proved especially important for countries of the former Soviet Union. Translations gave people the opportunity to hear all the voices of people of different nationalities, women and men, girls and boys, countries and cultures, and we hope that no voice was lost in the process.

In addition, many important events happened in the program: the Empowering Education Forum in November 2000, the international summer and winter camps in Ukraine and Kazakhstan, trainings in Thailand (with Burmese diaspora) and Indonesia (with Indonesian and Afghani participants) in summer 2002, international meetings on Empowering Education (April and December 1999, November 2001, December 2002).

In April 2001, the Ministry of Education and Science in Ukraine granted a license to the Women's Information Consultative Center to provide educational services on qualification improvement for specialists in educational innovations (gender issues). It created official recognition of the program.

All these events encourage us to further structure and develop the program. But first, it is necessary "to stop, to look around…" In the process of trainings, we began to form an integral view of the program in relation to all its parts and components. We felt deeper the content of activities, and a logical connection between them and the structure of the whole course. "Rules" turned into "Principles", and conclusive "Assessment" – into "Evaluation". The principle of gender sensitivity helped become more tolerant to other displays of "diversity", to a colorful kaleidoscope of life, which we define for ourselves as "sensitivity to diversities".

We understood that the time came to update our manual, to include in it what appeared and was tested through time and experience.

How did we work on the Manual? The process of writing was open. All the trainers who work on the program took part in discussing the new manual. Everyone had the opportunity to express their thoughts about what to leave or change, to give their suggestions fro changes and additions, and offer new activities.

What was left? The conception and approaches of Empowering Education, main sections, and form of sessions as a social model.

What has changed since the first edition? First of all, a number of sections of activities and their content. In the first edition, there were four thematic blocks – "Successful communications", "Dialogue on diversities", "Manage oneself – collaborate with others", "On the way to non-violence". In the new edition, there are two first blocks – "Successful Communications" and "Dialogue on Diversities", which were rewritten.

The "Successful Communications" section has not changed a lot externally, but now it became the cornerstone of the program, having created the "message of empowering education".
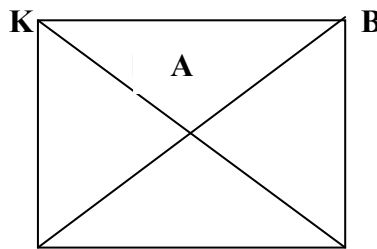
K – knowledge   **K**   **B**   **B – behavior**

S – skills   **S**   **C**   **C - contradiction**
                                   A - attitude

The triangle on the left (K – A - S) reflects key dimensions of education on the whole and empowering one in particular.
The triangle on the right (A – B - C) reflects the theory of conflict, described by J. Galtung in the Transcend method.

They "meet" in attitude as the basic notion where our attention and efforts are concentrated.

Most of the changes were needed for the "Dialogue on diversities" block. We needed to show the stages of socialization of boys and girls. We connected them with the three "I" of Michel Kimmel: "identity", "interaction", "institution". Therefore, there are new activities: "Who are I", "What is expected from me", "Toy store", "School bell", "Look in the mirror", "A new generation chooses…", "I vote for…", "Put on gender lenses", etc.

In the future, we also hope to change and add two other blocks – "Manage oneself – collaborate with others" and "On the way to non-violence".

In the new edition of the manual, the theoretical part is revised and enlarged. As Janush Korchak wrote: "Those who see only the difference between theory and practice haven't grown to the level of modern theory".

In reality, in the process of work on the manual, we realized that the manual is a description of our practice, successes and problems, of everything that was tested by time. At the same time, a number of practices gave the opportunity to apply our experience, and analyze it from the point of view of social and cognitive theories. In addition, parts, such as "Notes for Trainers", including materials of scientific research on conflict, gender theory and other areas of knowledge, are significantly wider in the new manual.

The new manual is one more step, which we have made together on the way to Empowerland.

Gratitude

Don't forget to THANK!

The unwritten principle in the pedagogy of empowerment to always thank people for their contributions is important not only during work in the circle, during training, but also in life in general.

But how can we include everyone who contributed in some way to writing this book? To all the thousands of students, teachers, NGO activists, state officials, representatives of donor organizations, parents, "children of Empowering Education" and future parents, all the people who were involved in creating the manual, but are not explicitly mentioned in the manual, THANK YOU!

THANKS!
First of all, this manual became possible due to work of the team of authors: Halyna Datsjuk, Natalia Karbovska, Natalia Monakhova, Olexandr Savenok, Olena Semikolenova, PhD, Yaroslava Sorokopud, Olena Suslova, Ihor Suschenko, Angela Shilina, Olena Zaytseva.

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THANKS!
Thanks to the "children of Empowering Education" – Vitaly Bokhnjak, Anastasia Savenok and Olexandra Sorokopud – who contributed new activities. We began our

program namely for our children, who have since grown up and, in the light of their creative and professional growth, continue to work on Empowering Education.

Introduction

This manual has been in progress for three years. Immediately after publishing our first edition, we saw that the program had already grown in many aspects. Sometimes this meant fine details, but details are very important. Sometimes we saw that some activities had to be changed completely or abandoned.

The first edition reflected us and our vision, our development and the development of the program. First, we decided to develop our own "local" vision and approach to trainings. We "borrowed" activities from different programs and tried to adapt them for ourselves. We adapted what was worked out by others, for our own needs.

Over time, these adapted activities more often did not fit into a common concept, or a consistent scheme. Once we understood that the program needed to be moved to another level, to transform the obtained *knowledge* and *skills*, based on the newly created *attitude*.

A new scheme appeared, this time "borrowed" from Michael Kimmel: "Three I" – identity, interaction, institution, which runs through the whole manual you hold in your hands. Other themes, which run through the whole program, reflect Johan Galtung's theory of violence (direct – cultural - structural) and the triadic system "war – religion - democracy".

Part I – "Before the training and behind it" – introduces the history of the program, the origin of its name, and the concepts and theories Empowering Education uses. It also includes principles and preparation of team formation, study modules, formats of implementation and areas of operating.

Part II – "The circle" – describes techniques of conducting activities (learning techniques), structural activities and activities from two main sections – "Successful Communications" and "Dialogue on Diversity". These activities are reflected in the circle where groups work during trainings.

Part III – "If there are questions left" – contains some questions, which are commonly asked during trainings. It also includes a glossary of more than a hundred terms used in the program, even if they are absent in the text of the manual. The list of literature will help to deepen knowledge and develop further those directions, which you will see, and to answer current needs.

The manual reflects the interdisciplinary character of the program and is written by specialists of different spheres – pedagogy, linguistics, law, sociology, psychology, journalism, etc. The post-modernist slogan about "professional amateurishness" has a direct relation to the program. To make the process of self-preparation easier for trainers, we sometimes provide descriptions, instructions, and quotations several times. Therefore, the repetitions you will meet are intentional, not accidental.

You will also meet two different titles of the program ("Empowering Education", "Pedagogy of Empowerment"), which are the same and only reflect our search for the most appropriate name for what we do.

Use of the manual is rather easy and similar to the first edition. It contains only several symbols.

📖 – activity description

🕐 – approximate time for the activity. However, it depends on your personal style of work, size of a group, and even its mood.

☞ – activities we consider "core" and suggest using in groups without any restrictions. This symbol you will see near mostly all activities from "Successful Communications" and "Dialogue of diversities" sections. Our request – to be creative both about activities and about this symbol, as responding to the situation, and needs of the group, its readiness is a basic component of the program.

- Borrowed activities, which remain mostly the same by form (B)
- Activities which have changed (B+C)
- Activities which have changed greatly, with only the idea of initial activity remaining (B+N)
- Activities which are original (N)

We are sure that this manual will also have many additions, even by the time we get the first copy back from the publishers. This provides only optimism to the team of authors, as we search for self-improvement in our work and the program.

We wish you success and new explorations in your work!

INSCRIPTIONS ON COVERS

4th COVER

THOUGHTS FROM THE OUTSIDE

"The 'Empowering Education Trainer's Manua' is the only manual in Ukraine which can be used with different audiences (ages, etc). Its mission is to provide the first "innoculation" of open knowledge to participants. It is hard to overestimate the role and significance of this course, as it is an alternative to the culture existing in society.

The methodological principles, put into structural classes, are worth transferring to the system of values in any profession:
- asking concrete questions and giving the opportunity to track ways for active solutions
- education as exchange and open dialogue.

The main principle is respect for personal knowledge and experience."
Nadija Novikova
Principal of school # 8
Simferopol (Ukraine)

"For a long time, we lived in a closed society and adopted only "correct" ideals. Its moral principles were not seen in practice, in personal and social life. It seems that intolerance to different ways of thinking, the absence of tolerance, and the lowering of one's self-esteem had been spread during decades. These behaviors still survive, particularly in such state structures as educational institutions. That is why Empowering Education in contemporary society is extremely vital. We should learn different ways to relate to others, become active, and believe in ourselves, and in our potential. Fulfilling these goals is the goal of Empowering Education".
Olga Khoroshkovska
Doctor of Pedagogy, professor, researcher
Institute of Pedagogical Science
Academy of Pedagogical Sciences of Ukraine
(Ukraine)

"The Pedagogy of Empowerment assists in increasing tolerance and respect towards others in society, eliminating aggression and its viruses."
Olexandr Ponomariv
Doctor of philology, professor
Kyiv National University

named after T. Shevchenko
(Ukraine)

"The Empowering Education Program is effective in implementing gender ideas in pedagogical practice in schools, bringing up children in all stages of education."
Lyubov Shtyliova
PhD in pedagogy, senior lecturer
Murmansk State Pedagogical Institute
(Russia)

"It is not just a manual you can learn. It's a concept – the more you take from it, and experience it, the deeper it becomes"
Dr. Sakeena Yacoobi,
Director of Afghan Institute of Learning
(Afghanistan)

THOUGHTS FROM INSIDE

"After initially understanding myself as a gender sensitive person, I was terribly irritated by misunderstandings on these issues in society as a whole – the, as it seemed, hostile and prejudiced attitudes towards this problem (gender equality and equity). After the last courses on Empowering Education, I examined this closer, and saw that even if people are gender sensitive in their life principles, it's hard for them to obtain public recognition."
Teacher
(Ukraine)

"Teaching as a profession has preconditions for stereotypes – "bad", "good", "teachers are always right" (and therefore make the decisions). After Empowering Education I, first of all, became more tolerant and careful in my opinions. Now I understand that a decision made based on my suggestion is one thing, but a decision made by children themselves is absolutely another. For them… and for me."
Teacher
(Ukraine)

Part I. BEFORE THE TRAINING AND BEHIND IT

HISTORY

Empowering Education (EE) is a program aimed at the integration of new gender sensitive teaching models and methods into educational systems in the countries where it operates. Over the years, the program has gone through several stages of development. The program began with women's leadership trainings conducted by the Women's Information Consultative Center (WICC) in collaboration with the CIS - USA Women's Consortium in 1995. One of the first achievements of these trainings was the creation of a trainer's manual, "Women's Leadership: Theory." A little later, the trainers began to conduct non-formal gender sensitivity trainings for their own children. This experience proved helpful when they began to conduct courses for gymnasium students in Kyiv, in 1996. Beginning in 1997, with support from the

Global Fund for Women, the trainers began a pilot project in several schools in Kyiv, Simferopol and Uzhhorod. Today, Empowering Education target groups are mainly secondary school, higher and post-graduate educational institutions.

In 1999, Empowering Education entered a stage of development, when with support from the Network Women's Program of the Open Society Institute, International Renaissance Foundation and national Soros foundations, the program began to operate on a regional level. Today the program operates in nine countries of the former Soviet Union – Azerbaijan, Georgia, Kazakhstan, Kyrgyzstan, Lithuania, Moldova, Tajikistan, Ukraine, and Uzbekistan. Since 1999, events have been held to allow trainers and organizers to exchange experiences obtained while conducting trainings.

More recently, Empowering Education has begun to draw the interest of teachers and NGO representatives from some countries outside of the former Soviet Union: Afghanistan, Burma, and Indonesia. In 2002, training of trainers sessions were conducted with human rights and social justice activists from Burma and Indonesia, in collaboration with the OSI Burma Project/Southeast Asia Initiative, the Tifa Foundation and the Network Women's Program, and with Afghani educators in collaboration with the Network Women's Program. The inclusion of the Empowering Education pedagogy into a more international context has helped to confirm the successful development and adaptability of the project.

In 2001, the Ministry of Education in Ukraine officially licensed WICC to conduct courses on Empowering Education pedagogy to raise teachers' qualifications, in the area of innovative teaching methods. The introduction and active implementation of such teaching methods into institutions for teacher qualification improvement represents a significant step in "humanizing" the educational system. Certainly, it is too early to talk about radical transformation of curriculum and teachers, due to the limited access of teachers to Empowering Education courses, (in most cases due to lack of money, the voluntary nature of participation, etc). However, the very fact of the existence and accessibility of an innovative pedagogy -- a new model of teaching -- has the potential of becoming an agent of change from inside the educational system. The process of formalization and integration is happening in some of the other participating countries as well.

Who can become an Empowering Education trainer?

Empowering Education began in Ukraine with the idea of conscious gender sensitivity, in line with the saying, "By educating one girl, we educate generations." At the beginning of EE in 1996, an informal educational approach was used, and as a result the requirements of trainers were informal as well. This was true in the situation of Ukraine, but also, program development in other countries happened in much the same way. Everyone who was interested in, knew something about, or had experience connected with the elimination of gender stereotypes and establishing gender equity in society was welcome to participate in EE. Trainers worked with both small groups of children and/or adults, gathering on a casual and personal basis. Informal education still happens in Empowering Education, but now it is not the main method of work. Very often, it is just the first step for those trainers, who end up becoming more deeply involved in the program.

In the latest stage of program development, we decided that informal education in itself is not effective. Trainers noticed that irregular attendance hindered programmatic progress, because people missed out on imperative discussions. This was not fair to others who had attended previous sessions, to have to keep repeating what was discussed earlier. Therefore, trainer requirements changed, but they were still non-formalized. We decided to draw on NGO members and youth organizations, as they, more often than others, are devoted to ideas of women's human rights, equity and non-discrimination. The idea of "casual choice" was still in effect.

The need for Empowering Education came from our concern for our own children, so from the beginning of the program, we targeted youth. However, we realized that it was problematic when trainers were too young. In order to master the challenging nuances of methodology, techniques, approaches, consistency of presenting materials, besides knowledge of the program, one should have a certain level of "life skills." We believe that formal education, although important, constitutes only part of the experience vital to being an effective trainer, which is why it is desirable for trainers to have a little "life wisdom." Young people can still be drawn into training from the very beginning, but only in collaboration with other more "senior trainers." Today we believe that it is better to begin to work independently only after graduation from a higher educational institution. As for the maximum age level, there are no requirements. Some training literature specifies that it is not desirable for a trainer to begin training when s/he is over age 40, but in our practice, many effective and experienced trainers have begun even later.

An important element of the program is enlisting the "nearest and dearest" - children, husbands, and friends. This helps to strengthen the principles of gender justice and the program as whole, practice new concepts in small groups, and develop new ideas and practices.

One of the most important aspects of the development of training teams is diversity of staff. The program is based on using the experience of its participants to accumulate experience on different groups for analysis and further use in innovations. This principle is also the basis of action research, which is used by the program for constant monitoring and development.

2001 was an important year for Empowering Education, as it succeeded in obtaining a license from the Ministry of Education of Ukraine, giving it the right to conduct courses aimed at the qualification and improvement for specialists working in the area of educational innovation on gender issues. This can be regarded as the beginning of the formal education period, with the requirements since this time becoming more formalized. This formalization is connected both with the requirements of the Ministry to the level of preparing specialists who study the course and the other stage of program development in a whole. Currently, for participation in the course, candidates should have higher pedagogical education or the equivalent (it can be "old university" education, as earlier university graduation gave permission to teach in addition to an obtained profession).

An important factor in the present stage is also the vision of our future work according to the program and the concrete opportunity to realize it. Another part could

be more or less formalized, which could mean both official letter of practical realization support from educational institution and just an oral confirmation of such support.

It is desirable that would-be trainer could:
- overcome difficulties arising in course of the activity;
- develop her or his abilities and skills;
- experiment with new ideas;
- know and accept fundamentals of non-violent and non-dominating approach;
- care about her or his health;
- require, understand and accept other person's opinion as to her/his life and work;
- be able to identify and describe a purpose and tasks of her/his life;
- has a substantial potential for further education and development;
- has a systematized approach in resolving problems;
- find a satisfaction in changes;
- revise tasks of her/his activity regularly;
- comprehend fundamentals of effective group work;
- regulate her/his time effectively;
- seek new experiences;
- believe in a possibility to change relations between people, their attitudes to themselves and their work;
- work on creating a climate of confidence in groups;
- effectively develop plans;
- realize an importance of sense of success for herself/himself;
- evaluate her/his work and achievements regularly;
- encourage those who work hand-in-hand;
- regard her/his mistakes quietly, without despair;
- work in the trainers' team, forming partnership relations and mutual support.

WHY IS THE PROGRAM CALLED "EMPOWERING EDUCATION"?

Translating the phrase "Empowering Education" can be problematic. In the different languages of the countries where the program operates, Empowering Education has been translated in different linguistically and culturally appropriate ways. The most important consideration is to retain the meaning: "education, which gives empowerment." The meaning of this term and the concepts and approaches on which it is based are important.

To convey the meaning of empowerment in French, the created word "responsabilisation" is used. In Nordic languages, the term "folkeopplysning" [44] (public education) is used, the roots of which lie in the Grundtvig philosophy of education, based on the assumption that people can be motivated to more actively participate in society through knowledge. In different contexts, the word "empowerment" is regarded as a strategy of change for liberation [23], to help oppressed groups [40] or urge them to overthrow political rule [48]. These are related to the notion of power. If for power, it is necessary to have knowledge, skills, authority and decision making [38], then empowerment maximizes knowledge and skills for optimum access to authority and decision-making. However, empowerment

stands against power in the form of control, intensifying and encouraging its alternative forms [64], particularly, the power of cooperation and inner power.

Empowerment can be regarded as:
- A process, with the help of which powerless people, communities and organizations become more aware of the dynamics of power in the context of their own lives;
- An educational strategy, which encourages personal development, a sense of activity, confidence, critical awareness and maximizes the inner potential of every individual;
- A method of actively spreading education to those who are powerless or excluded;
- A process of individual or group transformation, which helps develop interpersonal and participatory skills by helping to solve problems collectively;
- A process, which leads people to see themselves as capable and empowered to make decisions;
- A way to give people and communities the opportunity to become more aware of their own rights and responsibilities. [25]

Below are some definitions of "empowerment":

Empowerment is an outcome of "free education." It is power, which is not given, but created inside through practice," and in which students are included. The theoretical basis for this discovery is an "extremely necessary" understanding of the fact, that someone's words are a collective action in accordance with mutually agreed upon actions. Education, based on empowerment is concentrated on cultural "transformation", not social adaptation. [43]

Empowerment is granting someone rights, permission to act, and speak for oneself. [1]

Empowerment means giving employees power, skills and freedom in performing their tasks. [67]

Empowerment is the assumption that through obtained knowledge people will have the motivation to be active members of society. [25]

Empowerment is the strengthening of individual and collective ability by increasing the level of information and awareness, and creating new possibilities for action. [59]

The definition of "empowering education" given below was created collaboratively by Empowering Education program participants.

Empowering Education is an educational process based on the principles of gender justice and non-violence, aimed at creating conditions for acquiring skills of group self-organization by learning through experience.

PEDAGOGY OF EMPOWERMENT AND RELATED PEDAGOGIES

The pedagogy of empowerment has aspects in common with other educational approaches listed below. This interrelation helps to mutually enrich and strengthen the approaches.

FEMINIST PEDAGOGY
HUMAN RIGHTS EDUCATION
CIVIC EDUCATION
PEACE EDUCATION
LAW EDUCATION
GLOBAL EDUCATION
INTERCULTURAL EDUCATION

CRITICAL THINKING
DEBATE
STEP BY STEP

BASICS OF THE EMPOWERING EDUCATION PROGRAM

The pedagogy of empowerment is based on both theory and the practice of everyday life and includes offering concepts, definitions, models and supporting those who teach through exchange of information and experience, and creating opportunity for reflections and discussions. Key aspects are knowledge (concepts and values), skills, attitude and corresponding actions. [34]

Knowledge and understanding key concepts and their interconnections in the context of changes in the world: freedom, justice, equality, dignity, non-discrimination, rights, responsibility

Skills
- active listening and communication
- argumentative analytical thinking
- problem solving skills
- gender justice
- cooperation
- team work
- group communication
- negotiation and mediation
- standing up for one's position

Attitudes and values
- empathy and solidarity
- openness and interest
- responsibility for one's own actions
- justice
- belief in individual dignity, rights and freedom
- peace
- gender sensitivity
- democratic principles
- respect for different cultures and the role they play in people's lives

The pedagogy of empowerment can be implemented in three different contexts [54]:
- **formal education** (any regular, structured learning that is organized by an educational institution and leads to a recognized certificate, diploma or degree; it is chronologically graded, running from primary to tertiary institutions)
- **non-formal education** (an educational activity which takes place outside the formal system and most of the time does not lead to a recognized certificate, diploma or degree)
- **informal education** (family, friends, peer groups, the media and other influence in a person's environment; this type of learning occurs on an irregular basis within the context of an individual's life)

Examples of how Empowering Education can be implemented in the three areas mentioned above are:
- formal curriculum - through separate subjects, integrated approaches or themes
- non-formal curriculum - extra-curricular and out-of-school activities, organized by the school and connected to the formal curriculum
- informal curriculum implementation through incidental learning and hidden curriculum

Empowering Education has the following larger advantages:
- it encourages reflections of educational practice as a whole
- it assists program development inside schools
- it uses opportunities of informal education and makes visible the hidden curriculum
- it encourages contacts with the local community
- interdisciplinary knowledge - it uses a vast variety of trainers from different areas (youth, human rights activists, scientists on gender studies, mass media, etc.)
- it is dynamic educational process

Empowering Education aims to transform schools, from traditional ones that have an unequal relationship and maintain elements of submission and subordination, to adaptive or transformative ones that try to "help a person change or learn to live with something not possible to change" [11]. We should not stop at adding and celebrating diversity to the curriculum, but we should do something more with this experience to deconstruct and reorganize the curriculum reflected in content, methodology, and pedagogy. [37]

The Difference Between Adaptive and Traditional Schools [10]

Traditional School		Adaptive School	
Teacher	Student	Teacher	Student
1	2	3	4
1. subject of study, informant	Object of study, receives information	Organizer of cognitive activity of students	Subject of study. With help of a teacher acquires knowledge oneself.
2. Active during the whole lesson.	As a rule, passive. The main thing is to	Directs educational process,	Joins active process of thinking.

	remember facts.	encourages students' independent activity within social interrelations.	
3. Authoritarian style based at subject – object relations prevails.	Conformity position	Democratic style dominates, based on cooperation.	Active participant of pedagogical process, where one realizes and confirms oneself.
4. Responsible for educational process and its results.	Doesn't understand completely own responsibility for the results of learning	Shares with students responsibility for the results of the educational process	Included into responsibility for results of educational process, understanding one's importance for own progress and development
5. Outside stimulation dominates	Absence of interest to study (from 3% in the 1st grade up to 60% in the 9th grade)	Motivational study is provided	Inner motivation prevails
6. Informative methods prevail	Is restricted by reproduction of material	Motivation of study is provided	Inner motivation dominates
7. No attention is paid to self-analysis, reflection	Doesn't analyze own mental activity	Uses reflective guidance of cognitive activity	Includes into self-analysis, self-evaluation of own mental activity

EDUCATIONAL THEORIES AND APPROACHES OF THE PEDAGOGY OF EMPOWERMENT

The pedagogy of empowerment is used in self-organized group work based on the philosophical and ethical concepts of non-violence. The principle of non-violence can be described as:
- a moral principle of human interrelation;
- a form of social and political struggle;
- people's attitude to the environment and all living beings;
- a method for solving global problems of humankind. [15]

We consider non-violence to be a moral principle of human interconnection, which can help solve global problems of humankind. As an applied discipline, the pedagogy of empowerment uses knowledge, taken from other disciplines, such as philosophy, ethics, logic, history, law, psychology, physiology, political science, sociology, and management, and by considering all the knowledge from corresponding disciplines through the paradigm of gender and deconstruction.

The Empowering Education program pays special attention to understanding *change*:
- What leads to change? Which factors assist or prevent change?
- Types of changes (usual – unusual, expected - unexpected)
- Levels of change (made by a person, conditioned by nature; in state, society, organization, group, family, individual; social, political, cultural, economical, psychological)
- Stages of change
- Results of change (positive, non-positive)
- "Costs" of change
- How do people overcome failure, which appeared as a result of change?
- How do people overcome loss, which is a result of change?

All of these disciplines are interested in the idea of a more just society and empowering people to be in cultural, economic and political control of their lives. They argue that these goals can only be achieved through emancipation, a process by which oppressed and exploited people become sufficiently empowered to transform their circumstances for themselves by themselves.

The school of critical pedagogy (Franklin School) saw the route to emancipation as being a kind of self-conscious critique (we call it analysis) which problematizes social relations, in particular those of and within the discursive practices of power. The critical pedagogy framework has been integrated into education in a number of different ways, but most notably by Paolo Freire. In fact, he gave rise to the term critical pedagogy. Henry Giroux and Michael Apple have provided excellent theoretical accounts of the nature of critical theory in their work on the political, institutional and bureaucratic control of knowledge, learners and teachers.

The pedagogy of empowerment as a pedagogical technique and its use in educational practice, can be described as <u>comprehensive</u>. This means that it can be spread to the whole educational process (in a region, institution, stage of study). The philosophical basis is <u>humanism</u>, which recognizes the value of people as individuals, their right to freedom, happiness, development and realization of all their abilities. This system considers principles of equality, justice, humanity as a desirable norm of relations in a society.

An important component of the program is taking into account existing psychological and educational theories in the process of work. [3] As for the concept of acquiring social experience, Empowering Education believes in the <u>associative reflective concept of learning</u>, which is related to conditioned reflective brain activity, described by I. M. Sechenov and I. P. Pavlov. According to their theories, acquisition of knowledge, formation of skills, and development of individual qualities is a process of education in understanding different associations – simple and complicated.

The following are some other theories which have influenced Empowering Education (or of which Empowering Education has incorporated components into its work): [3]

Bernstein: Communication Codes

Basil Bernstein (1924-2000), a controversial sociologist who influenced a generation of sociologists of education and linguists, came up with the theory that at an early age, children raised in different social class environments develop different codes, or speech forms, which can influence their later success in school. Bernstein's theory does not consider differences in vocabulary or verbal skills. Rather, he stresses systematic differences in language use between children from working class and middle class families. Bernstein states that the language of working class children uses a restricted code – a way of using language, which evokes many unspoken assumptions by listeners, and can put working class children at a disadvantage.

Working class families are under the strong influence of cultural environment of their families or neighbors. Restricted codes are used because they are functionally related to the environment, where context dependent language is necessary. Language in restricted code is based on communication on practical matters, rather than abstract ideas, processes, and interrelations. Language development for middle class children includes acquiring elaborated code, allowing them to express more easily abstract ideas.

According to Bernstein, children who acquired elaborated language code are able to better meet the requirements of official academic education than those who use restricted code. Schools require an elaborated code for success. This does not mean that children from lower socio-economic classes use "low-quality" language, or that their language codes are "impoverished". Rather the way they use language is different from the academic culture of educational institution. Children who acquired advanced code, the dominant code of schooling, much easier adapted to the school environment.

Ways of using language, defined by Bernstein, are undoubtedly connected with such significant cultural differences, which lie in the basis of differences in interests and tastes. Children from lower socio-economic class families, especially from minority groups, speak and behave in ways that may go against school norms and regulations.

The pedagogy of empowerment tries to overcome these problems, particularly, with the help of structural activities (principles, presentation, expectations, evaluation), and the diversity of techniques used, regarding the existence of three main learning styles/types of perception:
- audio;
- visual;
- kinesthetic.

Bowles and Gintis: schools and industrial capitalism

Although their ideas are based on the educational system in the USA, they assert that these ideas are true for other Western countries. Bowles and Gintis acknowledge that

the development of mass education has also contributed many positive elements, such as access to knowledge. Nevertheless, as education has developed mostly according to economic needs, school systems are far from achieving what was expected by people involved in educational reform. Their main assumption is that schools help students acquire knowledge necessary for industrial production, which is important in capitalistic society. Students learn to cultivate respect to authority and discipline related to their future roles as workers. Hierarchical relations of guidance and control in schools, which include the element of subordination, create a model for future relations in the work place. Encouragement and punishment, which are practiced in schools, are also practiced in the world of work. School encourages some individuals to achieve and at the same time discourages others, who are slated to work in low-paid, manual labor or clerical positions. Children from lower socio-economic working class families are treated differently than children from privileged families.

Modern schools create a feeling of helplessness. Ideals of individual development, which take a central place in the educational system, can be accomplished only when people manage conditions in their own lives and develop their abilities and self-expression. Existing school systems legalize inequality, and restrict one's development. If in the work place and in society as a whole, there were more equity, one might be able to create an educational system, which would lead more to individual self-realization.

In relation to Empowering Education, we should try to keep in mind the existence of structural violence, hidden curriculum, and influence of the environment, and use methods to overcome their destructive consequences for people and for society as a whole.

Illich: hidden curriculum

Ivan D. Illich asserts that the very notion of compulsory education has to be doubted. Illich stresses the connection between the development of education and economic demands of discipline and hierarchy. He asserts that schools were created to perform four main tasks:
- monitor behavior;
- divide people by professional roles;
- assimilate values
- acquire skills and knowledge, appointed by society.

He argues that school has turned into a tutorial institution, as its attendance is obligatory, and children from early childhood up to beginning work "are kept far from the street". Schools teach many things, which have nothing in common with the official content. Schools encourage passive consumption – non-critical perception of the existing social order by means of discipline and regulations. Such lessons are not given consciously; they are implicitly present in school activities and organization. The hidden curriculum teaches children, that their role in life means, "to know one's own place and sit quietly in it".

Illich is for deschooling society. He asserts that because compulsory education is a relatively new invention, we do not need to accept it as inevitable. However, he does not mean that all forms of educational institutions should be rejected. He thinks that

education should create access to education in any period of life, not only in childhood and youth for anyone who wants to study. Such a system could assist in spreading and exchanging knowledge. Students would not be forced to follow one curriculum, and they would have the right to choose which subjects to study. It is not completely clear how this would look in practice. At the same time, instead of schools, Illich offers creating several types of educational structure. Study materials should be kept in libraries and information banks, accessible to any student. It is necessary to create a "communication network" which would give information about knowledge of different people and their readiness to teach others or exchange teaching services with others.

Illich's ideas became popular again in the 90's, a period of development for new communicative technologies. Some people thought that the so-called informational super-highway would mean revolution in education.

Children spend a long time in school. They learn much more than just acquisition of material. Children begin to understand what will be a world of work, get accustomed to requirements of punctuality and performing of tasks, given by teachers representing power. The Empowering education program does not reject school as an institution, though it considers some of Illich's ideas in its work, namely at looking at education in a transformative light.

Bourdieu: Cultural recreation and its analysis

The three previous theories logically lead to the concept of cultural recreation by P. Bourdieu [28]. Cultural recreation is the means by which schools together with other social institutions help to preserve and perpetuate social and economic inequality from one generation to the other. This concept directs our attention to the means by which schools influence acquisition of values, norms and habits through the hidden curriculum.

Conclusions

The program has the goal to help promote awareness and to avoid the negative influence of outside manipulations. According to I. Dotsenko [5], the major characteristic of manipulation is that its object does not realize it. In other words, manipulation, when revealed is unsuccessful. Grounds for modern propaganda techniques play on the subject's vulnerability through his/her lack of awareness.
The principle used in trainings of "Personalization" helps reveal propagandistic approaches. Using the "I - message" both in relation to oneself and to defining it in the words of others, protects from labeling. The so-called labeling theory, which is more commonly used for understanding the nature of crime, stresses that people who represent power assign labels to enforce others. Therefore, labels, which define categories of deviation, are display of power structure in society. Generally speaking, rules, which define deviation, are set by the rich for the poor, by men for women, etc. When a girl or a woman, or a boy or a man does some action, which is outside the frame of their gender-stereotyped behavior, they are labeled negatively. Lemert E. [49] calls the first action of breaking standard rules "primary deviation". The

secondary deviation we observe is when individuals accept the labels and start to perceive themselves as deviators. In the case of gender socialization one can see, that this leads to a lack of confidence, uncertainty, and low self-esteem. It can be observed in both women and in men. Similar consequences can be also observed in the experience ethnic and religious minorities and other marginalized groups.

In our work, we often use methods, such as brainstorming, such as the Delphi method, which is actually a method for improving the mental process. The Delphi method is "a multilevel written brainstorm with a feedback process". The main advantage of expert evaluation methods is their relatively easy application, natural character, and the fact, that they have positive results. Disadvantages of these methods are strong dependence on subjectivity and the inability to be repeated. As the most universal, these methods are applicable to the analysis of an unstable situation. We teach individuals to use these scientific methods (even though not always in a perfect way) for themselves and predictions of their own lives, and for marginalized groups, they can increase self-confidence and self-respect.

Action research

To make educational practice better, we need research with the active participation of everyone -- group process and reflective practice. [60]
The main purpose of action research is in creating conditions, which self-reflection is best possible; conditions in which goals and needs can be checked and the process can be organized the process in such a way that the community can make a contribution to bettering its work and its understanding of it.

Kurt Lewin, one of founders of PAR (participatory action research) challenged artificial barriers, which separate theory, research and action, insisting, that "there is no action without research; there is no research without action" [18]. The cornerstone is the acknowledgement that social processes can be understood only by being changed. We believe that trainers learn by teaching.

Reflective Diaries

Constant self-development is an important component of the program in the view of preparation and development of trainers. Besides theoretical material, emotional and analytical work on is important. This work is, namely, in reflections. After the end of the session, training or a course, we encourage trainers to make reflections, meaning to reflect and study the process of cognition, to make self-analyses, and to think over their own emotional state.

Reflection is exceptionally individual; everybody has his or her own attitude to it. However, it is a skill, which needs to be constantly developed and trained. A conscious attitude and analysis of one's own reflections and those of other people, help trainer's individual self-improvement and influence the quality of group work. At the same time, refusal of reflections by the trainer and group change the training into a set of exercises and techniques which does not have an inner sense and so discredits the trainer's work and the concept of training itself.

We suggest reflective diaries as a technique for reflection. In history and literature, diaries have been used as an important source of information and inspiration. Sociologists use them for designing social reality. A. Kempinsky asserts that information exchange has laws similar to the laws of energy metabolism, namely: the law of balance between anabolic (those, which construct) and catabolic (those, which destruct) processes [4]. In other words, in order to maintain the normal state, the quantity of information energy signals that are received by the human psyche should be equivalent to the quantity of signals that are sent out to environment and accepted by it. "Moving the center of attention from big social groups to small ones would be the best protection from danger of technical view on a human," A. Kempinsky writes [4]. A trainer's work is connected with receiving a great amount of such signals, so it is very important for trainers to learn how to regulate this balance and to teach groups they work with to do this.

The forms of reflections can be oral and written, "at once" or "tomorrow", open and closed and so on. They are composed according to the scheme of reflective diaries used in the practice of social work, but have definite differences. Oral reflections mostly take place immediately after the end of the work (session, training, or course) within the trainers' group or among those who conducted the work and trainers who did not take part in it personally. At first, all trainers speak in turn about their impressions without structure. Then they begin to speak according to a scheme. The scheme depends on a concrete situation – theme, number of days, expected results, and so on. For example, if these are oral reflections after one of the days, structuring will be concentrated on participants' attitude and behavior, concrete theme perception, and so on. While in the first day of several-days' training, the talk is mostly about the first impressions of trainees, in the following days previous impressions are compared and suppositions about attitude are made. Sometimes further there may appear reflections on these reflection, which helps avoid program stagnation and makes it more effective.

Written reflections can be partially based on oral ones, but with the addition of others (those recorded during work, that appeared after the training or after oral reflections). Written reflections can be open and closed. Open ones not so strictly structured; closed are more similar to a report on the training. We suggest trying to write open reflections, making them a basis for future close ones or reports.

There are also "at once" and "tomorrow" reflections. "At once" reflections are written immediately after the end of the work (it is not necessary at once, but impressions should be rather fresh and not overlapped by new impressions after next trainings). The two schemes have certain differences shown below [63].

"At once"	"Tomorrow"
Diary	Diary
Not structured	Structured
Open	Closed
Without codifications and categories	Codified and with categories
Non-discriminative	With restrictions
Intuitive	Planned
Creative	Analytical and descriptive
Research	Focused

Broad and general	Concrete
Inductive	Deductive

During long-lasting trainings or courses, there is the "effect of the first day". This means that the notes of the first day are wider, and in due course, they become less. It seems that many things repeat, so there is nothing to write about. A trainer should be aware of this and try to preserve a "fresh" view on developing events.

When we work on our diaries, we remember our principles.
- Be on time -- try to compose diaries immediately, as sometimes information vanishes, if not recorded at once.
- Be positive -- statements given in diaries should not criticize others and ourselves - they are only our considerations.
- Arrange thoughts logically, succinctly, and in turn.

Write from personal experience, trying to avoid generalization. If "we" form is more convenient to you, ground it by making a reference.

- Principle of confidentiality -- though first they are written for oneself, the information is not completely closed but is an essential source of enrichment for developing the program. That is why it is important to try from the very beginning to describe the course of events and own impressions in such a way to avoid recognition of concrete persons so not to do harm to them.

Further use of reflective diaries is possible in different ways: they are a place to keep new facts, source of ideas (talk with oneself), reminder of events and situations, device of connection between ideas and practice.

The following are some examples of further applications:

Process chronology – how ideas develop, what influences this process, what limits it. What do you feel in the situation, what and when do others present in the group say about it, how can it influence program development? What is your own part in the whole process – whether you keep apart or your enthusiasm and involvement in the process do not infringe the principles of empowering teaching? Do you always coordinate the process of group work? What kind of relations is appearing in the group?

Notes for data gathering – attempt to describe and understand implementation of a single strategy or atmosphere analysis. It is particularly important to describe it in development, when sessions take place for a long time (several-days' training, camp, course and so on) – what happened and when, how it was connected with previous sessions or separate exercises, what it meant for you personally, what people say in this or that situation, how it was correlated with other remarks, your feelings, how it correlates with literary sources, what ideas arose in different situations, what became clear and when, what new trends need to be developed or researched.

Own work evaluation – using your own diary and comparing it with others' diaries. If you work together with other trainers, comparing of your reflections will help reach the diversity of opinion on the same situation. In addition, if you work with different groups, you can observe common tendencies or differences and consider them in your further work. For example, very often during the work in different countries, with

groups different in age, culture, education and other things, there was noted a certain transformation of the group atmosphere after the same number of classes conducted. This gave us opportunity to ponder over the reasons of such a phenomenon. What is defining – the number of previous sessions, themes, completeness and succession or something else?

While writing diaries of any type it is important to record some data, which will help later identify them. They are a place of session conducting, format (session from the course, training, training of trainers, etc), theme, date. If you conducted the training together with your colleagues, they also should be mentioned. If it was a separate training, it is important to write who initiated it. In this case, it is also important to give a short description of the group structure – age, sex, education, profession, and so on.

Work on diaries and their analysis takes certain time, requires knowledge and skills, but all this is justified by a wide range of use and by the needs of program development.

As a help in developing reflections and their further analysis for those who work in groups, one can use such schemes, which can be offered to participants as "reflective pages".

Reflections

1. For me, empowering education is/means…
2. I like in this program…
3. I would like to change in this program…
4. The program helped me…
5. The program helped me to help others…
6. I got to know with the help of program…
7. I learned with the help of program…
8. My attitude changed…

How can we know
That empowering education works
(Studying the results of education)

Changes, which occur with the help of empowering education are complex. Some of the criteria can be described as follows:
- How complex is the process of reaching a triple goal: knowledge, skills, attitude
    Knowledge. I get to know with the help of the program… (6)
    Skills. I learned with the help of the program… (7)
    Attitude. My attitude changed… (8)

- how practical (applicable) the program is

- how do analytical qualities change (are there any concrete proposals on changes parts or some aspects of the program as a whole)
    I like in this program… (2)
    I would like to change in this program… (3)

- how deep and concrete is the vision and understanding of the program
    For me empowering education is/means… (1)

WHERE AND NOW IS THE PROGRAM IMPLEMENTED

COUNTRIES

Azerbaijan

Georgia

Ukraine

Kazakhstan

Countries where the program works

Kyrgyzstan

Uzbekistan

Tajikistan

Moldova

Lithuania

```
                    ┌─────────────────────┐
                    │  Countries which    │
                    │  took part in camps │
      Armenia  ◄────┤  (2001 and 2002)    ├────►  Mongolia
                    │  as observers       │
                    └──┬──────────────┬───┘
                       ▼              ▼
                  Indonesia         Laos
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                    ┌─────────────────────┐
                    │  Countries, which   │
                    │  had a TOT in       │
   Afghanistan ◄────┤  2002               ├────►  Indonesia
                    └──────────┬──────────┘
                               ▼
                            Burma
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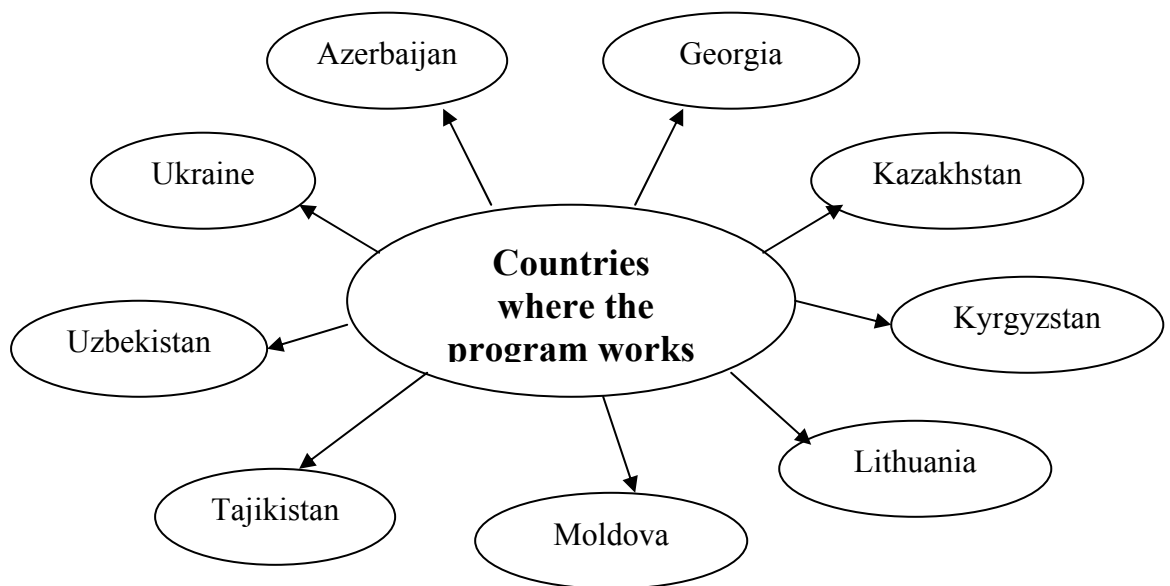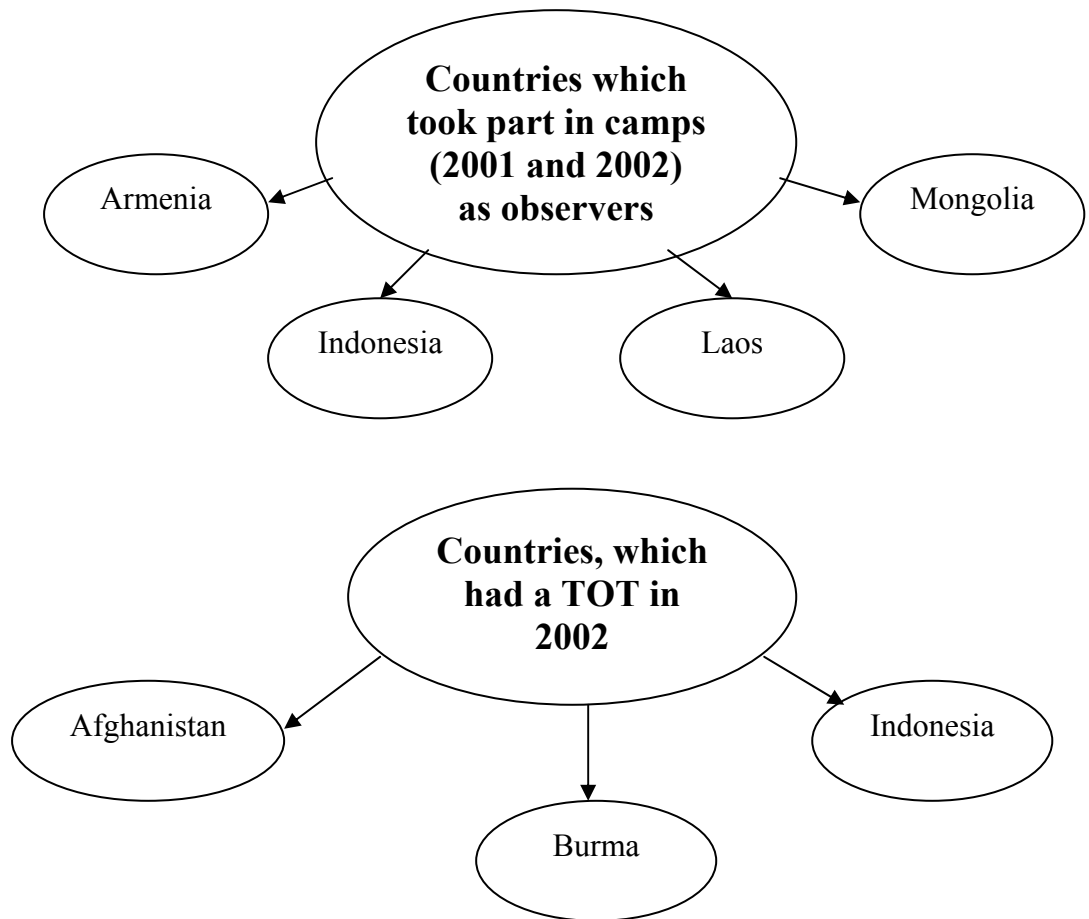
FORMATS OF THE PROGRAM IMPLEMENTATION

- Introduction/Presentation   2 hours, 1 day
- Training of trainers   3 days, 5 days
- Course for teachers' qualification improvement 2 weeks

- In schools: as a rule, once a week
    - Regular classes
    - Out-of school activity
    - Inclusion into lessons on subjects
- In universities:
    - Inclusion into university curriculum
    - Additional classes (optional)
- Summer camps   2 weeks
- Youth clubs/NGO
    - Meetings on regular or irregular basis

TARGET GROUPS,

THE PROGRAM HAD EXPERIENCE TO WORK WITH

Children of pre-school and school age
Students
Teachers
Administration of educational institutions
Women
Children in conflict with law
Staff of children's reformatories
Ethnic groups (minorities)
        Roma
        Crimean Tartar
Refugees
Lesbians
Families living in rural areas
Members of business associations
Homeless

Journalists
Unemployed
Organizations personnel
State officials
Pregnant parents

INSTITUTIONS,

EMPOWERING EDUCATION IS IMPLEMENTED THROUGH

Schools
Universities
Institutes

Colleges
Professional schools
Institutes for teachers' qualification improvement
NGO
Business associations
Community
Center of maternity and child protection
Children's reformatories
Shelters
State authorities

EMPOWERING EDUCATION
COMPLEX SCHEME

ACTIVE OBSERVATION	CHILDREN TEENAGERS	PRESENTA-TIONAL TRAINING
INITIAL IMPLEMEN-TATION	PARENTS	BASIC TRAINING (ACCORDIN
INSTITUTIALI-ZATION	SPECIALIZED GROUPS	SPECIALIZED TRAIINGS (ECONOMI
FORMALIZATION		
GLOBAL AND REGIONAL DEVELOPMENT	TRAINERS' TEAM	ADVANCEMENT TRAINING (TOT)
POSITIONS	PARTICIPANTS	FORMATS
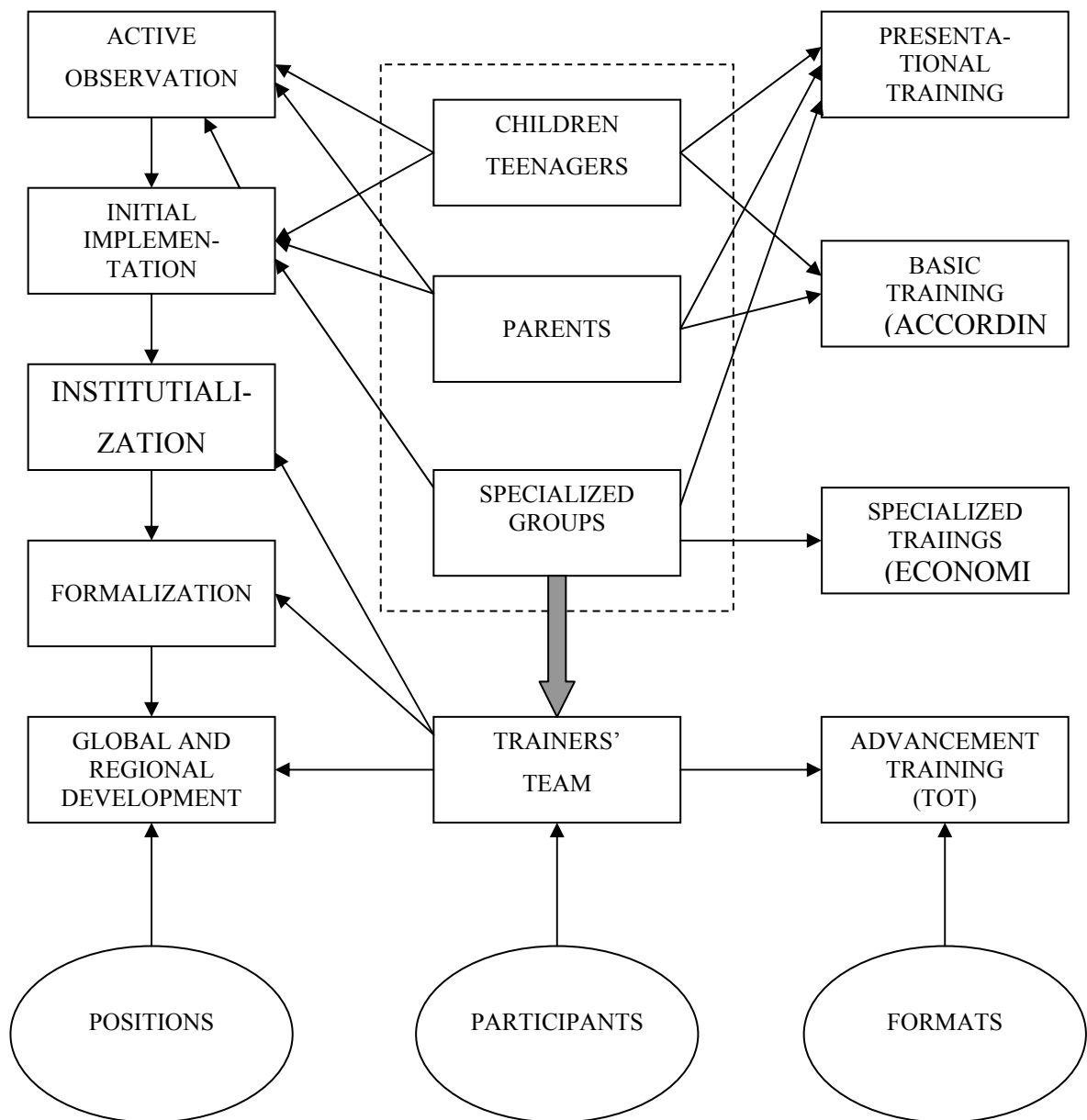
MODULES

General approach to formation of modules consists of the following principles:
- Using structural activities (principles, introduction, expectations, and evaluation), taking into account time limits (in full, short or expanded volume) and other factors.
- Variety of techniques of one session or block.
- Considering needs and abilities of the group (age, ability to read and write, scientific interests, special needs and abilities, etc).

<u>Module for groups, where participants</u>
- do not have sufficient reading and writing skills ;
- are constrained/closed;
- have poor communication skills;
- have differing intellectual levels/abilities.

Lesson 1.
- Principles (short introduction)
- Presentation (drawing own portraits without looking, in three)
- Expectations (say what I want by drawing a palm and depicting the expectation on it)
- I am proud…
- Evaluation

Lesson 2.
- Principles (everyone chooses one principle and reads it)
- Presentation (what does my name mean)
- Expectations (seeds – applique work)
- Take a step
- Evaluation (flowers, which have grown from the seeds)

Lesson 3.
- Principles (the first principle – at what jobs its violation can lead to serious consequences)
- Presentation (recollection from childhood)
- Expectations (in one word)
- Learn how to listen (active listening)
- Evaluation (in one word – how clever we are – what "cleverness" you'd like to note)

Lesson 4.
- Principles (second and third principles – at what jobs their violation can lead to serious consequences)
- Presentation (show an animal)
- Expectations (what I expect from the class)
- Reformulating
- Evaluation (say into a paper the wish – what I would like to get rid of)

Lesson 5.
- Principles (importance of the fourth principle in communication)

- Presentation + expectation (concrete expectations from the day)
- I – You - message
- Evaluation (helicopter)

Lesson 6.
- Principles + presentation (draw one of the principles)
- Expectations (streams)
- Iceberg
- Evaluation (joining of streams into river)

Lesson 7.
- Principles (discussing the next principle)
- Presentation (positive quality, beginning with the same letter as name)
- Expectations (pantomime)
- Cooperation
- Evaluation (depict today's session in terms of weather)

Lesson 8.
- Principles (discussing the next principle – where did you meet it)
- Presentation + expectations (name and expectation from today's lesson on spiral)
- Stages of conflict transformation
- Role play on conflict transformation
- Evaluation (continuing spiral)

Lesson 9.
- Principles (short revision)
- Presentation (what I like doing)
- Expectations (what I expect from myself)
- The Coat of Arms (first window)
- Evaluation (flowers)

Lesson 10.
- Principles (stand up, if you agree with the statement about this or that principle)
- Presentation (name oneself by initials/first two letters)
- Expectations (all say expectation at the same time with further discussion on importance of the fourth principle)
- The Coat of Arms (second window)
- Evaluation (what has changed in me since the beginning of the course)

Lesson 11.
- Principles + Presentation + Expectations (tell name and principle, and what you expect most from today's lesson; can add the explanation - why)
- Who are I in this world
- Evaluation (today I understood)

Lesson 12.
- Principles (everyone shows one of the principles by pantomime)
- Presentation + Expectations (I like when I'm called this + expect from my friends)
- Bridge of friendship (what holds it up and how to strengthen it)
- Evaluation (bookshelf)

Lesson 13.
- Principles (draw individually all the principles and make a gallery)
- Presentation (tree, flower, plant)
- Expectations (sunflower)
- What is expected of me
- Evaluation (sunflower)

Lesson 14.
- Principles (short revision)
- Presentation (my favorite toy, game, pastime in the childhood)
- Expectations (expectations from the lesson)
- Toy store
- Evaluation (what new things I learned about toys, games, pastimes)

Lesson 15.
- Principles (songs and poems/rhymes, in which principles are violated or kept)
- Presentation (what I like to do most about the house)
- Expectations (in one word)
- "Photo" of the home day
- Evaluation (in one word)

Lesson 16.
- Principles (proverbs, in which principles are violated or kept)
- Presentation + Expectations (name + one word)
- Job and work
- Evaluation (one word)

Lesson 17.
- Principles (principle, which I like to keep to now)
- Presentation + Expectations (basket)
- Look in the mirror
- Evaluation (apples in the basket)

Lesson 18.
- Principles (principle, which I'd like to see more often in the class)
- Presentation (season and memories associated with it)
- Expectations (continuing spiral)
- The Coat of Arms (third window)
- Evaluation (continuing spiral)

 Lesson 19.
- Principles (principle, which I'd like to see more often in the family)
- Presentation + Expectations (expectation from the lesson)
- The Coat of Arms (the fourth window)
- Evaluation (slogan of today)

Lesson 20.
- Principles (principle, which I'd like to see more often in our village, town)
- Presentation + Expectations (what changes I'd like to see in school)

- School bell
- Evaluation (what I can do to change school)

Lesson 21.
- Principles (principle, which I'd like to see more often in the world)
- Presentation + Expectations (where I'd like to work)
- Required for work…
- Evaluation (what should I do to work where I want)

Lesson 22.
- Principles (short revision)
- Presentation (stand up according to birthdays)
- Expectations (show by pantomime)
- The Coat of Arms (the fifth window)
- Evaluation (what weather did I have during today lesson)

Lesson 23.
- Principles (show by pantomime in small groups)
- Presentation + Expectations (bricks)
- The Coat of Arms (the sixth window)
- Evaluation (walls)

Lesson 24.
- Principles (in small groups draw a country with principles of empowerment)
- Presentation + Expectations (walls)
- Help to reconcile
- Evaluation (roof)

Lesson 25.
- Principles (how principles can help people to reconcile and why)
- Presentation (my favorite season)
- Expectations (one word)
- Help to reconcile (mediation)
- Evaluation (one word)

Lesson 26.
- Principles (how principles are connected between themselves)
- Presentation (person I like)
- Expectations (expectations from the lesson)
- Help to reconcile (mediation)
- Evaluation (today I understood)

Lesson 27.
- Principles (short revision)
- Presentation + Expectations (what I'd like to change in myself)
- Help to reconcile (mediation)
- Evaluation (what has changed in me since the beginning of the program)

Lesson 28.
- Principles (short revision)

- Presentation (what I like doing in spring)
- Expectations (one word)
- Snowflakes
- Evaluation (one word)

Lesson 29.
- Principles (how principles can help in the life of our class, group)
- Presentation + Expectations (how we can change situation in the class, group)
- Evaluation (what I want to begin with)

Lesson 30.
- Principles (short revision)
- Presentation (what country I would like to visit and why)
- Expectations (continuing spiral)
- Who and why needs equity
- Evaluation (continuing spiral)

Lesson 31.
- Principles (stand up if you agree with the statement about this or that principle)
- Presentation + Expectations (show by pantomime the expectations of the small group)
- Garden of equity
- Evaluation (show by pantomime impressions and conclusions of the lesson)

Lesson 32.
- Principles (what principle helped me after I began attending the course)
- Presentation + Expectations (me in ten years)
- The Coat of Arms
- Evaluation (animals in the forest)

Lesson 33.
- Principles + Presentation (what principle helped me after I began attending the course)
- Expectations (from the lesson)
- The Coat of Arms (continuation)
- Evaluation (draw your evaluation)

Lesson 34.
- Principles + Presentation + Expectations (what principles are important on the journey)
- The Road to Empowerland
- Evaluation (suitcase)

Lesson 35.
- Principles (what principles are important for health)
- Presentation (introduce your neighbor)
- Expectations + My plans for the future
- Evaluation (bookshelf)

Lesson 36.

- Principles (what principle I'd like to present to our class, group)
- Presentation + Expectations (my wish to everybody)
- My plans for the future (continuation)
- Evaluation (garland)

<u>Module for groups, where participants</u>
- have well developed skills of reading and writing;
- are rather open;
- have good communicative skills;
- have desire to develop themselves and are ready for inner changes.

As a favorable factor can be conducting double lessons – one, 5 hours with 5 – 10 minutes' break.

Lesson 1.
- Principles (short introduction)
- Presentation (why I was named so)
- Expectations (what I expect from the whole course)
- I am proud…
- Take a step
- Evaluation (today I understood, was able to learn)

Lesson 2.
- Principles (first discussion on the content of the principles)
- Presentation (my memories of childhood connected with the season)
- Expectations (seeds – applique work)
- Learn how to listen (active listening)
- Reformulating
- Evaluation (flowers, which have grown from the seeds)

Lesson 3.
- Principles (the first principle – at what jobs its violation can lead to serious consequences)
- Presentation (name and positive quality which begins with the first letter if the name)
- Expectations (one word)
- I – You – message
- Iceberg
- Evaluation (one word – how clever we are – what "cleverness" you'd like to note)

Lesson 4.
- Principles (second and third principles – at what jobs its violation can lead to serious consequences)
- Presentation + Expectations (what I expect from the class, group)
- Cooperation
- Stages of conflict transformation
- Evaluation (my wish to the class, group)

Lesson 5.
- Principles (importance of the fourth principle for communication)
- Presentation + Expectations (concrete expectations for the day)

- Role play on conflict transformation
- Evaluation (helicopter)

Lesson 6.
- Principles + Presentation (draw one of the principles)
- Expectations (streams)
- The Coat of Arms
- Evaluation (joining of streams into river)

Lesson 7.
- Principles (discussing the next principle)
- Presentation (what right I have and when I understood, that I have this right)
- Expectations (pantomime)
- Who are I
- Evaluation (depict today's lesson in weather)

Lesson 8.
- Principles (discussing the next principle – where did you meet it)
- Presentation + Expectations (name and today's expectation on spiral)
- What is expected from me
- Danger of frames (stereotypes)
- Evaluation (continuation of spiral)

Lesson 9.
- Principles (short revision)
- Presentation (what I like doing)
- Expectations (what I expect from myself)
- "Photo" of the home day
- Evaluation (flowers)

Lesson 10.
- Principles (stand up if you agree with the statement about this or that principle)
- Presentation (what I like doing at home)
- Expectations (all say their expectations at the same time with further discussion on importance of the fourth principle)
- Job and work
- Evaluation (what has changed in me since the beginning of the course)

Lesson 11.
- Principles + Presentation + Expectations (tell name and principle, and what you expect most from today's lesson; can add the explanation - why)
- Look in the mirror
- Evaluation (I understood today)

Lesson 12.
- Principles (everyone shows one of the principles by pantomime)
- Presentation + Expectations (I like when I'm called this + expect from my friends)
- Toy store
- Evaluation (bookshelf)

Lesson 13.
- Principles (draw individually all the principles and make a gallery)
- Presentation (tree, flower, plant)
- Expectations (sunflower)
- School bell
- Evaluation (sunflower)

Lesson 14.
- Principles (short revision)
- Presentation (my favorite toy, game, pastimes in the childhood)
- Expectations (expectations from the lesson)
- Pictures in the textbook
- Evaluation (what new things I learned about toys, games, pastimes)

Lesson 15.
- Principles (songs and poems/rhymes, in which principles are violated or kept)
- Presentation (what work about the house I like to do most)
- Expectations (round dance)
- Required for work…
- Evaluation (round dance, continuation)

Lesson 16.
- Principles (proverbs, in which principles are violated or kept)
- Presentation + Expectations (name and one word)
- Help to reconcile (mediation)
- Evaluation (one word)

Lesson 17.
- Principles (principle, which I keep to after I began attending the program)
- Presentation + Expectations (basket)
- Help to reconcile (mediation)
- Evaluation (apples in the basket)

Lesson 18.
- Principles + Presentation (name + principle, which can promote human rights and how)
- Expectations (continuing spiral)
- Out of the wheel of discrimination
- Evaluation (continuing spiral)

Lesson 19.
- Principles (short revision)
- Presentation (famous words/quotations, which are my life creed, or sometimes agree with it)
- Expectations (expectations from the lesson)
- Out of the wheel of discrimination
- Evaluation (words which could be the slogan of today)

Lesson 20.
- Principles (principle, which I'd like to see more often in the class, group)

- Presentation (season and memories associated with it)
- Expectations (expectations from the lesson)
- Out of the wheel of discrimination
- Evaluation (conclusions of today)

Lesson 21.
- Principles (principle, which I'd like to see more often in the family)
- Presentation + Expectations (changes I'd like to see in our group)
- Out of the wheel of discrimination
- Evaluation (what I can do to help the changes I'd like to see in the group)

Lesson 22.
- Principles (principle, which I'd like to see more often in the world)
- Presentation + Expectations (what would I like to be, if I had to change profession)
- Out of the wheel of discrimination
- Evaluation (what weather did I have during today lesson)

Lesson 23.
- Principles (broad discussion or using structural activities to explain or solve a concrete problem in the group)
- Presentation
- Expectations
- Evaluation

Lesson 24.
- Principles (short revision)
- Presentation (year on a coin and an event in my life or in the world, which was in this year)
- Expectations (bricks)
- New generation chooses…
- Evaluation (walls)

Lesson 25.
- Principles (short revision)
- Presentation (story connected with elections – happened with me or not)
- Expectations (walls)
- Give your vote…
- Evaluation (roof)

Lesson 26.
- Principles (show pantomime by small groups)
- Presentation (stand and arrange according to dates of birth)
- Expectations (expectations from the lesson)
- Garden of equity
- Evaluation (conclusions of the day)

Lesson 27.
- Principles (which can help people to reconcile and how)

- Presentation (when I behave like gender traditional person and when – like gender sensitive)
- Expectations (fireworks)
- Who and why needs equity
- Evaluation (fireworks)

Lesson 28.
- Principles (draw in small groups how, according to the empowering principles, class, family, parliament, other institutions look like – number depends on the number of small groups)
- Presentation + Expectations (name and expectations by pantomime)
- The Coat of Arms
- Evaluation (sun)

Lesson 29.
- Principles (short revision)
- Presentation + Expectations (I'd like to change in myself)
- Road to Empowerland
- Evaluation (what has changed in me since the beginning of the program)

Lesson 30.
- Principles (stand up if you agree with the statement about this or that principle)
- Presentation (I remember the help, given to me)
- Expectations (one word)
- Who and why needs equity
- Evaluation (rucksack or bag, which is always with me)

Lesson 31.
- Principles + Presentation + Expectations (what principles are important on the road)
- Take off gender lenses
- Evaluation (wishes to the group)

Lesson 32.
- Principles (short revision)
- Presentation (forest wakes up)
- Expectations (expectations from the lesson)
- Take off gender lenses
- Evaluation (conclusions of the day)

Lesson 33.
- Principles + Presentation (what principle helped me after I began attending the course)
- Expectations (from the lesson)
- Our plans for the future
- Evaluation (draw your evaluations)

Lesson 34.
- Principles (short revision)
- Presentation + Expectations (letters)

- Our plans for the future
- Evaluation (suitcase)

Lesson 35.
- Principles (what principles are important for health and why)
- Presentation (introduce your neighbor)
- Expectations (expectations from oneself after the course)
- My plans for the future
- Evaluation (shelf)

Lesson 36.
- Principles (what principle I'd like to present to our class, group)
- Presentation + Expectations (my wishes for everybody)
- My plans for the future (continuation)
- Evaluation (garland)

And here is a place for your own module…

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CHAPTER II. THE CIRCLE

2.1
TECHNIQUES FOR CONDUCTING ACTIVITIES (EDUCATIONAL TECHNOLOGIES)

Presentations and Icebreakers are short activities that start a session, helping participants relax and become acquainted with one another. They create an atmosphere of confidence in the group, and should encourage participation and mutual support. We provide only some of them here to inspire trainers' creativity, but you can create new ones, or add ones from your repertoire. Sometimes you can use some activities for presentations/ice-breakers that are normally used in the thematic modules, for example, "I am proud…", "The coat of arms", and "Who are I." It is important to choose icebreakers that are most appropriate for the group, and connect with the topic of the session.

Brainstorming helps to gather as many responses as possible during a short amount of time (3-5 minutes) from participants about specific problems. After presenting an issue to the group, ask participants to share their ideas, associations, phrases or words connected with the issue. Write all the responses on a flipchart in the same order that you heard them without evaluation, commentary or questions. Also, make sure that others do not criticize participants' responses. Point out that all answers are correct and no answer is wrong or silly when brainstorming. Participants should feel that what they say is not being evaluated or judged, so that they are able to share freely. The list of ideas generated can be used to prepare for another activity, or it can be further developed as an activity in itself, for example, a post-brainstorming discussion by categorizing responses, taking out certain responses, etc. Brainstorming can be a good beginning for work on a new problem, issue, or topic. Some variations on brainstorming are "webbing," "nets" or "balls". The beginning word (issue, topic, problem) is written in the "ball" (circle) in the center of a page. When connected problems are discussed, they are written on a piece of paper to show connections. All brainstorming methods aim at encouraging free expression of ideas and the feeling of absence of censorship and restrictions.

Group Discussion is used in combination with other techniques. Discussion in the whole group is useful for studying the experience of group members and for giving participants the opportunity to draw certain conclusions. Trainers should encourage everyone to participate equally in discussions.

Whole Group Discussion is a method when the whole group discusses ideas or events connected to a certain topic. Discussion is built around planned or improvised topics.

- The key to effective whole group discussion is the formulation of questions. Avoid closed questions, which can be answered with a "yes" or "no." Use open questions beginning with "how," "why," or "what" which encourage participants to express their ideas.
- The way a trainer reacts to questions and comments is key to creating a conducive atmosphere. Pay attention to everyone, thanking him or her for his or her questions and ideas. This will encourage participants to continue sharing valuable information, which, in other cases, they might disregard as boring, inappropriate, or unnecessary.
- Do not let anyone dominate the whole group during discussion. To encourage others to speak, the trainer might try saying something like: "Let's hear someone else's thoughts on this," "Let's give someone else who hasn't spoken the chance to speak," or "Let's make sure everyone has the opportunity to say something".
- Most activities are performed in small groups or pairs, because trainings sometimes awaken feelings that are better expressed in small groups. Working in small groups also saves time, because it is not necessary to listen to all group members' responses when debriefing in the large group. You can keep the same groups during a session or a cycle of sessions, or have different groups for each activity.

Small Group Discussion is when approximately four–six people gather in an unconstrained atmosphere to raise a question, discuss problems and issues more in depth, offer solutions to problems raised, or evaluate ideas that are brought up during role-plays or brainstorming.

- Small groups provide more opportunities for work than big groups.
- Discussions in small groups stimulate teamwork.
- Expressing thoughts helps participants become aware of their own capacities and to strengthen them.

Role-plays imitate reality by allowing participants to act out certain roles, as if they were reality, but that may be different from the roles they play in everyday life. Every person in a role-play needs to have a clear idea of what the role and the purpose of the role-play are. Participants learn through experience and feelings. A role-play is used to define an attitude towards a concrete life situation and acquire experience through acting out the situation. Role-plays can also be used to gain concrete skills, for example, defining gender issues. Sometimes participants can perform their own situations, which they have already experienced in real life. In trainings, role-plays can be useful for men to experience feelings of helplessness and imperceptibility, which women often experience, and for women to realize that "men's supremacy" also has negative sides, for example, the rigidity of not being able to express oneself emotionally, etc. It is also very important for the group to withdraw and "take off

their roles" at the end, and to talk about their feelings, impressions, or thoughts after the role-play. Otherwise, there is a danger that "actors" and other participants will be left with negative thoughts, feelings, or self-evaluation. We call taking off a role, "derolization." This can be done in different ways, though it is necessary to ask everyone to do it, regardless of the role they played or whether they played a role at all.

Human Continuum: Some refer to this technique as "take a position" or "vote with your feet". This technique also resembles debate. It shows diversity of thought on an issue and helps develop tolerance towards other people's opinions. People define their positions around an issue. At a minimum, there can be three main positions – "yes," "no," "don't know," or "agree," "disagree," "don't know." The trainer then presents a problem or issue to the participants, analyzing briefly different aspects, and participants choose which position to take, based on their opinion. Participants may have positions that do not fit neatly into these three positions. In that case, they can stand in between one of the positions. After taking positions, each is discussed. Then you can have participants change their positions, or they can change them if they feel they want to do so.

Finishing Sentences provides the opportunity for participants to work on expressing their own ideas, and to discuss them with others.

Questionnaires are used to check participants' knowledge and skills, and evaluate their progress.

Case Studies can be based and stated as real cases or be stated as hypothetical, but based on real problems. They provide material for students to practice analytical skills. They also help us to look for progress and mistakes in our own work. This activity should be clearly aimed at a concrete problem/issue, for example gender-based violence or gender bias/inequality in the family.

Directed Dreams is when the trainer reads a dream or the group develops one. This can be used in both individual and group work to reveal thoughts and feelings.

Creative Work: collages, drawing, painting, sculpting, and composing songs, poems, stories or games. This kind of work can be done both individually and in groups to express existing problems in non-traditional ways. It is important to note that such kinds of work should be used as a means to express ideas, but are not a test of one's talent in drawing, singing, etc., as many people feel anxious or inadequate when asked to express themselves creatively.

Circle: each person has the opportunity to say something quickly and one at a time, answering a question or expressing a thought or position. The circle is useful for quick monitoring how a group or individual has mastered the material. However, not everyone in the group always chooses to answer or answer questions honestly. One variation is to use mini-questionnaires.

Games and Energizers are useful for reducing monotony, increasing the level of energy in the group, and encouraging further work. They can also increase the

meaning of the main work in an easy and pleasant way. Often, these are small activities done at the beginning of a session.

Study Visits can be especially useful during a long course to take a break from the routine, and give participants the opportunity to bridge theory and practice. For example, a visit to a women's shelter during the "way to non-violence" block, a court of arbitration during the "successful communications" block, etc. Note that this activity requires thorough preparation in advance, such as a preparatory session for participants to discuss issues they will encounter during the visit. At the end of the visit, there should also be a short debriefing.

"Fish-bowl" is a technique also known as "aquarium," "cluster" or "group inside a group". It has different configurations. The most common one is when participants sit in two concentric circles. While the inner circle discusses an issue, the outer circle watches the process without interfering. After a certain amount of time, the groups change places and repeat the discussion on the same topic. Very often, discussions are rather contradictory, especially if positions are divided based on target groups (e.g. gender problems can be discussed differently by women and men or by different age groups). The number of times that places are changed can be more than two, but in this case, the outer circle can be comprised of several groups, which sit in the center of the circle one by one.

Venn Diagram is a configuration comprised of two or more circles that overlap with a common space between them. As a rule, there are three groups: two groups research different sides of one problem or different events, and the third one looks for something in common between them. Then the groups change places, adding their ideas to previous lists. It ends up with a common discussion in the whole group.

Learn by Teaching is a technique used to for participants to become acquainted with and a certain topic and to draw conclusions. It allows the group to cover a large amount of information during a short period. Participants receive cards with different pieces of information. The information can be repeated several times. After studying the information on the cards, participants move freely around the room and exchange information. In the end, there is a common discussion in the whole group.

2.2
STRUCTURAL ACTIVITIES

On the one hand, this manual is a description of conclusions we have come to over time regarding our practices, successes and problems, but on the other hand, a number of practices that have emerged have given us the opportunity to analyze our experience through the lenses of existing educational theories, such as social learning and cognition.

Basic methods of social learning help develop thinking and social skills. They provide positive development of thoughts and goals. [11] A component of "social interrelation" also belongs to the structure of development, according to which everyone is given the opportunity to express his or her knowledge and skills through activity and receive gratitude for this. [11] In the opinion of many psychologists and pedagogues, social interrelation is the basis of a child's psychological development,

influencing his/her depth of understanding and awareness. Social interrelation, which takes place at our sessions, helps children stir up the process of mental activity both on the internal and external level of speech and in interaction with others. By including a group in the process of self-realization and "personalization," a trainer encourages everyone to be spontaneous and active, although experience shows that it is not easy to "switch on" this process.

From subject-object relations between a teacher and a student -- who transfer and receive knowledge in a traditional school, it is necessary to pass to object-object relations, which are formed by all the members of a group in the circle. The result of this is to value fully the exchange of knowledge to which everybody has equal rights. A change of roles happens – the passive role of a student, directed at receiving knowledge, is transformed into an active one – participation in transferring and exchanging knowledge, skills, experience. To "leave" the old role and to "enter" the new one requires certain time. As a result, every time, it is necessary to "warm up" the group, "leading" people into the session similar to how musicians in a symphony tune their instruments before a concert, so that all the different instruments can perform in unison.

How do we "tune" a group at our sessions? First, the very form of the session affects participants, because it differs from a lesson in a traditional school. Every session is a scenario or a frame, which is characterized by certain structural features. In linguistics, the word "frame" is used to mean "a set of words, of which each word is a certain part or aspect of some conceptual or actual whole". The content of a lexical unit is impossible to understand without knowing the inner structure of the whole frame. [17] We regard our sessions as frames affected by social processes. Understanding (the cognitive aspect) gives consciousness to social relations and vice versa, social relations stimulate cognitive restructure. [11] The social environment constructed in the process of training is able to influence the individual behavior of the participants.

It is challenging to find a balance between providing some structure for participants, but at the same time, encouraging freedom of thought and expression. [11] During training sessions, participants need some kind of structure, which serves as a model for them to learn how to structure. Each session typically includes activities from a certain module, framed by the structural activities – "Principles," "Presentation," "Expectations," "Evaluation," which work together to create a sense of stability, consistency, and completion. Used in every session, structural activities have the following purpose:

- To prepare a group for work at the beginning of a session (Principles, Presentation, Expectations),
- To verbalize or express reflections at the end of a session (Evaluation).

"Principles", "Presentation", "Expectations" navigate the way through inner constraint and uncertainty to the open ocean of feelings and thoughts. "Evaluation" provides an opportunity for reflection and self-analysis.

The level of cognitive development can vary significantly in each group, which trainers should take into account. If you are having difficulties getting the group to express themselves, you can try the following techniques, which in combination with other approaches, can increase both motivation for acquisition and acquisition of reading and writing skills.

- Repetition of ideas, questions, and thoughts, using many examples;
- Correcting mistakes without being excessively didactic;
- Using creative work – drawing, etc – and its verbal representation;
- Addressing new ideas by building on past ones, and explaining using synonyms, analogies, associations, etc.

BASIC PRINCIPLES OF GROUP WORK

Every Empowering Education session begins with the Principles, which should act as guiding principles, not only during the training sessions, but also for one's life in general. Similar to a mission statement, a constitution, or the Universal Declaration of Human Rights, they provide a frame and a base, which strengthen the program and people who work with Empowering Education.

The open and constant process of program transformation is reflected in the principles. At the beginning of the program (1996 - 2001), we used to call principles "rules." Then, during one of the trainings, some questions came up, for example, 'What are they – rules or principles?' 'Don't rules connote restriction?' Some people involved in the program suggested that these basic "rules" accepted by the whole group at the beginning, should be called *principles*, because according to the content and values of the program, the word *principles* seemed more appropriate. Those involved in the program came to define the difference between rules and principles as follows: rules are strict instructions from the top, and principles are a common agreement.

Dictionaries do not always clearly differentiate between rules and principles, though nevertheless, in many languages their meanings are different. However, it seems that the word *principles* is not as closely associated with authoritative models of thinking and behavior, and its connotation is more closely related to freedom of choice. There is another position that *rules* also have the capacity to be not enforced, but to be accepted by the group. Yet another view is based on the idea that first, rules should be accepted, and then later they can transform into principles. This is also reflected in the process of our program development, when at first, these statements were called *rules*, and only later transformed into *principles*. This discussion on rules vs. principles is worth considering while presenting principles (or rules), especially for the first time in the group.

Several Definitions of Principles

Basic thesis of some scientific system, theory, ideological trend. [1]

Conviction, norm by which somebody is ruled in life, behavior. [1]

It is important for both trainers and trainees to keep to principles not only during sessions but also in everyday life. In addition, we have found that the sequence of presenting principles is important. The first four principles are listed below in the same order in which we recommend presenting them to a training group. The next three can be presented in any order. The last principle should be sensitivity to diversities. Although it is presented last, it is not by any means the least in terms of importance.

FIRST PRINCIPLE: BE ON TIME

Discipline is important not only for ourselves, but for those around us. Freedom is a deliberate necessity to respect the right of others, so that we do not waste time waiting for those who are late.

Those who get up earlier, go further. (Moldova proverb)
The early bird catches the worm. (American proverb)
The hare who gets up early is not afraid of the wolf. (Georgian proverb)

SECOND PRINCIPLE: BE POSITIVE

A positive attitude helps create a safe, friendly atmosphere, which makes empowerment possible. A positive attitude towards oneself and others leads to constructive actions, and prevents destructive processes.
With a kind word, you can even entice a snake from its hole (Tajik and Uzbek proverb)

THIRD PRINCIPLE: DO NOT CRITICIZE

Consider the Indian fable about seven blind men who touch an elephant from different sides. The argument of the men lasts forever . . . Nobody knows the truth, as every person only knows one part, and these parts are different. Nevertheless, when arguing, we are conditioned to think in that our thought is the only, right and best one. Therefore, the other person's thoughts must be wrong and bad. We also want to change the position of others and want them to admit our truth. This way of thinking is dichotomous, supposing two values: good – bad, white – black, normal – abnormal. This leads to a situation when to be normal means to be good and right, and abnormal, to be wrong and bad. We are used to thinking that in any conflict someone has to be "guilty" and someone "innocent," which is inaccurate. We forget that there are more than just two ways at looking at a problem or issue.

Weber talks about the ability to differentiate knowledge from evaluative judgments and perform one's scientific duty to see the truth, reflected in facts, and the practical one to stand up for one's ideals. [2] If there are difficulties in accepting this principle, you can ask participants to try to accept it during the training, and return later to the importance of such an approach in their lives.

Do not judge or you too will be judged. For in the same way you judge others, you will be judged, and with the measure you use, it will be measured to you. (New Testament, Matthew, 7, 1-2)
All have their truths, but who really knows what truth is? (Roma proverb)
In beating the devil, you will beat only the devil. (Ukrainian proverb)
In looking at the sins of others, a clever person gets rid of ones' own. (Publiy Sir)

SPEAK BRIEFLY, ONE AT A TIME, AND WITHOUT INTERRUPTING

Although we are free to speak, we also need to be considerate of others' rights to speak freely in a comfortable atmosphere without one person dominating the conversation.

Speak rarely, not always and not everywhere (Tajik proverb)

Lengthy speech is a person's poverty (Moldovan proverb)

VOLUNTEER

Every person has the right to take part in an activity or not if she or he chooses. Although we do cannot force someone to participate actively, nevertheless, we have to be aware of inactivity among some participants, usually due to issues of low self-esteem, and to try to encourage them by providing opportunities for them to actively contribute. Sometimes it takes some people a while to warm up and feel comfortable enough to participate.
You can lead a horse to the water, but you cannot make it drink (English proverb).
Others can give advice and show the way, but only you yourself can become a person. (Roma proverb)

PERSONALIZATION – THE "I" PRINCIPLE

Keeping to this principle helps people avoid stereotypes in thinking, speaking, acting, and it reveals stereotyping. We mostly never have the right to say "all children…", "all people…", "all women…", "all men…" If so, we would have to ask ALL the children, people, women, men… if they really think so.
A person is the whole world (Uzbek proverb)

We are not lots of impersonal "Is (V. Simonenko)
Because you are a person in this world, whether you want it or not, your thoughts are unique, and your deeds are unique (V. Simonenko)

CONFIDENTIALITY

Gossip, twisted reformulations, and discussing other people's affairs are often reasons for conflict. It is important that people feel safe to share private thoughts with others and not fear that they will get out or be misunderstood by others – "what's said in the group stays in the group."
If you were silent, you would be a philosopher. (Moldovan proverb)

Do not tell a secret to a friend, as a friend has a friend too. (Tajik proverb)
Even garlic does not give away its smell (Georgian proverb)

SENSITIVITY TO DIVERSITIES

This principle applies to respecting and being sensitive to differences among us – in gender, race, ethnicity, religion, age, ability, etc. Sensitivity to diversities should be reflected in gender (and other kinds of) sensitive language, attitude towards oneself and others, activities, approaches, etc.

There should be an effort to use non-gender-biased language, for example, active use of both genders of pronouns, or creating words in languages that traditionally do not have a female form. As Oksana Zabuzhko writes, "language dictates norms of behavior, at the same time it dictates norms of thinking." [6] We need to search for and consciously use linguistic models that include both women's and men's experiences.

Be sensitive to any generalizations and stereotypes. It is impossible to describe all examples of gender sensitivity, but we should learn to look through a lens of equality to feel when a situation should be corrected because it is biased.
The world is open for everyone. (Roma proverb)
Only both men and women can create a good society. (R. Owen)
It is difficult to make a man happy by making a woman suffer. (V. Hugo)

Variations on Presenting Principles
Proverbs and quotations from authors across different times, nations, cultures, etc. help people find validation for and see the wisdom in the principles. During sessions, the group can also generate new proverbs.

Trainers should vary how they present the principles each time, so this structural activity will not turn into a monotonous, drilling activity. Different techniques and variations are given for this. At the first session, most often the trainer should suggest the principles. It is important to find balance, -- on the one hand, not to force the principles on participants, and, on the other hand, to let the process of self-organization take its course.

To do this it is necessary:
- to suggest to the group that they accept the principles, which during a certain period of time (since 1996) and in different countries (more than ten) has proved effective both for individuals and for groups;
- to explain that the principles reflect a cooperative approach, and that certain structures are needed in society, especially in conditions of crises and conflicts (for example constitutions, international documents and universally accepted human rights standards). Similar principles are reflected, in particular, in the model of archetype, suggested by O. Donchenko and J. Romanenko [5], where democratic principle is given to dual "integrativeness - creativeness" and supposes psycho culture with maximum of behavioral model of natural person, having conscious solidarity, individual measure of values, informational connections, collegial style of leadership, tolerance, etc;
- to define principles as an "oral constitution" of the group, and so, the importance of every voice being heard is their acceptance;
- to congratulate everyone that the process of approving the "constitution" for the group has a constructive character;

- to accept a mutually agreed-upon "non-violent sanction" (Sometimes the word "sanction" is seen only like punishment. Though, this word has a lot of other meanings – admitting, acceptance of something by higher institution, allowance, means of influence, etc. [1]) to indicate a principle has been broken – for example, open palms raised in front of oneself.

After the group orally accepts each principle, the trainer (or volunteer) then writes down the principle on a flipchart. This list should be brought to each session to remind participants of the principles. It is a good idea to keep the sheet of paper until the end of the course, so that you do not have to rewrite the principles each time.

During the next sessions (two – three at the beginning of the course), every principle can be discussed in more detail:
- why each principle is important;
- when (in what kind of jobs) it is extremely dangerous if some of the principles are violated;
- which of the principles you like or have used earlier;
- which of the principles have helped you;
- when you started using the principle(s) consciously, with the help of the program;
- etc.

Individually, or in groups, give examples of which principles are connected, and what the connection is.

Discussion can turn to certain professions or areas of life. How can each of the principles be "translated" into the language of a profession or area?
For example:
- journalism;
- business education;
- parenting
- household management
- responsible attitude of a partner to pregnancy;
- attitude to the law;
- employment;
- etc.

Other techniques (can be used after participants have gone through 3 – 7 sessions).

Drawing
Participants individually choose one principle to draw and put their drawings next to the written ones. Even if some of the principles are not drawn, you can ask a group to draw those that are absent.
Pantomime
In small groups (or individually) participants show one (or several) principle(s) through pantomime. The rest of the participants should then guess which principle the participant pantomimed.
Creative performances
In small groups (or individually) participants think of proverbs, sayings, quotations, songs, etc, which are related to each principle. The trainer should bring up which example corresponds with the principle, and which contradicts the principle.

Energizers
Ask those to stand up who…
- keep to a principle;
- don't keep to a principle;
- kept to a principle before the program;
- try to implement this principle in their own family;
- try to implement this principle at work;
- etc.

Conducting sessions at school, because of the time limit for each lesson, you can vary time for discussing principles from 3 – 5 minutes (energizers) to 30 – 40 minutes (the whole lesson or doubled lessons).

PRESENTATION

PURPOSE:
- To acquaint all members of the group with each other
- To create an atmosphere of confidence and mutual support in the group
- To feel comfortable talking about oneself, forming skills of self-introduction skills, and overcoming the uncertainty and fear of public speaking.

ACTIVITY DESCRIPTION: ☻ 10 – 20 minutes, depending on the type of presentation, topic and purpose of the session.

While conducting this activity, the technique of "finishing the sentence" can be used. The trainer tells the group one at a time to say their names and answer a question connected with some fact from their personal life, experience, personality ("I am _____ in this world…"), attitude towards their environment ("Me and others in this world…"), etc. The content of the question should be logically connected with the topic of the session. Every time an activity is used, trainers should answer the question: "Why am I doing this? What is the purpose? What conclusions can the group make in the process of discussion?"

Most often, at the first session we ask participants to tell the story of how they received their names: "Who gave you your name and why?"

After all the participants present themselves, you can ask the group:
- What are your impressions from what you said and heard?
- Why is it important to know the story of how you got your name?
- Why did we ask you to talk about it?

Some other ideas: ask participants to talk about some pleasant child memory, connected with nature, people who are/were close to them, a story about their favorite games, toys, pastimes, etc., or a dream about a future profession, etc. It all depends on the topic of the session. Later the "Presentation" can be combined with "expectations" or repeating the principles. Beginning with the very first session, we try to address all the members of the group by their names.

Notes for trainers:

During discussion, we should try to draw the group's attention to the idea that one of the basic human needs is self-realization and self-expression [13]. Personalization is one of the basic principles of empowerment. It is significant, because it leads to the recognition of our identity by others, beginning with our name. From one's name, the history of a person begins. As the proverb goes, "When you name a boat, so it will sail". It is important for people to have their own history and be proud of it. The history of a state consists of personal people's histories. As our history unites past, present and future, so the trunk of a tree is connected to its roots.

At the first session, we also give information that in one of the first articles, the Convention on Children's Rights declares the right of a child to have a name. Stories told and heard give the opportunity for participants to feel an emotional connection to their own history. It gives rise to feelings, which stimulate changes and further development of the mental process. Feelings encourage inner speech and initiate thoughts, which are expressed in external speech. Inner speech "perfects itself" (L.S.Vygotsky) into external speech [11]. Self-presentation helps encourage transfer of thought internally to externally. Feelings become the first step towards actions.

Below, are some possible topics for presentation.

Stone from my childhood
In a circle, group members hand each other a stone (or pinecone, chestnut, leaf, etc). The person holding it tells her/his name and a story from childhood connected with nature or seasons.

Me in ten years
Every person tells his/her name, and what they see themselves doing in ten years – what their passions, activities, work, etc. will be.

I would like to introduce you to…
The group forms pairs. In 3 – 5 minutes, each partner tells the other about themselves. Then they introduce their partner to the whole group.

Name game
The first person tells name and adds some characteristics, beginning with the first letter of name. For example, "Anna - adorable", "Paul - peaceful", etc. A movement reflecting the characteristics mentioned can also accompany the presentation.

The forest awakens…
Every participant, while telling his/her name shows by pantomime an animal s/he likes, or would like to become and depicts this animal awakening. The group tries to guess which animal it is. Then the participant who was presenting chooses another

participant to be the next to present (and so on). In the end, the trainer says, "The forest has awakened…"

And here is a place for a presentation invented by you…

EXPECTATIONS

PURPOSE:
- To define one's own expectations for the session, and later on - from any expected work or activity.
- To learn skills about planning and setting goals, about the importance of setting a purpose and tasks in any activity in life.
- To learn how to formulate one's goals, transfer one's motivations from internal language to external (unconscious to conscious).
- To learn how to analyze one's own expectations and the expectations of other people. The schemes "I am an identity" and "I am a member of a social group".

ACTIVITY DESCRIPTION: ⏱ 10 – 15 minutes

At every session, we ask the group to talk about their expectations. At the first session, these are expectations we have from the whole course. At the next ones – from the future session. The technique of "finishing a phrase" is used. We give the participants the beginning of the phrase:
- From our course of Empowering Education, I expect…
- From today's session, I expect…

Then the participants one by one in a circle, on a volunteer basis, talk about their expectations.

After this task, the trainer asks the group:
- What are your impressions after performing this task?
- What were your feelings during this activity?
- Why is it important to tell or to think about our own expectations?
- Why is it important to know how to formulate one's own goals and to make plans?
- In which situations in life is it especially important to formulate expectations/goals/plans?
After several sessions, the trainer can ask:
- Do your expectations differ from what you said at the beginning of the course?
- What has changed in your expectations?
- Why do we ask you to tell the group about expectations at every session?

In the end, a conclusion can be made about the importance of defining the goal both in big and small ways. There have been many thoughts and ideas born during our sessions. Among them are the following:

Success means realized expectations.
Reality is a realized dream.
A correctly formulated goal is the first step to its realization.
A thought can become an action only if it is expressed in words.

Notes for trainers:
The trainer should write down all the participants' expectations. There are certain difficulties for trainers here: it is necessary to be together with the group and manage to write down all the ideas, which is why we need the help of other trainers or volunteers from the group. While doing "Expectations" different techniques are used. During the first sessions, you can use "finishing a sentence". Later on, "expectations" can be defined by one word, written on pieces of paper or presented in other ways: drawing, gestures, pantomime, etc. "Expectations" can be connected with "Evaluation," creating a "frame" scenario of the session. For example, "Expectations" can be represented in the form of seeds – the leaves of colored paper, and "Evaluation" – in the form of flowers, which grew during the session.

Here are several more ideas, suggested by the Empowering Education trainers:

Expectations	Evaluations
Raindrops	Mushrooms or berries
honeycomb	Bees, gathering honey
river	ship
springs	river
sun rays	flower
spiral	continuing spiral

You can continue this list by yourselves...

Trainers and/or group members stick such kinds of "Expectations" and "Evaluations" to a large sheet of paper on the wall. This kind of presentation helps to inspire the creativity of the whole group and the trainers. On one hand, we try to use an impressive form to represent "Expectations" -- brightly, emotionally, and colorfully. On the other hand, it should not become an end to itself. Otherwise, the activity could lose its sense and fall out of the whole structure of the session. The most important part is that participants learn how to express their expectations and how to listen to themselves and to each other. This is one of the methods for forming motivation and conscious attitudes to one's own goals and perspectives in life.

Forming motivation is an important part of theories of learning development. Unconscious thoughts have the ability to drive conscious actions and behavior. "Thoughts rule the world" – as Plato wrote. "The driving force behind a person's individual motivations should not be sought in biology, nor seen as a mysterious aspiration towards self-actualization, but in real social relations, in activity, in social life" [13].

EVALUATIONS

PURPOSE:
- To define how personal expectations from the session coincide with what happened during the session.
- To learn how to analyze one's own work in the process of the session.
- To learn how to formulate conclusions.

ACTIVITY DESCRIPTION: ⏱ 10 – 15 minutes

Every session is finished by "Evaluations". The trainer asks participants to express in words their own evaluation of work during the session. At the beginning of the course, this can be done using the "finishing a sentence" technique:
- Today I understood/realized . . .
- Today I learned . . .

Trainers can choose to do this activity in a variety of different ways. One option is appliqué work from colored paper, which continues (spiral) or ends (flowers, bees, mushrooms, etc.).

If the group discusses evaluations, the following questions can be used:
- Why is it important to evaluate and analyze, what has already been done?
- Why do we ask you to do this at every session?
- How are "evaluations" connected with "expectations"?

At the concluding session, reflections can be done on the entire Empowering Education course. Below are several possible techniques for conducting "Evaluations".

Pyramid of positive feelings
The trainer relates that for the whole day (course or session), we have built new knowledge, and now we will build a pyramid of positive feelings. Based on the principle of volunteering, participants come to the center of the circle and "construct" the "pyramid" from their hands, by placing them on the hands of others, and then saying what values they put at the basis of the pyramid.

Garland/Chain
Participants take turns putting their hands on the shoulder of their neighbors (on the right or on the left, but all in the same direction) and give "presents" – the knowledge or skills obtained during a session or a course. At the end the circle (when all participants in the circle have had a chance to present, the garland/chain closes. The trainer notes that by putting our hands down, we do not break our circle, but join the greater one of those who has already had such trainings or sessions. We can remind ourselves about this in happy or in difficult moments – let our circle always give us support.

Suitcase (Backpack)
Draw a suitcase or a backpack on a flipchart and ask all the participants to say one by one what knowledge and skills from the sessions they would like to take with them on a trip.

Bookshelf
Draw a bookshelf on a flipchart. Ask the group to express their evaluations using only one-two words. These will be titles of the books you will "put (write) on the shelf". By the end of the activity, the bookshelf will be full.

And here is a place for evaluations you invent…

Notes for trainers:

The name of the concluding activity should be chosen carefully, depending on the possibilities in your language. For example in Ukrainian (and in many other languages), there are several similar words with small differences in meaning. At first, we used a word meaning "appraisal" or "estimation", but now it has been changed for a word, which in its meaning is closer to "conclusion," making it more neutral. "Evaluation" is meant to be a kind of reflection or debriefing and is a participant's self-analysis. Reflection is an important component in the whole session, because it increases the personal responsibility of each person, for the results of their work. It also transforms stereotypical notion about people, relations between them, and the environment as a whole. Analysis of evaluations gives the opportunity to support the thoughts of C. Fillmore who wrote, "Living in a changeable society, we often discover that the names of very familiar things have changed, and that now we have to "see" these very familiar things in a new light" [16] .

ENERGIZERS

You can use short energizers between activities. There are two main types. First, there are games we call "unifiers". We do them to join participants into small groups. Every trainer has her/his own supply of these kinds of games. We try not to put people into groups by counting "first, second …" or "one, two, three …", as this is method often used in traditional schools and in using numbers, there may be a hidden hierarchical connotation -- "first", "second" and "third". Therefore, we form groups based on different names: flowers, months, seasons, towns, rivers, etc. If we form groups by musical notes (do, re, mi…) or by the first part of a song, then we ask participants to sing them in order to find the other members of their group. If we name baby animals (kittens, ducklings, puppets, chickens…), then the participants find their groups by making sounds "mew-mew", "bow-wow", "quack-quack," etc. Forming groups can be done with different objects. For example, with leaves of different trees and bushes (maple-tree, nut-tree, currants, etc) or candy in colored wrappers, this can turn into precious stones (diamonds, emeralds, garnets, etc). Belonging to some group can be shown by pantomime (oak-tree, fir-tree, birch-tree, eagle, swallow, penguin, etc.), having distributed papers with these words on them beforehand. In addition, every small group can gather by putting together fragments of postcards like pieces of a puzzle, which were cut into several pieces beforehand. Each small group gathers these fragments into a picture.

And here is a place for "unifiers" you invent…

Other types of activities are done between activities. Their purpose is to change techniques, rest after intensive work, remove tension, and create a friendly atmosphere. During these activities, we keep to the principles of being positive and volunteering. The content of games depends on the program concept, so we do not

include games that are competitive, and result in victory and failure, winners and losers, exclusion. In addition, it is important for games not to be played for the sole purpose of playing a game, but to become an organic part of the lesson's structure, contributing to the unity of the group and overcoming differences. The entire group should take part in these activities.

I like people...
All the participants sit in a circle. One person volunteers to stand in the center of the circle and says, "I like people who…" and names a feature, which has to do with some people in the group. For example, "I like people who . . . wear black shoes/white T-shirts, . . . like to sing, . . . like to read detective novels, . . . came to our training," etc. Those who correspond to this feature should stand up and quickly exchange places with someone else who is standing. The number of chairs in the circle is one less than the number of those who are playing, so the person who ends up with no chair continues the game by going into the center of the circle and repeating.

Resting...
Participants stand in a circle. A trainer tells a story, accompanying it by certain gestures, and as s/he is telling the story, asks the group to repeat these gestures. "The photographer (show all these actions) wakes up, stretches, washes her/his face, opens the tent, puts on his/her boots, takes his/her camera and goes to take photos. S/he walks and the grass is long (shuh-shuh!), the water is deep (plop-plop!). S/he goes faster – the grass is long (shuh-shuh!), the water is deep (plop-plop!). Oh, a hare – click! Oh, a fox – click! Ooh, a wolf!!! Run from it! The water is deep (plop-plop!), the grass is long (shuh-shuh!). S/he runs faster and faster – the grass is long (shuh-shuh!), the water is deep (plop-plop!). S/he reaches the tent, jumps inside, fastens the entrance, takes off her/his boots. Phew!"

Elephant, palm-tree, toaster
A trainer points at someone in the group and says, "Elephant". The person chosen bends and to form of a trunk with his/her hands (stretches right hand ahead, bends left one around right, and holds nose by fingers). The players on both sides bend their hands, showing the elephant's ears. If the trainer (or person in the center) says, "Palm-tree" then a person stretches his/her hands above his/her head. The person on the left and on the right show palm leaves by bending to the side with hands their stretched above them. If the person in the circle says, "Toaster" and points to a player, then this person is the central part of the toaster and begins jumping to show a piece of bread. People on both sides hold each other's hands to represent the toaster itself.

Tropical rain
A trainer in the center of the circle leads the game. The trainer rubs his/her hands and slowly goes round the circle. Those who the trainer approaches begin repeating the movements and do not change them until the trainer approaches them again. The trainer goes around the circle several times, making the following movements: first rubbing hands, second – snapping fingers, third – clapping one's hands on the hips, fourth – clapping one's hand on the hips and stamping feet, fifth – again, only clapping on hips, sixth – only snapping fingers, seventh – rubbing hands, etc. Then the trainer stops, lowers her/his hands and says, "This was a tropical rain, but now it's over and the sun is shining again".

Turnip
The trainer puts everybody into groups according to the number of characters from the Turnip" fairy-tale: turnip, grandfather, grandmother, granddaughter, dog Zhuchka, cat, and mouse. Each group stands one after another, facing the trainer. In whole, there are seven groups in front of the trainer. The trainer begins telling the "Turnip" fairy-tale. Every time the trainer mentions the name of a character (turnip, grandfather, grandmother, etc.), this group should quickly sit down and stand up. "Turnips" do the majority of movements and "grandfathers"; "mice" do less. Any other well known fairy-tale could be adapted.

Where have you been, what did you buy?
Everyone sits in a circle and someone from the group asks the trainer the following questions:
- Where have you been?
 Answer:
- In the shop.
- What did you buy?
- A fan.
The trainer begins to "fan" oneself and asks the same questions to the person sitting next to him/her. Everyone in the circle answers the questions one at a time, and begins to "fan" him or herself. When it is the trainer's turn again, the answer will be:
- Scissors!
Continuing to fan, the trainer begins to show a cutting motion with his/her other hand. The answer and the movement again are repeated throughout the circle.
The third time around, the response is:
- Bicycle! The trainer adds to the "fan" and "scissors" movements -- legs, as if riding bicycle.
 The fourth time:
- Rocking-chair! Showing "fan", "scissors" and "bicycle", the trainer begins swinging.
The fifth circle: Cuckoo clock! Repeating all the previous movements, the trainer cries out "Cuckoo!"

Each time, the group answers the questions and repeats what the trainer does.
At last, the trainer goes home with purchases. The game is over.

Fruit salad
Everyone sits in the circle, except the trainer. The trainer gives everyone the name of some fruit (appropriate to culture): for example, orange, lemon, banana, pineapple. Three–four people represent each fruit. Then the trainer names one of these fruits, and those who represent it, change their places. The person who does not have a place continues the game. If the trainer says, "Fruit salad", all the present should change places.

Happy Birthday!
Ask the group, without any words and with the help of only gestures and miming to stand in one line according to their months and days of birth, beginning with January.

And here is a place for games, you also can invent…

SUCCESSFUL COMMUNICATIONS

"I AM PROUD…" (B)

PURPOSE:

- To give positive evaluation to oneself or abilities
- To raise self-esteem

ACTIVITY DESCRIPTION: ⏱ 15 – 20 minutes

- Ask everyone present to take turns saying about him or herself "I am proud…," telling one positive feature, ability, characteristic, or quality of him or herself.
- It is important when using the technique of "finishing a sentence" that a sentence be said completely, not just adding "…that I…").
Discuss:
- Was it easy to perform the task? If not, what were the difficulties?
- What did you feel when you were saying this phrase? When you were listening to others?
- Should people be proud of themselves?
- Does pride differ from arrogance? How?
- In what life situations can we use or apply this activity?

Notes for trainers:
For some participants, it is difficult to talk about themselves positively, and others cannot do it at all. Some say that it is arrogant, immodest, or does not go along with religious traditions, etc. Others just avoid participating in this activity altogether. If some participants cannot perform the task at the beginning of the circle, turn to them after finishing the first circle. If they are still silent, do not insist. If it is difficult to say the very words "I'm proud…" you can suggest some different words, such as "I like in me…", "I'm satisfied, that…" etc.

You can return to the activity later, when the level of self-esteem is higher. A trainer should take into account different levels of self-esteem in the group and possibilities for development. It is desirable to talk about human characteristics (sense of humor, tolerance, etc). Sometimes it is acceptable to talk about a more "outside" kind of success (academic degree, knowledge of languages, promotions, etc), especially in groups which are more oriented on formally recognized kinds of success. When hearing a phrase like, "I'm proud of my family," you can suggest changing it into "I'm proud that I am needed in my family", stressing one's own contribution in the family. One participant said that love begins with pride – one can connect love for family with pride for one's own contribution to it. It is also important to make sure that the participants say the whole sentence.

COAT OF ARMS (B+C)

PURPOSE:
- To define one's own life values, viewpoints, successes
- To be able to analyze one's own life

ACTIVITY DESCRIPTION: ☻ 25 – 50 minutes

Ask:
- What is a coat of arms and who has a coat of arms?
- Provide some definitions of a coat of arms.
A Coat of Arms is a state emblem, found on stamps, official seals, money, flags, etc. It can be part of state banner, etc.
- Ask participants to make their own coats of arms, following the steps below. The trainer should point out that artistic quality is not essential for this activity.

1. Draw two things you do well.
2. Draw your greatest success in life.
3. Draw a place, which is an "ideal home" (place of peace and relaxation) for your soul.
4. Draw three people who influenced you more than others.
5. Write three words you would like to hear about yourself.
6. Draw how you would live the last year of your life (if you knew it was going to be the last).

- At the end of the creative process, ask participants to talk about their own coats of arms. Depending on time, group size, etc. participants can tell about their whole coat of arms, or just some windows of the trainer's or participants' choice. This can also be done in the whole group, in pairs, or in small groups.
- If the activity is done in the whole circle, then all the participants in turn "open" the same window, answering the same question.
- Deciding time for the number of the "windows" to open depends on the time spent by the group for one round. Comparing this time with the total time planned for the activity, you can decide, how many rounds is appropriate.
- Certainly, discussing the whole coat of arms allows for deep reflections, although, if there is no opportunity to do so, discussing only some windows can also be comfortable, deep and interesting for those present.
- When telling about their coats of arms, participants should use the following scheme: "I drew _____ in _____ window, because _____."
Ask participants:
- What/How did you feel while drawing the coat of arms?
- What/How did you feel when you were talking about them?
- Was it easy to do this activity?
- Which windows were easy to draw? Why?
- Which were difficult? Why?
- Why do you think we did we do this activity?
- How do you think this activity is helpful?

Notes for trainers:

Sometimes difficulties can appear with the last window due to fear or unwillingness to think about the last year of one's life. More often, this is connected with a natural fear of death, but the trainer should be sensitive to this, as sometimes it's connected with serious deep-laid processes, inner tragedies and traumas. If you see that there are some personal problems, try to suggest (but not insist) a private talk or your help. The situation may require help of other people, and you could assist. However, sometimes participants say that it is easy for them to fill in the sixth window. Quite the contrary, "counting" time gives us the opportunity to formulate life goals and define values more clearly. The trainer's mood during work with this window is deciding factor. Their fear of this window can transmit to the group, even if there was no such fear in the group before.

Sometimes children (and even grown-ups) say that they haven not had any successes in life yet. While discussing success, it is worth bringing up experience participants have already had, helping them to identify achievements that have already happened in their lives. During the course or in the end, you can turn to this activity again, and then ask if the coat of arms changed or not, and if so, if it changed completely or partially.

Depending on the group, it could be a coat of arms for a class, school, student group, summer camp, etc. This activity, as well as others, has great opportunities for further development. In addition, if the coat of arms as a symbol is not widely known in a certain culture, this activity can be adapted to windows of a different symbol, for example, a bunch of grapes (with each grape representing a different window). Use your imagination.

One of the participants named "The Coat of Arms" activity "the book about our life". Another participant said that the coat of arms was an order of the soul at home

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TAKE A STEP (B + C)

PURPOSE:

- To learn how to manage a problem situation without using violent methods.
- To see that successful communication and overcoming misunderstanding are efforts of both sides.

ACTIVITY DESCRIPTION: ⏱ 10 minutes

- Organize the group in pairs and ask everyone to clench their fists and show it to their partner.
- For one minute, pairs take turns attempting to make their partner open their fist. They can only use verbal persuasion, without touching physically the other person's fist or body.
- In one minute stop the process and ask the group
- What were your feelings:
  When you saw your partner's fist?
  When you were making a fist?
  To those of you who were making a fist and then opened it?

To those of you who were making a fist and did not open it?
To those of you who tried to unclench a fist and unclenched it?
To those of you who tried to unclench a fist which did not unclench?
- Why did it happen?
- After this, ask those who did not unclench their fists during the one minute to clench them again and show them to the group.
- Ask the group to help unclench these fists.
- If there are still people who did not unclench their fists, the trainer should ask what is necessary to do or to say for the person to unclench their fist.
- If all people in the group unclenched their fists during the first minute, then the trainer should ask the group what should be done for a person to open their fist.

Discuss:
- Can a problem situation be solved without the use of violent methods?
- Who does it depend on if the fist open or not?
- Why did we do this activity?
- Where can it be useful? What for?
- Why is the activity called "Take a step"?
- Who/what do people make steps towards?

Notes for trainers:
The following should be stressed:
- only people themselves are EMPOWERED to know what should be said or done for THEM TO UNCLENCH THEIR FIST;
- The importance of steps ahead.

The typology of conflicts is very broad. Among others, one can find behavioral, viewpoint conflicts and conflicts of power. Our trainings deal mostly with behavioral conflicts. Through behavioral change, comes attitude change. Based on the approach of cooperation, we build relations based on dialogue. Dialogue is a chain of verbal and non-verbal communications, not only words. The message should be built on the acceptance of the previous message of the other side. In other words, every person should listen attentively to the other, watch them, and try to understand the message as deeply as possible, absorb it before responding. Full value listening contains the following components: without interrupting, wait until the end of the message, go carefully into its sense, do not answer at once after the end of the sentence, as more information may follow to further reveal the sense; be silent for a little and so on.

For effective communication, it is necessary to consider the following:
1. Full volume communication depends on both sides involved in the process.
2. For full volume communication, we have to unite different forms of communication (verbal and non-verbal).
3. Words are not necessarily the most important elements of a message.
4. We communicate even when we are silent.

We are taught that when people talk, they say something they would like to report to others. However, this is not necessarily so. As a rule, people have an intention to say something, but what they really report can sufficiently differ from what they were going to express. Our opinion about people is often formed because of what they did not say, and our unwillingness to restrict to only explicit content of an utterance can

be very wise. One should read between the lines, even if these lines are not written on paper [15].

BALLOON (B + C)

PURPOSE:
- To understand the meaning of compromise for systematic conflict transformation.

ACTIVITY DESCRIPTION: ⏱ 30 – 35 minutes

- Create small groups.
- Ask participants to imagine that they are flying a balloon over the sea. Suddenly a seagull sits on the balloon to rest. It wanted to greet the people flying in the balloon, bowed and unexpectedly pricked the balloon with its beak. The balloon begins to go down slowly. There is an island nearby, but it can be reached only after the balloon gets rid of the unnecessary luggage.
- Give the participants of each small group pieces of paper with names of objects belonging to them (e.g. bag with instruments, sleeping bag, warm blankets, canned food and so on).
- It is necessary to remind the group that all people care about their luggage, but the common goal is to land successfully.
- The time for discussing is restricted to 5 – 10 minutes depending on the group and the time for a session. Remind the group that the balloon is already quickly coming down.
- Discuss in the group,
    - Did everybody manage to get rid of the unnecessary luggage?
    - What problems appeared during the decision-making process?
    - How were they solved?
    - Who agreed to compromise?
    - How did it happen?
    - What does it mean to make concessions/compromise?
    - How does it correspond to "take a step"?

LISTEN AND HEAR (ACTIVE LISTENING) (B+C)

This activity is used in trainings on conflict resolution, leadership, human rights, etc.

PURPOSE:

- To master communication skills, conscious listening with the aim to support those speaking.
- To learn to analyze components of communication, namely, the process of speaking.
- To work through techniques of active listening.

ACTIVITY DESCRIPTION: ⏱ 20 minutes

- Ask the group,
  - What does a person who listens well look like?
- An initial list of characteristics can be gathered by brainstorming with the whole group first, or individually or in small groups, and then in the whole group. Work in small groups makes the activity more dynamic, but longer.
- Write on a flipchart, in the left column, the characteristics of a "good listener".
- On the same flipchart, in the right column, write what should not be done during "good" listening or what will prevent good listening.
- Compare basic principles of Active Listening with the group's list.
- Remind the group that Active Listening is a technique. Attentive, "good" listening can be done by fully or partially using the technique. In partial use, one should take into consideration the possible negative reactions of those to which you are listening.
- Have the group form pairs.
- Ask first one partner to tell the other partner about something positive for one minute. The listeners are not allowed to take notes. For example:
  "Something that happened to me last week"
  "Recently I managed to…"
  "The person I most respect and why"
  "The happiest day of my life"
  "A good deed I'm proud of"
  "My dream…"
- One should remember the basic principles and not to say bad things about oneself, criticize, or add elements of imperfection or uncertainty. For example, one should not say, "It seems to me that I do well…" or "I do well…, but cannot do…"
- Those who were listening then retell what they heard during the one minute. Ask participants to listen attentively, without speaking, and if you hear something negative, you can stop and remind the person or group about the principles.
- If a person stops talking before the end of the activity, partners keep silent, waiting for a thought on the topic.
- Remind the group not to forget about body language.
- Then partners exchange roles. For this, the trainer once again repeats the task.
- To make the explanation clearer, you can give each person in a pair a name, for example, flowers, days of week, trees, etc.
- If someone has no pair, you can suggest that he/she be the timekeeper.
- At the end, ask,
  - What are your impressions and feelings on the activity?
  - What was easier –speaking, listening or to retelling?
  - Did all of you keep to the principles of Active Listening?
  - Do you keep to these principles in real life?
  - Can infringing on these principles lead to a conflict?
  - Why should we learn these principles?

Notes for trainers:
Main principles of Active Listening:

- **Body language:** Sit facing the person you are talking to, lean forward, make eye contact, "open" pose.
- **Sounds and gestures of encouragement:** Nodding, smiling, using utterances such as, "yes", "a ha" and so on. (note – there are cultural differences which should be discussed – for example, in Bulgaria, instead of nodding affirmatively to mean yes, people shake their heads, which in many cultures signifies a negative response; in Japan it is considered impolite to establish eye contact with your "superior," the opposite gender, an elder, etc.)
- **Clarifying questions:** ask questions, which help to clear up the situation, specify something already known. For example, "Do you mean that…?", "I didn't quite understand about…"

This principle of active listening should be used with care, as when a person is worried or irritated, one might avoid any talk, including clarifying questions.

- **Reformulating**: repeat what you heard from the partner, but in other words (for more details see in "Broken phone" activity)

What should not be done during Active Listening:
- Giving advice
- Changing the topic
- Evaluating, judging, or criticizing the person who speaks
- Interrupting
- Telling about your own experience

WHAT CAN BE LOST WHILE TRANSFERRING INFORMATION (N)

PURPOSE:

- To learn to analyze components of communication, particularly, in the process of speaking.
- To learn to analyze one's own skills of speaking and improve them.
- To gain knowledge about reasons for why/how information can be lost or distorted.

ACTIVITY DESCRIPTION: ⏱ 15 – 25 minutes

- Ask a volunteer to tell the whole group a story in full detail (for example, one's autobiography, a film, ritual, tradition, etc.) for one minute.
- Thank this person and ask him or her to talk about her/his feelings while telling the story: Was it easy to tell the story? If not, what prevented you from telling it?
- Ask others in the group what, from their point of view, could make the information more complete, detailed and precise.
- Give to the group information about possible deletions and changes in information in the process of communication (see below).
- Ask the group what such an activity can teach us.
- As a variation, a one-minute speech can be shot by camera, so that the group can watch it together, including the person speaking. This will help to see what exactly could be changed to make communication more effective.

Notes for trainers:
Possible reasons for miscommunications, changes and lack of inclusion of information in the process of communication:
- lack of vocabulary for verbalization of own thoughts and feelings;
- lack of time;
- a person doesn't consider everything is possible or necessary to say;
- much information is on the unconscious level;
- the other person does not hear part of the information;
- complete or partial misunderstanding of obtained information;
- listeners' attitudes towards the issue and towards the person speaking. [9]

BROKEN PHONE (REFORMULATING) (B + C)

PURPOSE:

- To understand that information can be lost or changed.
- To learn to define factors that influence losing or preserving information.
- To remember that it is necessary to clarify information from the original source and decrease the number of chains through which information is transferred.
- To master the techniques of reformulating.

ACTIVITY DESCRIPTION: ☻ 25 – 30 minutes

- Form several small groups of 4 to 7 people. Give one person in each group a sentence written on a piece of paper (it can be a proverb, words from famous song, a saying, etc), or pass the sentence orally through whispering.
- Ask the groups to reformulate what is written (or whispered in the ear) using different words, while still trying to preserve the meaning (using synonymous words, constructions, similes, etc). The person then folds the paper so that only the last sentence is visible. If information is transferred orally, then only the changed sentence is transferred.
- To make the activity more dynamic, you can offer one minute for each reformulation, letting the group know each time the minute is up.
- At the end of the activity, after each participant in the group has had the chance to reformulate the last sentence, have the groups read the last sentence only and compare it with the first sentence.
- Have them reflect on the process.
- Ask,
  - What conclusions can be drawn after this activity?
  - What can happen because of imperfect transferring of information?
  - How can this be prevented?
  - In what situations is adequate reformulating vitally important?
  - What can be done to transfer information precisely?
  - Have you had any situations in real life when your words were reformulated incorrectly? What were the consequences?
  - Have you had any situations when you yourself transmitted someone else's words incorrectly? How did this happen and why? What were the consequences?

- Draw conclusions.

Notes for trainers:
EMPOWERED people are responsible for the information they spread.

ICEBERG (B + C)

PURPOSE:

- To understand and visually imagine the root of conflict, revealing the real problem.
- To learn to use analogies while considering conflict.
- To draw conclusions about the correlation between the hidden and open parts of conflict.
- To draw conclusions about the importance of studying conflicts in order to help resolve them.

ACTIVITY DESCRIPTION: ☺ 20 – 25 minutes

- On a big sheet of paper, draw a picture of an iceberg with underwater and above water parts with a ratio of 1 to 10.
- Ask the participants to brainstorm the main characteristics of an iceberg (for example, cold, icy, biggest part is hidden under water, hard, great, unknown, etc.) Write them in black under the iceberg
- Ask the participants,
  - Can an iceberg be compared to conflict?
- Look at each characteristic of the iceberg.
Ask,
  - Which feature is most characteristic of an iceberg?
- Attention should be drawn to the fact that the biggest part of an iceberg is hidden.
Ask,
 - Can we say the same thing about conflict?
Ask,
  - How can you avoid colliding with the underwater part of an iceberg?
- Draw or show answers to the last question in red schematically on the iceberg. For example, suggestion "to go round" can be shown as a curve with arrow around the iceberg; suggestion "to melt" – as a sun above; "to blow up" – as lines crossing in the middle of iceberg; etc.
- Discuss the effectiveness of each way to avoid danger.
- Ask what the risks from each way are – going round, melting, explosion, etc?
- Some examples of the answers are: While going around we don't know how far have to go, because we can't see the part that is underwater; If we melt the iceberg, the level of ocean will raise and cause a flood; In an explosion, we can be hurt by the falling pieces, etc.
Ask what can be done to avoid these risks.
- It is important that the whole group come to conclusion that first, the iceberg SHOULD BE STUDIED.
- After getting to this point, the trainer can write it on the flipchart to the right of the characteristics of the iceberg, and under it, write the answers to question, What about an iceberg can we study?

- Written answers can be grouped as static (size, weight, etc.) and dynamic (speed and direction, etc).
- You can then turn back to the conflict analogy.
  - Can we overcome dangers without studying a situation?
  - What is important to study in a conflict?
  - What are analogies between static and dynamic characteristics of an iceberg and conflict?
  - Etc.
- Ask participants to find associations from real life situations.
- You can note that sometimes people go their whole lives with the burden of an iceberg (problem, conflict situation), never uncovering it or finding a way to overcome it.
- Make conclusions by asking,
  - Why did we consider the iceberg?
  - How can this knowledge help us in conflict transformation?

Majority of the conflict is in this level and we cannot see everything on the surface
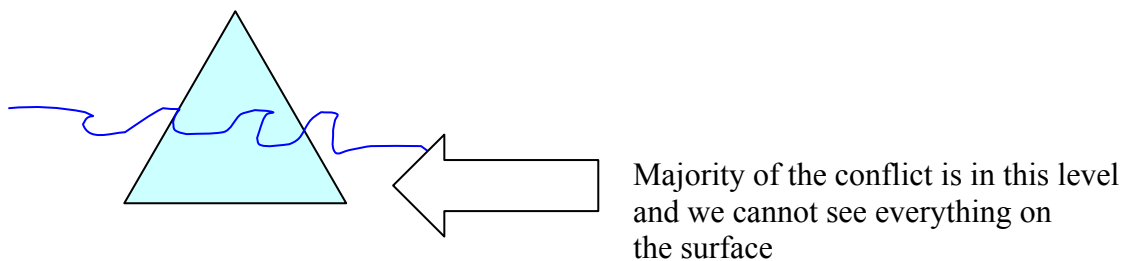
I – YOU – MESSAGE (B + C)

PURPOSE:

- To be able to explain what feelings and thoughts appear in a conflict situation.
- To become acquainted with different types of speech: "You - message" and "I - message".
- To learn to transform one's own feelings into the "I - message".

ACTIVITY DESCRIPTION: ☺ 20 – 25 minutes

- To acquaint the participants with the concept, demonstrate two types of speech: an "I-message" and a "You-message".
- You can begin with such questions,
  - Did you ever get into a fight/fights when you were a child?
  - How did the fight(s) usually begin? With words? If so, which words?
- Note that children grow up and forms can change, but the content basically stays the same. In this respect, present two small role-plays, as examples of different types of behavior. Most often, trainers present these scenes.
- First, use the "You-message," blaming the other person. The behavior should convey egocentrism, carelessness, greed, cruelty, thoughtlessness, etc. using offensive words and expressions. Let the person being blamed become angry and take an offensive position, and let make a counterattack. It is important that

accusations be made on both sides, so that the group does not have a chance to say that one person or the other is guilty.

- After the "You-message" ask,
    - What did you see?
    - What pronouns did you hear more often?
    - What consequences of this situation did we see?
    - Have you ever encountered similar situations in real life?
- Then demonstrate the "I-message", role-playing the same situation, but changing the behavior. In this case, the two people in the role-play should talk openly about their behavior, feelings, and assumptions, and the desire to change the behavior and rectify the situation.
- On a sheet of paper you can write "formula" for the "I-message":
    - When I see (hear), that you…
    - I feel…
    - Because (thoughts, apprehensions, assumptions)…
    - I would like for . . . . in the future (suggested behavior)
- Note that the "formula" above should be mirrored by both sides.
- Then ask the group,
    - **What did you see in the second situation?**
    - How did the situations differ?
    - What pronoun did you hear more often in the second case?
    - Do you think that there is desire on the part of the characters to solve the conflict?
- Explain that the first type of behavior is called "You-message" and the second one – "I-message".
- In both the first and second case, the situation is the same, but ask, What is the difference and how can behavior influence a conflict? What can strengthen and speed it up?
- You can explain the "ABC" triangle (Attitude – Behavior - Contradiction) from the conflict theory of the TRANSCEND-method, by Johan Galtung. Taking into consideration that a conflict comprises all three components, we can begin to transform a conflict through behavior or, at least not to strengthen the conflict by using the "You-message".
- You can also bring up the difference between attitude and behavior, discussing it with the group.

Notes for trainers:
As a variation.
You can suggest a conflict situation and have pairs role-play the situation, first in the "You-message", and then in the "I-message". Remember to remind the groups to take off their roles (derolization) at the end the role-plays.

While role-playing the "I-message," the other person should not be blamed. The focus should be on one's own reaction, not making conclusions about the actions of the other side. It is also important to choose such roles that do not have relationships of implicit subordination or submission (for example, teacher-student; boss-worker; parent-child, etc.).

Stress, that:
- Anger naturally leads to the "You-message", which leads to a conviction or verdict. One should be in touch with these feelings and not suppress

them. If we pretend that these feelings do not exist, then we just "raise the level of water" above the iceberg of conflict, which does not make the situation any better.

- Blame is based on our assumptions. Try to define more precisely these assumptions. People should not act according to assumptions, unless both parties share these assumptions.
- The "I-message" does not work if one tries to assert control over another person. If you want to clarify a problem and create a chance to solve it, the "I-message" can be helpful.
- In the process of humiliating another person, some different ways are:

1. By content:
   a) Diminish something that the other person does, their actions: "You solved this math problem wrong – you're stupid."
   b) You humiliate another person as an individual: "You're an idiot."

2. By form:
   a) Evaluate or judge another person: "You don't have your own opinion, you just follow others."
   b) Insert such generalizations as "always" and "never". "You never do that right. You're always wrong."

- The "I-message" can become a constructive first step in different situations.
- Consistent use of the "I-message" can lead to trust.

After discussion of this activity, one participant said that the "You-message" is like going around in a circle," and the "I-message" is a way out of the vicious circle. The formula "I would like. . . in the future" gives hope for the future, that there is a common future in our relationship.

## *THEORY AND PRACTICE OF CONFLICTS: A PERSPECTIVE*

A conflict has its own organic life cycle. It appears, reaches an emotional, even violent climax, then tapers off, disappears – and often reappears. There is logic - individuals and groups (such as nations and states) have goals;

- Goals may be incompatible, exclude each other, like two states wanting the same land, or two nations wanting the same state;
- When goals are incompatible, a contradiction or an issue is born;
- Any actor/party with unrealized goals feels frustrated; basic goals, needs and interests can be especially frustrating;
- Frustration may lead to aggression, turning inward (attitude of hatred), or outward (behavior - verbal or physical violence)
- Hatred and violence may be directed toward the holders of the goals standing in the way, but this hatred and violence is not always "rational";
- Violence is intended to harm and hurt (including oneself), and may breed a spiral of counter-violence as defense and /or revenge;
- The violence spiral becomes a meta-conflict (like meta-stasis relative to cancer), over the goals of preserving and destroying.

In this way, a conflict can gain an eternal life, disappearing and reappearing. The original root of the conflict recedes into the background like when the Cold War focused mostly on nuclear missiles as a means of destruction.

Conflict may combine, in a series or parallel, into complex conflict formations with many parties and many goals, because the same parties and/or goals are involved. The elementary conflict formation with two parties pursuing one goal is rare, except for pedagogical purposes, or as the polarized products of hatred and violence leading to simplified conflict formations. Normally, conflict has many actors, many goals and many issues; it is complex, and not easily mapped, yet mapping is essential.

The life cycle of a conflict may be divided into three phases, before violence, during violence and after violence, separated by outbreak and cease-fire. This does not imply that violence is unavoidable, or that conflict = violence/destruction

ATTITUDE

BEHAVIOR   CONTRADICTION
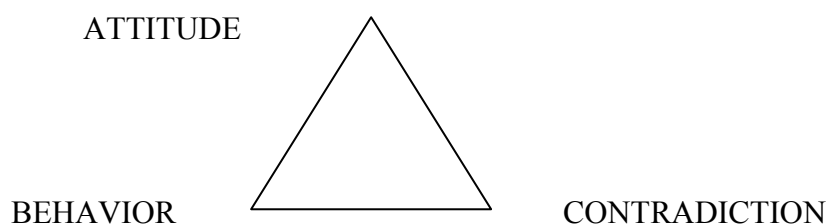
CONFLICT = ATTITUDE (hatred) + BEHAVIOR (violence) + CONTRADICTION (problem) [29]

CONFLICT PRACTICE: THE EMPATHY – NONVIOLENCE – CREATIVITY TRIANGLE

Dialogue is a tool. Empathy, nonviolence and creativity are the conflict workers' approach to the ABC triangle. These are alternative mind-sets s/he should try to convey to inside parties instead of violent conflict cultures, violent behavior, and the sense of being blocked. This is not done by preaching, but by practice, which is difficult work.

Empathy   is the capacity for deep understanding, cognitively and emotionally, of the Other, and of the logic driving the party. One model is an actor studying a "part" to the point of being able to enact it.

Nonviolence is the double capacity of resisting temptations to engage in (or recommend) violence; and of proposing concrete nonviolent exits from a hardened conflict.

Creativity   is the capacity to go beyond the mental frameworks of the conflict parties, opening new ways of conceiving social relations in conflict formation. [29]

VIOLENCE THEORY: THE DIRECT – STRUCTURAL – CULTURAL

TRIANGLE

Violence harms/hurts the body, mind and spirit. We can identify at least three types of

violence, depending on how it operates:

> [1] Direct violence: intention to harm/hurt by violent actors
>
> [2] Structural violence: unintended, customary; anyone involved
>
> [3] Cultural violence: legitimizing the other two as good, right

Structural violence may be frozen direct violence of a past conquest and/or repression, like colonialism or slavery. The consequence may be revolutionary and counter-revolutionary violence. How violent depends on the level of cultural violence: Is violence glorified, are nonviolent alternatives made invisible?

Direct violence - visible, destructive, with a will to harm - is the form most feared.

Structural violence is invisible, with no will to harm, killing slowly but may be as much or more destructive. Compare the more than 12 million children who die every year of malnutrition with the close to 9 million killed by the World War II. Cultural violence is also invisible, but with clear intent to harm, even kill, indirectly, through words and images. This is the violence of priests, intellectuals, professionals; the military specialize in direct violence and the economy often builds and are based on violent structures. [29]

COOPERATION (B + C)

PURPOSE:

- To realize the importance of asking both sides about their interests in a conflict.
- To define the importance of looking for a decision to satisfy both sides.
- To study the effectiveness of a chosen way of conflict transformation.
- To differentiate individual styles/approaches towards conflict transformation.

ACTIVITY DESCRIPTION: ⏱ 15 – 20 minutes

- This activity should start with a role-play, in which there is one (seemingly whole and indivisible) object that both sides equally want to have (for example an orange or an apple, or whatever is culturally appropriate in your situation).
- Example role-play: A mother or father brings home one orange. The daughter and son both ask them for it without explaining why they need it.
- The mother or father asks the participants (addressing them as neighbors),
  - What should I do?
  - What options do I have?
- In this scene, a trainer plays the role of mother or father, and when there are other actors, they play those who have or bring this object to two other sides. They write on a flipchart possible answers of participants, asking after each answer if the children are satisfied by this option, and marking their attitude by signs "+" or "-". However, not all the decisions satisfy the daughter or son, as both of them are demanding the whole orange.

	Daughter	Son
Divide in two	-	-
Give to daughter	+	-
Give to son	-	+
…	…	…

- Have the group brainstorm. Write all decisions offered.
- If someone offers to ask the children why they need the orange, do this in the role-play and the decision will be found. The response of the players should be that one (either the son or daughter) wants to make a cake and needs the orange peel and the other wants to make juice and needs the pulp.
- In using other objects, the responses should correspond accordingly– for example, if the object is a newspaper, one side says that s/he would like to do the crosswords and the other wants to look at the TV listings, etc.
- Analyze the participants' responses from the position "victory - failure" in each case. Give definitions for each:

"Lose-lose"	avoidance
"Win - lose"	competition
"Lose - win"	adaptation
"Win - win"	cooperation

- Point out that the pedagogy of empowerment is based on a cooperative, collaborative approach, which is why we call both this activity and the style of conflict transformation cooperative. Also, note that there can be hidden combative connotations in the expression "win-win" or "lose-lose."
- Analyze the activity.
  - Why is it important to ask those who are in a conflict?
  - Do they try to solve the problem?
  - What should you do if you did not find an optimal way of cooperation?
  - Why is it important to look for as many different ways out of a conflict as possible?
  - How can you use this activity if the other side does not want to find a way to cooperate?
  - Why is it important to know about different individual styles of behavior in conflict?

STEP-BY-STEP TO SUCCESSFUL COMMUNICATION (B + C)

(STAGES OF CONFLICT TRANSFORMATION)

PURPOSE:

- To define stages of conflict transformation.
- To be able to identify in which stage of transformation the sides of the conflict are.

This activity is more static. Its purpose is to put together previous knowledge on the sequence of actions in conflict transformation.

Notes for trainers:

The method we propose has better results in resolving situations connected with concrete needs, and not with philosophical or value differences. It cannot be regarded as a panacea, which will immediately solve a conflict, but using it can significantly clarify the problem and, in time, possibly solve it.

To solve conflicts it is very important for the sides to keep to certain rules:

Try to solve the problem

Do not insult each other through words or actions

Do not interrupt each other

It is important to stress the importance of:

Differentiating between the person and the problem

Concentrating on interests, not on positions

Looking for ways that both sides can gain

Using objective criteria

Remember the words of Mahatma Gandhi: "I have learned through bitter experience the one supreme lesson to conserve my anger, and as heat conserved is transmuted into energy, even so our anger controlled can be transmuted into a power which can move the world."

Process of conflict transformation:

1. Map the conflict formation: all parties, all goals, all issues
2. Bring in forgotten parties with important stakes in conflict.
3. Have highly empathic dialogues with all parties
4. Each conflict worker may specialize on one conflict party
5. In these dialogues, identify acceptable goals for each party

6. Bring in forgotten goals that may open up new perspectives
7. Arrive at over-arching goals acceptable to all parties
8. Arrive at short, evocative, goal-formulations
9. Help define the tasks for all parties with that goal in mind; disembedding the conflict from where it was, embedding it elsewhere, bringing in forgotten parties, goals
10. Verify how realizing that goal would realize parties' goals
11. Help parties meet "at the table" for self-sustaining process
12. Withdraw from the conflict, go on to the next, being on call. [29]

PROCESS OR ALGORITHM OF DIALOGUE

- Interests of both sides;
- Minimal level of empathy;
- Horizontal structure of group dialogue;
- Defining basic needs;
- Mapping conflict:
  - parties
  - goals
  - contradictions and incompatibility [3]

ACTIVITY DESCRIPTION: ☺ 10 – 15 minutes

- Ask the group to tell the different stages of conflict resolution. Remembering the activities, tell the purpose of each.
- Stages of conflict transformation often depend on concrete situations. One of the ways can be described with the help of the following steps:
  - Formulate a problem regarding the needs of each side of the conflict.
  - Reformulate it so that the needs of both sides can be considered at the same time.
  - With the help of brainstorming, receive as many alternative decisions as possible.
  - Analyze the decisions from the point of view of their effectiveness.
  - Choose the best, most appropriate one for all.
  - Affirm the conflict resolution by shaking hands, etc.

- After defining the stages, you can ask the group,
  - What should be done if before the last step, the different sides cannot come to a mutual resolution?
- If some participants propose going back to earlier steps, the trainer should point out that this does not mean going backwards. Rather, it is more constructive to think about the process as a spiral – always considering steps made and analyzing unsuccessful actions.

ROLE PLAY (B + C)

PURPOSE:

- To master skills in settling conflict situations and in using the model for stages of conflict transformation.

ACTIVITY DESCRIPTION: ⏰ 25 – 40 minutes

- Have participants in small groups do role-plays for the whole group, one group at a time, in which they imagine a conflict situation or use a real life one, showing conflict transformation/resolution skills from previous activities.
- After each role-play, give participants time to withdraw from/leave their roles (derolization). Then discuss:
    - How successful was the conflict resolution?
    - What were the feelings of those who were doing the role-play?
    - Was the conflict solved? If not, why?
    - Were all the stages of conflict transformation shown?
    - Did they happen quickly and efficiently?
- In the analysis of situations, it is important to be guided by the list of stages of conflict transformation and note obstacles.
- Remember that one of the important factors in conflict transformation is the desire of both sides to succeed.

LET US HELP OUR FRIENDS/PEERS TO RECONCILE (MEDIATION) (B + C)

PURPOSE:

- To learn how to help sides of conflict transform it from a destructive stage into a creative one.
- To define characteristics of effective mediators.
- To master skills necessary for mediators to help the sides of a conflict.

ACTIVITY DESCRIPTION: ⏰ 60 – 80 minutes

Talk shortly about the essence of mediation.

According to Johan Galtung, there are "stolen conflicts," which mean situations resolved by a third party without the agreement of the two (or more) parties who are part of the conflict. Mediation supposes voluntary invitation of a third party for help. In resolving conflicts – it does not matter by what means (court, arbitrage, etc) – it is important to keep to values such as justice, love, sympathy, empathy, charity, understanding, forgiveness, respect towards others and a calm attitude towards the fact that people do not necessarily change the way we want them to. At the same time, do not forget about another set of values – skepticism, egotism, need of hierarchy, severity, authoritarianism, and hostility that exist. We would like to believe that a mediator would use the first set of values, though in fact, he or she has to try to overcome the others in themselves.

- Ask the group,

- What features should good mediators have?
- Write them on a flipchart.
- Tell about the following «five steps» of meditation. You can note that mediation comes from the word «media» - middle. This method can be used as the next activity after mastering the previous skills.

1. Introduction
1. Introduce yourself and ask those in the conflict to tell their names. Thank them for coming.
2. Explain that there are four rules, which help to resolve contradictions:
    Try to resolve a problem
    Do not insult by words or actions
    Do not interrupt
    Try to be as honest as possible
3. Ask each conflict side, if they agree with the rules.
4. Explain, that anything told here is CONFIDENTIAL, except physical assault, attempts of suicide, drugs or arms.

2. Let us listen to what happened
1. "Outsiders" decide who will begin.
2. Ask "side # 1" to tell the story.
3. Repeat what you've heard with the help of Active Listening
    Present facts
    Describe their feelings
    "It sounds like you're saying…"
    "It seems that you…"
        Repeat steps 2 – 3 with "side # 2"

So far NO decisions!

3. Defining Problems and Interests
1. Sometimes, after both sides tell their story, you can already make a list of problems and interests. If so, go to number 2. If you are not sure about problems and interests, ask more questions. You can say to those who are involved:
"I'd like to ask some questions to understand better the problems you are trying to solve".
Examples:
    "Tell me more about…"
    "How long did it last?"
    "When did it happen?"
    "What did you feel?"
    "Why did you think so?"
    "What would you like to see now?"

No decisions so far!!

2. Tell each of those in the conflict how you see their interests:
"_____" I heard that you said _____, _____, _____
Is it right? Did I confuse something?

NOW is the time to help them find the solution!

4. Find the solution
What can they do?
Now:
Ask side # 1
"What can you do now to resolve the problem?"
Ask side # 2
"What can you do now to resolve the problem?"
In future:
Ask side # 1
"How could you act another way in the future to prevent a similar problem?"
Ask side # 2
"How could you act another way in the future to prevent a similar problem?"
Help come to decisions that they both consider appropriate.
Can each side do what they now say they will do?
Did both sides agree on something common?

5. "Covers"
1. To prevent gossip, ask each side to tell their friends that the conflict was solved.
2. If consent was achieved, sign an agreement (in writing or orally).
3. Congratulate those who took part.

- Have participants form groups of three and role-play mediations so that each of the three has the chance to role-play the mediator.
- Have the groups return to make a big circle again.
- Ask all of them to take off their roles and tell about their feelings during the role-play – How did they feel as mediator and as the conflicting parties?
- What conclusions did they make for themselves?
- What is important to know, be able to do, remember, etc. when using mediation?

Notes for trainers:
You can have the groups remember a real-life conflict, imagine one, or use these suggested by trainers:
- One person gives another a library book and the other one loses it.
- The best player of a school sports team does not come to an important game and the team loses.
- A student does not let another copy her/his test paper.
- A son or daughter comes home late, though they promised to come home earlier.

While doing the activity one should remember about role reversal.

DIALOGUE ON DIVERSITIES

SEVEN NOTES

PURPOSE:

- To help see and value diversities in one's environment and in life.

ACTIVITY DESCRIPTION: ⏱ 15 – 20minutes

- Ask,
    - Which note has the right to be the first in a piece of music?
    - Can we say that some notes are more important than others are?
    - What do we get if we use all seven notes?
    - What does the world have to gain by the peaceful (friendly) existence of all diversities (race, gender, religion, ethnicity, age, etc.)?
- Have participants form small groups and draw the advantages a "friendly/peaceful diversity" for the world.

Notes for trainers:

One participant said that our principles help to tune the group, so that they can perform in unison. Sometimes we use the expression "to find a common language". However, tuning in our opinion, more clearly/precisely reflects the process that occurs in a group. This process continues in searching for analogies of "friendly" diversities.

"SNOWFLAKES"

PURPOSE:

- To learn to see and value diversity, and find its various applications.
- To master skills of non-polar thinking.

ACTIVITY DESCRIPTION: ⏱ 15 – 20 minutes

- Give participants napkins or sheets of paper (if colored paper is used, the activity can be called "Garland" or "Wreath"). Note: if you are working with a training group that does not have access to napkins or paper, you can use other materials like leaves or old newspapers.
- Have the participants stand up and turn their backs to the circle. Ask them to do what the trainer says, without asking for clarification, but just to do what they think is necessary as they are following the directions.
    - Unfold the napkin.
    - Fold the napkin in two and tear off the upper left corner.
    - Fold the napkin in two and tear off the lower right corner.
    - Fold the napkin in two and tear off the lower left corner.
    - Fold the napkin in two and tear off the upper right corner.
    - Fold the napkin in two and tear off the lower right corner.
- Ask participants to turn and face the circle and sit down.
- Have everyone unfold their napkins and show them to the circle.
- Discuss.
    - What thoughts do you have? What questions?
    - Which of the "snowflakes" is the most right/best? Why?
    - Overall, can we say that there is a right or wrong way of following these directions? Why?
    - What risks are there to the world by an absence of diversity?
    - How can we overcome these risks?

- What risks can diversity bring to the world?
- How can we overcome them?
- What does this activity have to do with gender roles?

Notes for trainers:

Bipolar, dichotomous thinking: "black-and-white" thinking, which is determined in terms of bad – good, for – against, normal – abnormal, logical – illogical, authoritarian – non-authoritarian, and also in a sentence: "You can't have both this and that"…

An absence of self-confidence, strengthened by bipolar thinking can make us incapable of positive attitudes towards differences. Differences frighten us. In reality, they are something neutral, but sometimes we consider them as threats. In this way, new ideas and traditions are usually perceived with great difficulties, as they are considered a critique of the old ones.[] In bipolar thinking, someone has to be put in the category of "bad", and this is a step towards forming an image of enemy or the Other.

WHO ARE I

"What we do changes what we are." [46]

PURPOSE:

- To be able to determine oneself as an individual, identifying oneself within existing social groups, while at the same time, differentiating from them.
- To work out complex feelings of involvement and individuality.
- To analyze factors of one's own identity.

ACTIVITY DESCRIPTION: ☺ 20 – 30 minutes

- Have the participants individually draw a dot in the middle of a blank sheet of paper. Then have them draw "rays" emanating from each dot. On each ray, participants should write a noun describing oneself, identifying oneself in different spheres of social life (family – daughter, son, mother, etc; school – student, teacher, etc; work – specialist, lawyer, tutor, etc; science – scientist, researcher, etc; in relation to others – friend, neighbor, etc).
- After 3 – 7 minutes of individual work, ask everyone to stand up and begin circulating around the room ("Brown movement" technique). Participants should find another person and then they should acquaint each other with the results of their work. If they find that they have written a word in common, then they should write the other person's name near the ray. After going through each ray to determine common words, participants should then move one to other people to whom they have not talked, with the goal of talking to as many participants as possible. If the size of the group and time allow, then make the goal to talk to all participants.

- Ask:
  - What were your impressions from this activity?
  - Did you encounter many similar words?
  - Were there many empty rays (without the names of other participants) left?
  - Is there anyone who has names next to all their rays?
  - If so, how do you [this person] feel?
  - If not, if there were such a person, how would she or he feel?
  - Would it be satisfying?
  - Would it be unsatisfying?
  - Do you have possibility to realize fully all the definitions, identifications, written on the rays?
  - If not, then how and why?
  - With which rays do you feel comfortable, with which ones – uncomfortable? (*On the other hand,* are there rays, with which you feel uncomfortable? Why?)
  - To whom and when can this activity be useful?
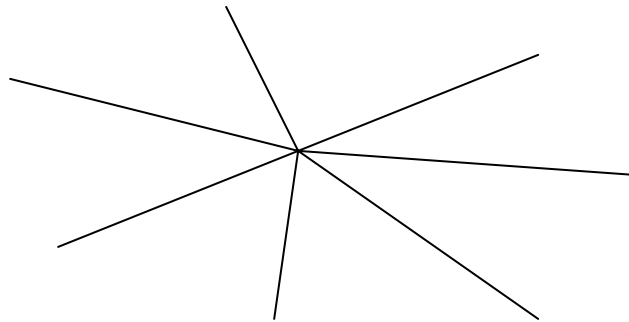
Notes for trainers:

*If you work with people who cannot read or write, or have low literary skills, y*ou can ask them to use not written words, but drawings, marks, signs, symbols, etc. They can be both drawn and shared beforehand. In the latter case, you can write a word under this drawing, which, in time, can help a person not only define one's own identity, but remember the word which stands for it.

RAINBOW

PURPOSE:

- To learn to see diversity, value it.
- To learn to search and find bright analogies of "diversities" in the environment.

ACTIVITY DESCRIPTION: ☾ 15 – 20 minutes

MATERIALS
Sheets of paper of different colors and shades/tints. In addition, there should be several pieces of each color and shade (5 - 7). You should keep some extra pieces on hand, in case one color is chosen by more participants.

- On a big sheet of paper, write the words "girls" (or "women") on the left and "boys" (or "men") on the right.

- Ask all the participants in turn to take a piece of the color they like best and stick it to girls (or women) by the word "girls" (or "women") or to boys (or men) by the word "boys" (or "men").
- Ask,
  - What does the picture look like?/What do you see in the picture?
  - Does it look like a rainbow? Alternatively, a garden in blossom?
  The group can offer their own associations.
  - Is it important to have different colors?
  - What useful (interesting, funny, necessary, etc) things (consequences) can we get by using all colors; by mixing them?
  - In the activity, was it important which colors are favorites for girls (women) and which for boys (men)?
  - What analogies of this "colorful friendship" can be found in people's lives?
  - Where can they be used?
  - What benefits for society do they have?

Notes for trainers:

You can use this activity as an introduction to the part/block, or independently to help solve some situations that may arise in a group.

WHEN AND WHY WE FIRST REALIZED THAT WE WERE GIRLS OR BOYS

PURPOSE:
- To come to the realization that the process of gender socialization begins very early.

ACTIVITY DESCRIPTION: ☺ 20 – 30 minutes

- Have participants get into small groups. Ask everyone to remember a concrete case and age, when they first realized that they were a boy or a girl. This work can be done also in the whole circle with the help of structured or unstructured brainstorm.
- In the process of discussion, all cases are written on a big sheet of paper under the headings below:

How did it happen? What happened?	Where did it happen? Who did it?

- Discuss,
  - What are your feelings after this activity?
  - Were the memories comfortable for you?
  - What does this list show?
  - What conclusions can be drawn after analyzing the right part of the scheme?
  - In what situation can we use such kind of analysis?

Make conclusions together with the group.

Notes for trainers:
Socialization begins even when we do not yet realize it.
"Children swim in an ocean of gendered conduct, and it is terribly difficult to swim against the tide" [21, 22, 39]
In some groups where the term "socialization" is difficult, it can be changed into synonymous ones – "influence of society", "influence of environment", etc.

WHAT IS EXPECTED FROM ME

PURPOSE:

- To be able to identify factors which influence the formation of gender identity as a whole and one's own individual gender identity.
- To analyze gender.
- To become acquainted with the concept of gender and be able to define it.

ACTIVITY DESCRIPTION: ☺ 20 – 30 minutes

- If you do this activity after "Who are I," ask which rays from the activity were mentioned most often. If you did not do "Who are I," you can begin with another identity, which is common or known in the group. Start with a general identity that has no distinct gender attached to it (for example, a profession, an age group, etc.)
- Ask a volunteer to pantomime one of these identities. Thank him/her with applause. Repeat with 3 – 5 other identities, suggesting ones that are more distinctly "gender colored" examples. For example, boy-student – girl-student – mother – father – man – woman. Female student – male student – son – daughter – man – woman.
- At the end of the pantomime, thank everyone and ask,
    - What are your impressions after doing this activity?
    - From where did you get your images?
- Have the group verbalize what the identity looked like. For example, what features, characteristics, etc. did you see in the pantomimes for the male and female teacher, sister – brother, son – daughter, man – woman.
- Write these words in two columns and analyze them taking into consideration biological and social (gender) differences.
- For this discuss together –
    - Which features are characteristic only and always for girls and women, and which – for boys and men?
- If it is a whole group, then you can do it in the form of brainstorm; in small groups, it you can discuss or do it in two stages.
- Bring the group to the conclusion that only physiological differences are connected to sex.
- Ask the participants how they understand what gender differences are and what gender is.
- It is necessary to analyze all the answers and help participants understand and remember the definition that will be the most acceptable for them, without distorting the concept.

- Continue the discussion.
  - Where are these social gender differences formed?
- Write answers to this question on the paper in a column.
- When forming the list (for example, advertisements, one's own experience, mass media, art, stereotypes, etc), ask how can we can title it. It is a list of factors influencing formation of identity, including gender identity as a whole and individual gender identity in particular.
- Finishing the introductory talk about gender, it is worth remembering the three "Is", from Michael Kimmel – identity, interactions, and institutions. In the system of gender classifications, every one of them is equally important and influential.

Notes for trainers:

Understanding gender

"Gender is not simply a system of classification by which biological males and biological females are sorted, separated, and socialized into equivalent sex roles. Gender also expresses the universal inequality between women and men. When we speak about gender we also speak about hierarchy, power and inequality, and not simply difference." [35]

However, use of the term "gender" gives the possibility of changing some traditional roles of women and men, through the recognition that social roles are not absolute and therefore have the capacity to change.

Gender is understood as an organized model of social relations between women and men, which not only characterizes their mutual communication and interactions in the family, but also identifies their social relations in basic social institutions. Gender is one of the basic dimensions of the social structure of society, which together with other socio-demographic and cultural characteristics (race, class, age, etc.) organizes a social system. By embodying in their actions expectations connected with their gender status, individuals construct gender differences and, at the same time, systems of ruling and owning connected with them. [51]

When talking about gender, we should also take into consideration the discussion about factors that are defined by the majority of cultures as abnormal, such as hermaphrodites, homosexual, and trans-sexual/gendered individuals. Are such radical displays of sexual differences sexual (biological) or gender? How do they influence gender roles of people who would traditionally be considered "women" or "men?" These are only some of the numerous questions that arise in addressing the term "gender" and are an illustration of the fact that even visible biological determination is fuzzy.

Gender is one of the basic organizational principles, around which social life operates. Gender "is not a role in the same respect as being a teacher, a sister or a friend. Gender, similar to race or age, is deeper, less inclined to change and forms more concrete roles for a person to play. So female teacher differs from male teacher by numerous sociological aspects." [37] To make gender like any other role is to diminish its power in structuring our lives. [35]

Early in life, children develop a "gendered mental filter" [35], with the help of which information from the outer world is interpreted and reproduced in the frames of acceptability of gender identity. "Children swim in an ocean of gendered conduct, and it is terribly difficult to swim against the tide." [21, 22, 39]

Gender difference is more the result of discrimination than its cause. [35] To celebrate this gender convergence in behavior and attitudes is not to advocate "de-gendering" people. [35]

Structural violence exists in the form of patriarchy. It is not that gendered individuals occupy "un-gendered" positions, but that the positions themselves elicit the behaviors we see as gendered. The illusion of gender neutrality creates serious consequences for both women and men. "Institutions create gendered normative standards, express a gendered institutional logic, and are major factors in the reproduction of gender inequality." [35] Institutions create gender differences and reproduce gender rules with the help of some "gendered processes". It means "advantages and disadvantages, exploitation and control, actions and emotions, meaning and identity are modeled with the help and in the conditions of differentiating of male and female, masculine and feminine." Researcher J. Acker observes five of these processes:
1. The production of gender divisions.
2. The construction of symbols and images.
3. The interactions between individuals.
4. The internal mental processes of individuals.
5. The ongoing logic of organizations. [20]

From a sociological point of view, three levels can be considered:
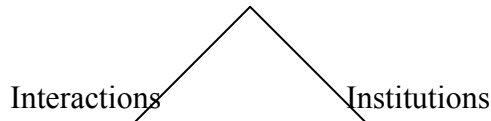-   Identity
-   Interactions
-   Institutions

Time

1000 years

2000 years

3000 years
                                                     Space
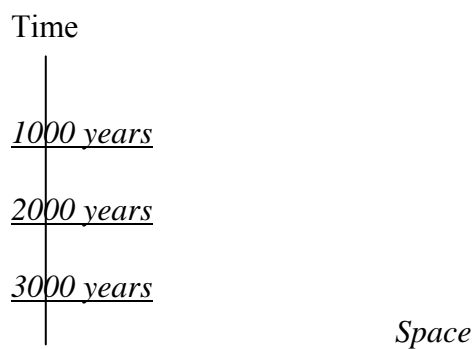
Geographical position

Michael Kimmel – "Three I" model

                    Identity

Interactions   Institutions

If you work with people who cannot read and write, or have low literary skills.

If pantomime is used, then literacy or illiteracy is not as important. However, in such a case, people can be more restrained in expressing their emotions, and therefore not willing to take part in activities. Signs and symbols can be used, but you should also not overuse them. As a variation, different characteristics can be read and discussed whether they refer to both men and women or only one gender/sex.

GENDER STEREOTYPES: ADVANTAGES AND DANGERS OF STEREOTYPES

PURPOSE:
- To define stereotype as a term.
- To understand the deep roots of stereotypes in our everyday life.
- To be able to describe possible advantages and risks of stereotypes.

ACTIVITY DESCRIPTION: ☉ 20 – 30 minutes

- Ask the group what a stereotype is.
- Give the definition of a stereotype.
- Ask the group to give examples of each type of stereotype.
- Have the group come up with two gender stereotypes, one referring to attitudes towards women and the other towards men (e.g. "men are breadwinners", "a woman's place is in the house," etc).
- Write one of the stereotypes on the top of the flipchart, in the middle, then on the left side have the group brainstorm as you write a list of risks for this stereotype for women, and on the right, for men.
- Repeat this as you analyze the other stereotypes.
- Brainstorming the list of risks can be done either by the whole group or in small groups, (in this case, different stereotypes can be given to different groups).
- Ask,
  - What are your impressions of the list?
  - Whom do stereotypes influence? (Only the group it targets or others as well)?
  - How do stereotypes influence individuality, diversity, and uniqueness?
  - Is there such thing as inoffensive stereotypes?
- If some people answer that there are inoffensive stereotypes, ask what they are. Write one of stereotypes on the flipchart and repeat the process of defining possible risks for both sides.
- Ask,
  - Why/How do even "inoffensive" stereotypes hold risks for everyone?
  - Can stereotypes have advantages and positive results for all?
  - If yes, then for whom and in what situations?
  - How secure is this advantage?
  - How can one overcome stereotypes?

-   Whom does this depend on?
-   In the course of discussion, you can remind the group about the "Three I" scheme.
-   Talk about the first step, which BEGINS WITH ONESELF. You can suggest that participants talk about or write their own "first step" story as homework to share at the next session.

Notes for trainers:
It is worth keeping in mind the importance of non-violent discourse – we are against "breaking" stereotypes, as this is a revolutionary/radical way, which can be dangerous because revolution tries, while breaking old stereotypes, to construct the new ones instead. By changing and overcoming stereotypes gradually, first in one's own consciousness, we can achieve much more, though certainly, this way is much longer and not always immediately apparent from the outside.

These are some definitions of stereotypes you can offer to the group.

Stereotype – a combination of simplified generalizations about a *group* of individuals, which has the capacity to divide *group members* into categories and perceive them in patterns, according to these expectations. Thus, stereotypes of *race, social and gender groups* lead to perception and attitude towards individuals in accordance with unmotivated *biased thoughts*; a generalization, when features and characteristics of part of a group (not necessarily the majority) are spread to the group as a whole.

Gender stereotype – notions about differences between men and women, which are perceived as constant by a given society, in a concrete historical period, but which actually change over time.

Here is a medical definition to compare.

Stereotype is a synthesizing activity of the human brain and some animals, which lies in combining one complicated dynamic system conditioned reflexes, which are formed by numeral repetition of certain irritants in constant time intervals.

American scientist W. Lippmann introduced the notion of stereotype into scientific terminology [36] in 1922.

In scientific approaches to the concept, there is a lot of difference of opinion. Critical interpretations of stereotypes determine a "social" position: a stereotype is a thing with which we should struggle. Cognitive models are inclined to regard stereotypes as a product of automatic processing of information. To raise a question of "struggling with stereotypes," it is necessary to be clearly aware of what opposition, counterbalance and alternatives to stereotyping are. An ideal anti-stereotypical model would reflections of differentiated images. For example, "yes, it takes place, but not always…" In the pure operational sense, we are used to reducing single facts to categories, categorizing and generalizing. Mass media for example is not comprised of whole information, but pieces of it and fragments of images. It is worth being critical about one's own stereotypes, but not about someone else's stereotypes about you. Changing radically someone else's negative attitude towards another can only be

done by that person. We can only help others come to realizations, but not change their attitudes. [47]

If you work with people who are illiterate, or have low literary skills:

Risks for men and women can be depicted by drawings both in small groups and individually.

"SNAPSHOT OF A DAY AT HOME"

PURPOSE:
- To define based on personal experience, real division of the labor at home.
- To learn about different types of families and household arrangements.

ACTIVITY DESCRIPTION: ☻ 30 – 40 minutes

- (In small groups or individually in the group, or as a homework assignment beforehand). Have participants make a snapshot of a typical day at home, following the example chart below, listing family members or people who live together (if it is a communal living situation, such as a dormitory, etc.)and hours in the day:

Family members/roommates/ foster family, etc. one lives with	Mother	Father	Daughter, 12 years	......	Grand-mother
7:00 – 7:30					
.....					
23:00 - 23:30					

| People who live together	Me (if "personal" snapshot)	Neighbor A	Neighbor B	......	Neighbor Z
7:00 – 7:30					
.....					
23:00 - 23:30					

- The "snapshot" can be taken both from real life of participants or from data given to small groups. If information on families (or other people who live together) is given to the group, for diversity, suggest different types of families (with different numbers of children, with and without extended relatives, etc., depending on the local demographics and culture of the group).
- Have participants make calculations for how much time approximately every member of the family spends on different types of housework and rest activities.
- Ask,
  - What were your impressions of the "snapshots"?
  - What can we see from them?

- How is housework shared between every member of the family or between people living together in a common household?
- Make conclusions about the share of housework (and types of work) between family members or people who have a common living place and a household.
- Talk about the different types of work sharing in the structures (see the scheme below).
- Ask participants what risks and advantages can be found in each structure.
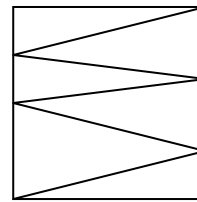- Discuss what can be done to overcome disproportionate sharing of work.

Notes for trainers:
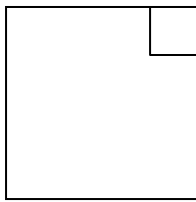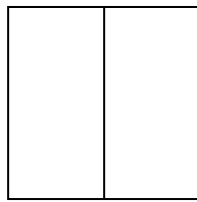
| 1 | 2 | 3 |

Scheme of sharing work in the household

1. Uneven sharing of work (with overloading of one and under loading others).
2. Patriarchal (traditional) sharing of work (with distinctly fixed "female" and "male" types of work).
3. Partnership sharing of work (with flexible division of work, which takes into account both attitudes to work as a whole and the possibility to do it).

Families with uneven and traditional sharing (one and two above) sometimes differ little, so we can say that traditional sharing is also sometimes uneven.

WORK AND JOB

PURPOSE:
- To analyze the amount of house work and sharing that goes on between members of a family or other group of people living together (hostel, dormitory, common rental flat, etc)
- To estimate and evaluate the cost and value of housework in concrete sums of money.
- To look at housework as a possible source of earning or saving money.

ACTIVITY DESCRIPTION: ☺ 30 –40 minutes

- Ask the group, through a non-structured brainstorming session, to make a list of activities that they do at home. Write the list on a flipchart/large piece of paper.
- Analyze the list. Start by asking the group, to name the activities on the list, as you underline them, which we can ask someone else to do for us for pay or not (for example, washing clothes, ironing, etc.). Do not underline the activities, which we undoubtedly do or would like to do ourselves (for example, sleeping,

resting, watching TV, etc). You can use a dotted line for items that are a matter of disagreement in the group.

- Ask,
  - Who does the underlined household activities more often?
  - What do people sometimes say about women who work only at home?
  - Why do these labels exist (for example, it is often said that a woman who does not work outside of the home "does not work" or "sits at home")?
  - Does housework have any value?
  - If yes, then in what absolute units (for a month, for a year; as salary, contribution to gross output, etc) can it be valued?
  - If there is no opportunity to pay for this work, is there a reason to evaluate its cost?
  - If yes, then why?
  - How can women, if they know the value of housework and consider its market value, use this knowledge in the family?
  - What are some ways of changing the situation with housework and sharing of household duties?
  - In what areas is it important to take the existence of housework into account and how?
  - Why did we do this activity?

Notes for trainers:
While explaining different schemes of housework division, you can provide explanations (key words), that it can be:

- bought
- sold
- valued
- shared

Depending on the group, you can stress different words (e.g. for people who are unemployed – sell/sold, for families – value, share).

According to the UNIFEM report "Progress of Women of the World 2000," the number of women who work in the area of unpaid labor has risen in all parts of the world from the mid-80s to the 90s. However, working conditions of women have gotten worse. "Progress 2000" indicates the great amount of work done by women, which is often invisible to economists who make decisions. This is the unpaid work of looking after families and communities, and unpaid, unofficial work outside the home as well. [48]

The Australian Bureau of Statistics reports that unpaid labor (cooking, cleaning and looking after children, voluntary and social work) was evaluated in 1997 at $261 billion, which was equivalent to mostly half of the Australian gross output. Washing and ironing consists of 11% of women's unpaid work and only 3% of men's unpaid work. Men spend considerable amounts of their unpaid work on work outside of the house, for example gardening, looking after pets, repair work, and driving. A married woman spends an average of 38 hours a week on housework; an unmarried one – only 22 hours. A married man spends on housework 19 hours, and a single one – only 12. Unemployed people spend more time on unpaid work. [49]

"LOOK IN THE MIRROR"

PURPOSE:

- To learn about the "principle of the mirror" and its practical applications in life.
- To get into the shoes of another person of a different gender, age, etc.
- To analyze the risks and advantages of different types of families and/or other forms, when people live together, have a common household, and share housework.

ACTIVITY DESCRIPTION: ☉ 30 – 40 minutes

- Form small groups (3 – 4 people) and ask groups to do a role-play, in which each member performs the part of a person of another gender (role reversal).
- Have one group (or several, if there are many volunteers or you would like the whole group to participate in role-playing) role-play a scene from a day in the life of a "partnership model" family (or hostel, office or other group of people who work or live together).
- Have the second group play a family in which the majority of house work (both "male" and "female") is done by one person (woman or man);
- Have the third one play a family in which roles are distinctly divided (traditionally "female" activities are done by women, "male" done by men).
- Ask the small groups to play everyday "dramas" with an imaginary plot (for example, morning before going to work and/or study, preparations for lunch in the office, etc).
- Suggest that all members of the group take part in the role-play. If, according to the plot, there are not enough roles for everybody, then extra people could play inanimate objects (for example, a TV, a stove, etc.) or animals (a dog, a parrot, etc.).
- Have the groups present the scenes to the whole group, one group at a time. Presentation time should be 3 – 5 minutes.
- Ask everyone,
  - Did you recognize each type of family in the role-plays presented?
  - What are your feelings about the presentations?
  - What are the feelings of those who role-played? Ask people to take off their roles.
  - What are the feelings of those who watched? Ask people take off their roles of spectators.
  - How much do the situations you saw reflect reality?
  - Why did we do this activity?
  - Why do we need it?
  - Can gender stereotypes be overcome easily and quickly?
  - Why did we ask you to do a role reversal?
- Explain shortly about the "mirror principle," if the group asks for theoretical explanations.
- Ask participants to provide examples from their own lives or lives of relatives and acquaintances, where the "mirror principle" could be used.

Notes for trainers:

"The mirror principle" is closely connected with role reversal and social derolization (taking off a role). From our experience, this aspect is absent in other well-known schools of interactive and participatory methodology. We came to this conclusion based on our own experience in the first years of the program, but have also had confirmation from other theorists and practitioners in other field.

Psychologist Phillip Zimbardo [45] came to conclusion that behavior is influenced more by the environment than by the personal characteristics of the participants constructing some imaginary reality. In his case, the imaginary reality was a prison, although, from our point of view, prison is only one example of structural violence, and there are many of them, especially when we talk about gender violence. Patriarchy can be considered an example of structural violence. [29] In addition, this indirect, unintentional, inner violence can display itself outwardly in individuals.

Structures can make people feel small, unimportant, and not able to make decisions and take responsibility for them. Violence can appear even when there is no intention to cause harm. The freedom, well-being and identity of women and men as basic human needs are not satisfied completely. Beginning at an early age, socialization restricts boys and girls to certain types of games, toys, and play according to their gender. Derolization is important for a person to become aware of roles and consciously released from societal roles and structural violence people carry around.

By playing another role, one can achieve a more tolerant attitude towards another point of view, because in the process of playing the role, the person has to publicly take a position, which they may not have agreed with earlier. It allows people to feel and know an experience, which they did not earlier. In certain circumstances, role-play, which demands active construction of a role and of improvisation, has the ability to change directions, rather than a passive perception of convictions. [38]

Cultural reproduction is a tool by which schools, together with other social institutions, help preserve social and economic inequality from one generation to the other. For example, the hidden curriculum influences the acquisition of values, norms and habits. Schools strengthen differences in cultural values and mindsets. Although theoretically, we all have the same opportunities, as a result of cultural reproduction and the hidden curriculum in schools and other social institutions, some people will have restricted opportunities and the other broader opportunities in life.

TOY STORE (N)

PURPOSE
- To analyze the influence of games, toys, and hobbies on the process of socialization, particularly gender, and on formation of gender stereotypes.
- To define existence of games, toys, hobbies "for girls", "for boys" and gender neutral.
- To find out different approaches to the choice of toys for children and the role of them on early socialization.
- To analyze influences on gender division of toys.
- To discuss the role of stereotypes in the process of early socialization, through toys.

MATERIALS
Toys (real or drawn) which fit into three groups: "toys for girls" (dolls, dishes, etc.), "toys for boys" (cars, planes, etc.), and gender-neutral toys (stuffed animals, etc.), all for 3 – 5 year old children.

ACTIVITY DESCRIPTION: ⏱ 20 – 40 minutes
This activity has several variations.

I. Short version with toys

- Prepare a "toy store" by laying out toys on a table, chair or floor (other places are possible – for example, a glass case). Put the toys "for boys" and "for girls" in opposite places and put the gender neutral toys in the middle.
- The trainer plays a sales person. According to principle of role reversal, the trainer plays a person of the other gender. Depending on the behavior of the "parents" who visit the shop, the trainer plays the role of person with either patriarchal values or gender sensitive ones.
- The trainer asks two people to play parents who come to the shop to buy toys for their child of 3 – 5 years. "Parents" agree between themselves (so the other does not know) about the gender of their child.
- "Parents" come to the shop and the dialogue begins. The salesperson asks what toy they would like to buy (not asking about the gender of the child).
- The "parents" point to several toys that their child might like.
- The trainer asks the other participants to guess if the child is a daughter or son and why they think so.
- Do not discuss the answers, but continue the game.
- The salesperson begins asking for whom the toy is. It is important for the salesperson to play in opposition to the parents. If the "parents" tell their child's gender, then the salesperson "transforms" into gender sensitive and begins offering toys, which are not only traditional. If the parents (unexpectedly) are for gender sensitive, open development of their child, without imposing "boys'" or "girls'" toys, then the salesperson should "transform" into traditional and non-gender sensitive.
- It is important not to make the game too long and, despite the absence or presence of gender sensitivity, not to insist on buying a certain toy. The game should end in a purchase, but if it does not, use another pretext to end the game, for example a lunch break, the shop is closing, etc.
- The trainer thanks the "parents" and asks them to "take off their roles". What can help this taking off is a short description of their feelings, emotions, reactions on these or those actions of other people, etc.
- Ask the participants,
  - What did you see in the toy store?
  - How did the salesperson behave?
  - What can you say about the salesperson?
  - What was the parents' reaction?
  - How did they choose the toys?
  - What criteria were important for them when choosing the toys (development, gender, something else)?
  - What was important for the salesperson (to make a sale, persuade the parents, something else)?

- What common conclusions can be made after the visit to the shop (why did we go to the toy store)?
- In the end, make a list of factors that, besides toys, influence early gender socialization (clothes, colors, hairstyle, etc).
- As one of the conclusions, you can return to the scheme of "direct-cultural-structural violence". Shops are also a structure.

II. Short variations without toys

- Ask,
  - What toys do boys and girls usually play with?
- Write all answers in two columns on the flipchart (As a variation: Imagine that you are going to a birthday party of 4-year-old child. What toy will you give him/her -- if it is a boy? A girl?)
- Have the group define what categories it used to choose the toys.
- Ask,
  - Why do children play with these toys?
  - Who or what influences the children's choice of toys?
- Answers to these questions can be shown in the form of arrows, pointing to the center from all sides. In the center, you can draw a picture of a child.
- Discuss the results,
  - What impressions do you have?
  - What were the important factors in the choice of toys (quality, price, gender of the child)?
  - Why were different toys chosen for girls and boys?
  - Are toys connected with the future roles adults play in society?
  - Are children able to make independent choices in life?
  - Why did we do this activity?
- As a variation on this version, participants can draw toys individually or in small groups.

III. Full variation with toys

- Trainers role-play a scene of buying toys in two versions. Three people take part – "salesperson", "father" and "mother". In the first version, parents keep to a traditional attitude, while the salesperson is gender sensitive. In the second variation, the roles reverse. Trainers, or volunteers, who are carefully prepared and know the activity, play all the roles.
- During the role-play, the gender sensitive people emphasize their choice of toys, which are not traditional for a certain gender. In the first scene, the gender of the child is mentioned from the beginning (by the traditional parents); in the second – it is not mentioned. For example, "We need a toy for a 4 year old child".
- After every scene, ask: "What did we see?"
- After the second situation, there should be derolization and discussion with the following questions:
  - How did the second situation differ from the first?
  - What did we see in the parents' behavior?
  - What did we see in the salesperson's behavior?
  - Was there any pressure while choosing toys? From whose side?
  - How were the toys arranged?

- Did this influence the customers' decision?
- If yes, in what way?
- What influenced the choice of the toy (quality, price, gender of the child)?
- Why were different toys chosen for girls and boys?
- Are toys connected with the future roles adults play in society?
- Are children able to make independent choices?
- Why did we do this activity?

Notes for trainers:
Gender socialization begins at birth and continues throughout our lives. Parents possess a set of gender-specific ideas about what their children need. They themselves were also socialized according to some belief in what girls and boys of various ages should be like. Through college courses and textbooks, the media, child-rearing manuals, "old wives' tales", admonitions from friends and relatives, reports from other parents, and old adages, sayings or poems (such as "What are little girls made of? Sugar and spice and everything nice" and "What are little boys made of? Frogs and snails, and puppy dogs' tails"), they have developed not only the construct "child", but also constructs of "boy child" and "girl child", and they attach different expectations to them.

Parents also have hopes and desires for what kinds of adults their children will be, what types of roles they will play (however vaguely defined), and ideas about what adult "personality" characteristics are most valuable for effectively playing those roles. In addition, parents observe what they perceive as "typical behavior" of girls and boys their own child's age. Throughout childhood, gender difference and gender inequality are created and reinforced through play, the media and the schools. [35]

The toys children play with are designed to be sold as girls' toys or boys' toys. Girls are given dolls and doll houses; boys get trucks and building blocks, and are told that they are "sissies" if they want to play with girls' toys. These labels come originally from adults, for it has been noted that, at age two-and-a-half, many boys prefer dolls and doll houses; they are urged away from them because parents consider them girls' toys. The children, who shortly thereafter display quite different toy and game preferences, quickly absorb parental responses. Advertisements, salespeople and other agents of socialization all reinforce these cues from parents and children pick up cues all around themselves. These toys are also seen as embodying certain emotional traits that are consistent with men or women. [35]

SCHOOL BELL

PURPOSE
- To discuss the role of school in the process of socialization, namely its gender aspect.
- To define structural violence at school.
- To define main factors, groups and people that influence the process of socialization at school, and what these processes influence.

ACTIVITY DESCRIPTION: ☻ 20 – 40 minutes

- Before the beginning of the activity, ask the whole group what exactly influences gender socialization at school, and make a list (teachers, textbooks, games during breaks, etc).
    - How can these situations influence one as an adult?
- Ask the participants to form small groups (4 – 7 people) and remember or imagine a school situation where one can see differences in gender roles, relations, attitudes towards girls and boys, men and women.
- After preparing for the role-play, each group performs its situation, keeping to the principle of role reversal.
- It is important to thank the group after each presentation and remind everyone that the play is over and they can take their roles off.
- Have a common discussion at the end of all presentations. The following questions can be asked:
    - Who were the main characters in each case (schoolchildren, teachers, school administration, educational administration, parents, others)?
    - How did girls and boys behave in different situations? Similarly? Differently? Why?
    - What were the adults' attitudes towards them? Similar? Different? Why?
    - With what are the different behaviors and attitudes connected?
    - What does this say?
    - Why did we ask you to do a role reversal in the role-play?
    - What can we see by doing this activity?
    - What can we do to influence these situations in real life?

Notes for trainers:
Knowledge, values, attitudes, norms and convictions, adopted because of the educational process at school, but not included in the contents of the official curriculum, are under the unintentional influence of both school life organization itself and outer factors. These "unwritten rules" are known as Hidden Curriculum. American educational specialist Phillip Jackson first introduced this concept. [34]

The hidden curriculum has, besides others, components, which reflect gender differences:
- The institutional organization itself, gender relations at work, the gender stratification of the teaching profession;
- content of subjects;
- style of teaching.

These three dimensions of the hidden curriculum reflect existing stereotypes and support gender inequality. The organization of educational institutions is the premises, staff working in it, and a system of internal rules of communication. Content of curriculum is reflected, particularly, in sexism of textbooks and teachers. The style of teaching, which is based on competition, not on cooperation, strengthens gender stratification, restricting opportunities for both boys and girls. The hidden curriculum teaches children that their role in life means, "to know their place and quietly sit on it." [33]

(See also notes for the activity "Look in the Mirror")

REQUIRED FOR WORK

PURPOSE
- To discuss gender aspects of the labor market.
- To learn about theories of labor market discrimination.
- To be able to analyze the situation of the labor market in terms of the presence or absence of discrimination.
- To become acquainted with the concept of discrimination.

MATERIALS
You can draw from job announcements in newspapers or collages of newspaper announcements with clear biases in the requirements for candidates (gender, age, etc).

ACTIVITY DESCRIPTION: ☺ 20 – 40 minutes

- Make small groups and ask to depict/show (draw or describe) a person, which is desirable (attractive) in the labor market. As a variation on this activity in the beginning, you can have participants look through newspaper biased job advertisements.
- Ask participants to present drawings (or job descriptions in newspapers) of desired employees, describing their characteristics.
- Write the characteristics on the flipchart, divided into two parts:

What kind of men is required?	What kind of women is required?

- Ask,
    - What requirements do employers most often have for men (age, education, appearance, professionalism, work experience, etc)?
    - What requirements do employers most often have for women (age, education, appearance, professionalism, work experience, etc)?
    - How often are these requirements the same? If not often, why?
    - What kind of woman is usually in demand in the labor market?
    - What kind of man is usually in demand in the labor market?
    - What does this show?
    - Which characteristics can be regarded as definitely discriminatory/biased when employers request them?
    - What is discrimination?
- Give one of the definitions of discrimination.
- Ask,
    - Can requesting a certain level or kind of education be regarded as discriminatory/biased (e.g., a doctor must have a degree in medicine; a lawyer – a law degree)?
- Give a definition for legal differentiation.
- Ask,
    - Is the line between legal distinction and discrimination always clear?
    - Are there cases among the presented portraits and in real life, when the labor market sets several discriminatory requirements?
    - What examples can be given?

- Explain that discrimination is complex and multi-layered -- several factors of bias/discrimination are present at once, e.g. race plus gender, etc.
- If the group asks for theoretical explanation, one can address theories of labor market discrimination.
- Ask,
  - What can be done to overcome existing discrimination in the labor market?
  - How does it correspond to the "Three Is"?
  - Why did we do this activity?
  - For what and for whom can this activity be useful?

Notes for trainers:

PART I
Article 1

Discrimination against women is broadly defined as any distinction, exclusion or restriction made on the basis of sex which has the purpose or effect of impairing or nullifying the recognition of enjoyment or exercise by women, irrespective of their marital status, on a basis of equality of men and women, of human rights and fundamental freedoms in the political, social, cultural, civil or any other field.
The Convention on the Elimination of All Forms of Discrimination Against Women.
December 18, 1979

In many cases, education cannot be considered discriminatory. Many jobs require specialized knowledge. For example, doctors have to have a medical degree in order to perform the job. This is called legal distinction. However, sometimes the line between legal distinction and discrimination is very thin. In addition, lack of education can sometimes be a result of past discrimination. Discrimination has a tendency to strengthen, increase, and spread and in time, it can generate justification and violence.

In economic theory, there are several approaches to reasons and mechanisms of discrimination.
- personal preferences and prejudices of employers, employees themselves or clients/customers;
- statistical theory of discrimination, the essence of which is that employers transfer certain characteristics of a group (stereotyping) to individuals;
- Theory of monopoly strength, according to which discrimination in the labor market is brought on by the desire to establish a monopoly in the labor market. [19]

A NEW GENERATION CHOOSES…

PURPOSE
- To define the role of advertisement in forming gender stereotypes.
- To analyze what messages from advertisements are biased, neutral, and gender sensitive.
- To learn how to form gender sensitive advertisements.

MATERIALS
Pictures or cards with names of real products (appropriate for the culture of the target group), which can be bought/sold, for example, laundry detergent, soap, cars, food products, etc. There should be three copies of every product.

ACTIVITY DESCRIPTION: ⏱ minutes

-   Form small groups so that number of the groups is divisible by three.
-   Share the products with the groups. Every "three" groups should be given the same goods, but one group advertises them in a gender-biased way, the other, in a gender-neutral way, the third, in an explicitly gender sensitive way. Each group knows only its own approach, but not the approach of the other groups.
-   After creating the advertisement (5 – 10 minutes), small groups show their advertisement to the whole group.
-   After all advertisements have been presented, ask the participants to take off their roles and ask,
-   What did you see in each advertisement?
-   How did they differ?
-   Can you give examples of similar examples in life?
-   Was it easy to prepare a gender-biased advertisement? Gender neutral? Gender sensitive?
-   What can this activity be useful for?

OUT OF THE WHEEL OF DISCRIMINATION (OR OUT OF THE VICIOUS CIRCLE. COME OUT OF THE CIRCLE OF DISCRIMINATION. WAY OUT OF THE CLOSED CIRCLE)

PURPOSE:
-   To fill the word "discrimination" with real content from everyday life.
-   To learn to overcome situations connected with discrimination.
-   To consider the complexities of discrimination.

ACTIVITY DESCRIPTION: ⏱ 45 – 60 minutes

-   Through a non-structured brainstorm, ask the group how they understand the term "discrimination" (rights violation based on a certain feature, for example, gender)
-   At the end of the brainstorming session, a standard definition from international documents can be given to the group, for example, from the Convention on the Elimination of all Forms of Discrimination against Women (CEDAW).
-   Form small groups and ask participants to remember cases of discrimination from their own lives or lives of relatives or acquaintances, when their rights were violated based on their gender.
-   When returning to the whole group, ask one person from every group to retell the cases that were shared in the groups. The retelling should be anonymous, meaning that only the situation should be described, without mentioning the person to whom it happened.
-   At the same time, the trainer draws a wheel, with each spoke standing for a story told. The trainer writes only the environment where the violation happened (for

example, family, school, company of friends, etc) and a short description of the fact (control of behavior, prohibited from work, etc).

- It might be difficult for someone to relate a story from her/his own life. In this case, ask them to tell stories from the lives of relatives or acquaintances. If there are none that they can think of or if they do not feel comfortable sharing, then do not insist the person tell a story.
- While discussing, do not forget to note that, in spite of the fact that discriminatory situations unfortunately very often happen in our lives, some people often just do not realize that it is discrimination.
- Ask,
- What are your impressions of the wheel?
- The trainer can point out to the group that actually, the factors in the wheel are those which influence gender socialization and which the group already knows (after previous activities, such as "Snapshot", "Toy Store", "School bell", "Required for Work", etc).
- Put the "wheel" on the floor and ask each person to take a position and stand next to the spoke (environment) they consider the most important (the strongest, the most painful, the first that needs to be overcome, etc). Since there will be more than one person standing next to a spoke, they can line up behind each other.
- Ask for a few volunteers from each spoke to explain why they made their choice.
- Turn the sheet around so that the backside (with no writing) is visible. You should still be able to see the outline of the spokes through the paper.
- Ask,
- Has the problem disappeared?
- This can be compared with the iceberg. However, unlike the iceberg, we have already studied the problem, and now we will try to find ways to overcome it.
- For this, suggest that anybody who wants to can draw or write on the spokes, something that can be done to eliminate/overcome the discrimination for each spoke.
- Ask,
- What is the symbolism of this activity?
- Why did we do this activity?
- Where and when can it be useful?

LOOKING FOR THE WAY OUT

PURPOSE:
- To help understand the possibility and importance of concrete actions on the elimination of discrimination.
- To learn how to look for concrete steps of overcoming situations connected with discrimination.

ACTIVITY DESCRIPTION: ⏱ 30 – 40 minutes
- This activity is conducted using the "fishbowl" technique.
- Those who consider certain spokes the most important (the strongest, the most painful, the first to overcome, etc) (e.g. "family", "education", "working place", etc) sit in the center of the circle, while others watch. For 5-6 minutes, those

sitting in the circle discuss possible steps/ways/actions of overcoming discrimination in the chosen area.
- Suggested steps are written down on the flipchart. You can also categorize by different colors, the ways that this can be done (for example, legislation/policy, public opinion, personal activity, etc).
- Ask,
- What are your impressions from this activity in and out of the circle?
- Maybe some of those who were out of the circle would like to add some actions/steps/ways?
- Why did we do this activity?
- In what other cases can we use this technique?

WHY DISCRIMINATION HAPPENS

PURPOSE:
- To try to understand the roots of discrimination.
- To attempt to understand the motivations of people who discriminate and those, who are discriminated against.

ACTIVITY DESCRIPTION: ⏱ 30 – 40 minutes

- Remember one of the cases shared during "The Wheel of Discrimination" activity.
- Have the participants get into small groups and ask every group to make a list of motivations of all the actors in the case (why they did or decided to do something).
- The groups should present their work to the whole group. Make sure to thank every group and ask:
- How did the group work?
- Why did we ask you to imagine every person's motivations in a group, not individually?
- Ask everyone to take off his or her roles.
- Why did we do this activity?

I VOTE FOR…

PURPOSE:
- Through a creative process, to provide the opportunity for participants to reveal visually the influence of social stereotypes through the choice of political candidates.

MATERIALS:
Pages from different magazines, newspapers, posters, calendars with pictures of very different people, scissors, glue, markers.

ACTIVITY DESCRIPTION: ⏱ 45 – 60 minutes.

- Form small groups by randomly giving everyone different roles (for example, "professor", "businessperson", "fashion model", "student", "politician", etc).

- To form the small groups, the participants should find those with the same roles, without words, using only miming and gestures.
- Ask the newly created groups to make a collage depicting a person who is running for some office (president, head of village council, mayor, etc), and for whom you will support in the form of a campaign poster. The composition of the poster depends only on imagination of the participants. The groups can use prepared materials or just draw the candidate if they choose.
- When they finish, every group chooses speakers to present their finished product to the whole group.
- After the presentations, ask,
- Why did you choose this candidate?
- Which factors were decisive for the group?
- What qualities (personal, professional) determined your choice?
- Was it connected with gender? If yes, in what way?
- Why was a person of this gender chosen?
- Is the gender of the person important?
- If yes, why?
- If no, why?

Notes for trainers:
Democracy, by its definition, cannot allow itself to be gender blind. [43]

WAY TO EMPOWERLAND

PURPOSE:

- To create a visual representation of our common goal of empowerment and a gender equitable world, ways to reach it, and possible obstacles along the way.

ACTIVITY DESCRIPTION: ☺ 30 – 40 minutes

- Ask the group what is usually shown on maps (for example, roads, bridges, oceans, etc.)
- In small groups, ask participants to draw a map of the road to Empowerland, answering the following questions:
- How can you depict the current situation of gender equity?
- How do you imagine Empowerland (the final goal)?
- What obstacles will we meet on our way to Empowerland?
- What can help to overcome these obstacles?
- How can the knowledge, experience and skills that we obtained during previous sessions be helpful?
- While drawing the map, participants should depict their answers to the above questions with the help of natural (i.e., ocean, river, rocks, etc.) and artificial (i.e., bridges, roads, buildings, etc.) objects, usually depicted on maps.
- Have the small groups present their maps to the whole group.
- Discuss with the whole group,
- How did your work on the map go?

- What are your impressions of this work and its presentation?
- Which question was the easiest to draw? Why?
- Which was the most difficult? Why?

Notes for trainers:

Associative thinking differs among people, so maps can be very different and do not always look like ordinary maps. Conclusions of the groups can also be different. Once a group drew two ways on one map – one was long and complicated, and the other was short, and direct. The explanation was that if we do not know where and how to go, we will wander a long way, but if we have a guide (such as Empowering Education), we can overcome obstacles faster and more successfully. This activity can be very emotional and usually ends on a positive note.

Symbolism can be a very powerful visual means of expression, with the capacity to create and change reality. Understanding gender as a cultural symbol, connected with the fact that a person's gender does not only have social, but also cultural and symbolic interpretation. In other words, biological sex differentiation is introduced and fixed in culture through male or female symbolism. It is expressed in a lot of concepts and phenomena (nature, culture, elements, colors, the divine or the other world, good and evil and many others), which are associated with "male/masculine" or "female/feminine." There is a symbolic sense of "female" and "male", where "male" is associated with God, creativity, light, strength, activity, rationality, etc (and, accordingly, God, creativity, power and others symbolize masculinity, male). "Female" is associated with opposite concepts and phenomena - nature, darkness, emptiness, subordination, weakness, helplessness, chaos, passivity, etc, which, accordingly, symbolize femininity. Classification of the world based on male and female features and sex symbolism of culture reflect and support the existing gender hierarchy of society. [50]

WHO NEEDS GENDER JUSTICE AND WHY

PURPOSE:

- To become aware of the importance of achieving gender justice, for both women and men.

ACTIVITY DESCRIPTION: ☺ 30 – 40 minutes

- Have participants get into small groups and ask them to depict on flipchart paper in four columns, why they need equity (meaning, what benefits they will have, what will become better for them, etc).

    o for men

    o for women

    o for children

    o for society as a whole
- Have the groups present their work to the whole group.
- Ask,
    o What are your impressions from the group work?
    o Was it easy for every group to depict the necessity in equity?
    o For which group was it easier? Why?
    o For which group was it more difficult? Why?
    o Why is it important to think over the answers to such questions?

GARDEN OF EQUITY (FOREST OF JUSTICE)

PURPOSE:
- To be able to define priorities and gender policy.
- To sharpen analytical skills and apply them to analyzing situations, planning, defining policies, etc.

ACTIVITY DESCRIPTION: ⏱ 25 –30 minutes

- In small groups, ask participants to draw a tree on large sheets of paper, and ask them to write words by the roots, trunk and leaves, representing:
    o ROOTS – gender sensitive values, approaches and attitudes, which should be maintained as a system
    o TRUNK – gender sensitive and gender balanced policy, system, procedure, programs, which can be used
    o LEAVES – gender sensitive behavior and practice
- Have the participants draw the roots of the tree. These represent values and approaches. Then, have them draw the leaves – what we strive for. In the middle is the trunk – policy, programs, which help us reach what we are striving for.
- With the whole group, add proposals to a common tree of equity.
- Ask,
- What feelings and thoughts does this tree inspire?
- What knowledge, experience and skills did we get?
- How can this activity be useful?
- What is the symbolism of this activity?
- Finish the exercise with an optimistic statement like "Trees grow tall and take a long time to grow, so the earlier we plant them, the earlier they'll grow" or "let us take care of this tree, even if we can't try its fruit". "Even one tree can protect us from the sun", "A garden begins with one tree," etc.

PUT ON OUR GENDER LENSES – THE BASICS OF GENDER ANALYSIS

PURPOSE:
- To learn how to use obtained experience, knowledge and skills for creating new experience, knowledge and skills.
- To be able to define gender components of existing policies and practices.
- To use similar schemes for analysis of situations, planning, defining policies, etc.

MATERIALS:

List of activities on the pedagogy of empowerment to give to the group. This can be presented as a printed list of activities, a list of activities on a flipchart, a list of signs or drawings, etc. The form of the list depends on the needs of the group and organizational issues.

ACTIVITY DESCRIPTION: ☉ 25 – 30 minutes

- In small groups, ask participants to remember all the activities conducted during the training sessions.
- Define which of them can be used as analytical schemes and in what situations.
- Make a list, which contains titles of such activities, how the scheme should work, and where it can be used. The list can be presented as a table with three columns.
- Have the small groups present their work to the whole group.
- Ask,
    o How was the group work?
    o What new things did you learn from this activity?
    o Why did we do this activity?

Examples of activities for analysis

Activity title	Schemes (analytical methods)	Where to apply
Gender stereotypes	Possible risks of existing stereotypes for different groups.	Analysis of environment with high level of inclination to stereotyping with the aim to predict possible risks.
"Snapshot…"	Counting time spent by every member of the common household for housework.	Social and economic analysis
"Required for work …"	Defining the list of criteria of interest from the job market and analysis of them on discrimination.	Analysis of visual factors on discrimination.
Garden of Equity	Chain "Approaches – policies - consequences".	Planning and analysis.

Notes for trainers:
Gender analysis is an important component of socio-economic and policy analysis, which take into consideration social and economic differences between women and men at every stage of policy development with the aim of:
- revealing potentially different influences on women and men in political courses, programs and legislation;
- Ensuring equality for women and men, and boys and girls in conducting and planning activities.

Gender analysis helps determine how state policies impact women and men differently. [51]

Gender analysis collects high-quality information to understand economic and societal trends, using this knowledge to reveal potential problems and help make decisions. Gender should be an integral component of the policy process. [51]

Gender theory does not try to dispute the existence of biological, social, and psychological differences between women and men. It merely states that the fact of differences themselves is not as important as their socio-cultural evaluation and interpretation, and the system of power based on these differences. It is based not on the idea that biological or physical differences between women and men are important, but rather on the cultural and social meaning societies attribute to these differences. The basis of gender studies is not only a description of differences in statuses, roles and other aspects of life, but also an analysis of the power, which is established in society through gender roles and relations. [50]

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IF THERE ARE ANY QUESTIONS LEFT . . .

3.1
QUESTIONS AND ANSWERS

With what groups can sessions be conducted?
- There are no restrictions.

What is the target group for the program?
- We work mostly with teachers and schoolchildren, but there are no restrictions.

How long does a training last?
- From one lesson (45, sometimes 30 minutes) during a year and a two-hour presentation to a two-week course for teachers.

How do you evaluate the results of trainings?
- We try to avoid evaluation, which is why we suggest participants do self-evaluations, in oral and written forms, and for trainers to write reflective diaries.

How were you able to you start working with EE in schools?
- We looked for educational administrators and teachers who also wanted change and innovation and agreed with our approach. Our first successful experiences began to create a reputation, which over time began to work to our advantage. We also worked hard to provide trainings in different groups to widen our support base for the program.

How does Empowering Education work in schools – as a separate subject or an overall approach/methodology?
- Sometimes it is a separate subject and sometimes it's an approach. Sometimes it's a program included into a subject under another title. It depends on the situation.

What is your attitude towards separate schools for boys and girls?
- We think this kind of education can be dangerous, as it can strengthen structural violence, and it doesn't create or strengthen channels of

communication, and it can strengthen compensative reactions inside groups.

What is the difference between trainings for children and adults?

- The process of knowledge formation should, first of all, be built on the needs and experience of the group. Both needs and experience can be very similar in children and adult groups. The cornerstone of the program is not different approaches to different age groups, but different approaches to groups with different needs, skills, experience, etc. This means that the question should not be "What group?" but "What does the group have and what do they want to receive?".

What should we do if parents use force in raising children?

- You can simultaneously provide classes with parents too. It's also important to explain to children that they shouldn't oppose their parents after gaining knowledge about their rights or about the fact that their parents sometimes violate them. Children should be taught to transfer the concept of human rights and sensitivity in the same flexible and reasonable way as they themselves received this knowledge.

You began with a program for women in gender education. What is the percentage of women and men in the program now?

- Unfortunately, there are not so many men – about 10%, but it reflects the common situation in education, which is practically devoid of male teachers. We are trying to increase the percentage of men in the program.

What are the most important things to learn or follow after the training is over?

- Constant practice is important: reflections (oral and written); exchange of experience; feedback; qualification improvement trainings for trainers and teachers; gaining theoretical knowledge in closely-related fields.

What methods can be used for people who are illiterate?

- The main thing is to treat people who are illiterate in the same way as others. A belief in people is a requirement for dialogue and a belief in others even before meeting them.[1] The following approaches should be used: less writing on flipcharts, using schemes, drawings, pictures, and symbols instead; paying more attention to discussion and structuring it so not only person influences language, but language influences people too (Sepir – Warth hypothesis); broader use of associative chains, for example, showing women and men in different ways, and adding the corresponding words nearby.

Why is it important to change the paradigm of gender stereotypes?

- For a long time, changes in society have been happening slowly, corresponding to the speed of forming and changing stereotypes. Now changes in society have a more radical and political character. Thus, a disparity between stereotypes and real life have become more visible. However, it's difficult (and sometimes dangerous) to change quickly something which took a long time to form. This is why we should be consistent in actions and patient in waiting for results. It's also important to notice and value changes them, so that they spread and deepen.

What changes in gender stereotypes paradigm can we begin with?

- It's important to begin with the weakest point in the cultural construction, or with the part which is the most ready to change. Education, economics,

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[1] Freire, P. (2000). Pedagogy of the Oppressed, Continuum, NY

and politics are parts of culture which have their own peculiarities in different societies. Somewhere there is a place to begin with. It's important to find it. While creating campaigns, it's important to remember that they can't be a self-sufficient means, but only a part of long-term strategies.

Do you do research? If yes, in what area?

- Yes in very different areas – linguistics, using the program in teaching certain subjects, comparison with related programs, formation of gender stereotypes at school, success of girls and boys at school, etc. We prefer qualitative research.

Why doesn't the program concentrate in one concrete area or on one concrete target audience? Wouldn't it be more successful then?

- We don't think that we should be exclusive. That's why we try to create and spread flexible models, which can be used in different areas, cultures and with different target groups, without almost any adaptation. This also makes the program more consistent and sometimes creates a synergetic effect.

What should we do if the trainer's position is not the same as the participants'?

- We should try to make our position invisible. We shouldn't give advice. We should be distanced from the information and skills we are giving. It should be done professionally. We should be able to use techniques and create a circle where everybody has equal access to information. It's very difficult to create the right atmosphere. If we don't agree with something, we can explain our position, but in such a way that participants don't feel pressure, which they feel they should resist.

How should we behave in a case when male participants try to contradict a female trainer?

- As for behavior, gender roles are so engrained in our lives that they are not easy to change, so sometimes trainers are provoked. Not only men, but also women can be aggressive. This is compensative reaction. One can look at the scheme of "norms of hardness." Returning to styles of conflict transformation in society where mainly +-/-+ types exist, people think, that you want to suppress them. It's important to remember that the aggression is not necessarily directed personally against trainers, but it is compensative reaction. It's very negative when a trainer has a feeling of competition. If there is a problem, open the iceberg with the group or individual, and ask "Why?" Do not ignore the problem – address it.

If participants begin to discuss religion, how should trainers react?

- As for religion, we try not to discuss it during trainings. As noted earlier, we should try to begin with the weakest point and religion is not such a point. In addition, it can be very sensitive and painful for people, so it is advisable not to discuss it.

How do we begin the program in groups where the level of awareness in gender issues is practically non-existent?

- It's better to begin with successful communication, which will help to make a soft transition to more complicated problems.

Can we begin with human rights in groups where the level of awareness in gender issues is not sufficient?

- Yes, but when the opportunity arises or there is a need, it's important to turn to conflict transformation.