

**International Network Education for
Democracy, Human Rights, and Tolerance (Ed.)**

**The Power of Language
An activity guide for facilitators**

Compiled by Florian M. Wenzel and Michael Seberich

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The power of language

An activity guide for facilitators

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Preface

Language is the basic means of communication of every human being. Therefore the use of a language can be understood as one part of humanity's cultural rights. Today over 6000 languages and major dialects are spoken in the world.

The strong link between interpersonal communication and identity underpins the fact that language is closely related to such issues as Democracy, Human Rights and Tolerance. Language allows us to develop and communicate our thoughts, experiences and rights. This observation turns into a source for conflicts when linguistic hierarchies develop within a political entity. From this perspective, language is inevitably connected with conflicts of identity and power structures.

One of the activities assembled in this guide particularly illustrates the connection between language and identity. The participants are asked to transfer a proverb from their mother tongue into the language used in the training. In many cases the direct translation of the proverb does not make sense in the other language. The participants feel misunderstood and surprised about the power of language. This misapprehension shows on a very basic level that language is one of the keys to express and access equal rights and political participation within a society. A sensitive approach towards this issue opens a great potential for the further exploration of related topics.

This observation has also been true for the organizations that have come together in the International Network on Education for Democracy, Human Rights and Tolerance. When its members first met in 1998, the dilemmas of working together as a multi-lingual group became immediately apparent. The challenge of overcoming intercultural barriers within the Network, as well as the reflections upon the work in their respective home countries placed the issue of language in the forefront of the topics chosen to be addressed.

The power of language is the result of this effort within the Network. One of its working groups collected, adapted and developed a range of activities to help educators grapple with the many facets and issues surrounding the use of language. The activities proposed here were tested in different cultural contexts and with various target groups.

With this guide the International Network on Education for Democracy, Human Rights and Tolerance presents its first publication. Initiated in 1998 by the

Bertelsmann Foundation in cooperation with the Center for Applied Policy Research (C·A·P) at the Ludwig-Maximilians-University in Munich, the Network has developed an effective working process. Over the last three years it has grown from seven to nine members and now consists of non-governmental organizations from Brazil, Chile, Germany, Israel, the Netherlands, Northern Ireland, the Philippines, Poland and the USA. I am confident that the activities presented here will be useful for all those who are working in the field of education for democracy, human rights and tolerance.

I wish to thank Viola Georgi for her substantial contribution as Network coordinator. I want to extend this thanks to all the members of the Network that have participated in the development of this publication. A special thanks goes to David Grant who edited the final draft of *The Power of Language*.

*Prof.Dr.Dr.h.c. Werner Weidenfeld
Member of the Executive Committee of the Board of the Bertelsmann Foundation,
Gütersloh;
Director of the Center for Applied Policy Research (C·A·P) at Ludwig-
Maximilians-University, Munich*

Introduction

Context and idea

The idea for this guide originates in the work of the **International Network Education for Democracy, Human Rights and Tolerance**¹. This network consists of nine non-governmental educational organizations from Chile, Brazil, Germany, Israel, the Netherlands, Northern Ireland, the Philippines, Poland, and the USA. The network was initiated by the Bertelsmann Foundation and is directed in cooperation with the Center for Applied Policy Research in Munich.

English as a working language in the Network

The working language of the Tolerance Network is English. Fluency in English was and is a precondition for participating in the Network, but of course proficiency levels vary. Whereas English is the mother tongue for network participants from Northern Ireland and the USA, for most participants it is their second language. These differing proficiency levels lead to problems of communication and sometimes to misunderstandings. Inevitably the native speakers of English find themselves in a privileged position. They can more easily raise their voices, can make themselves readily understood and are able to express their views in a more sophisticated way. This disparity has required heightened sensitivity to the question of language inequality within the context of the Network itself.

Experiences with language: Diversity within the Tolerance Network

Within the membership of the Tolerance Network there are at least 15 languages represented, not including the various regional and local dialects of those languages. Participants come from diverse national, historical, ethnic, social and cultural backgrounds in which they have faced widely differing linguistic situations. Some participants grew up in multilingual or bilingual societies. Some have lived through the suppression of their native language or minority dialect. Others belong to groups of the majority language. These personal experiences with language and the power relations caused by language provided reflective material for a systematic discussion of language policies and the meaning of language within the educational field.

The issue of language in the working contexts of the Network participants

¹ Our homepage is www.tolerance-net.org. In the text below we will refer to the “Tolerance Network” or “International Network”, each time capitalized, for the sake of abbreviation

Participants of the Tolerance Network regularly face the problems of language diversity and language inequality in their pedagogical practice. They have to take into account that their audiences are multilingual – not only in the sense of speaking different languages, but also in terms of different linguistic styles and non-verbal modes. Complex cultural differences further complicate all communications.

All member organizations address language as a topic within their educational work. But their operational focus varies depending on the specific local or national context. Some of the Network partners work in more homogeneous and monolingual groups on the issue of “Language and Communication”. Others are involved with “Dealing with Linguistic and Cultural Diversity” in intercultural education. Our Israeli partners as well as those working in Eastern Europe are addressing the link between national language policies and equal rights. Despite the very different historical and political backgrounds of these participating organizations, surprising parallels and inter-contextual perspectives relating to multilingualism have emerged.

Global educational and political issues

Linguistic diversity, the promotion of multilingualism and democratization of language rights are issues that have become key educational policy topics in Europe as well as in many other regions of the world. Political and economic processes of internationalization and transformational processes in newly-emerged countries have joined with the global migratory flows to contribute to a state of permanent flux in the linguistic fabric. Most modern societies are not homogeneous entities; rather, they are societies of immigration encompassing different linguistic and ethnic groups. This linguistic diversity challenges not only long-standing national education systems but also the more recently-developed educational NGO sector.

Linguistic hierarchies are widespread. They are not simply based on designations such as “English in England; German in Germany.” In some countries the original languages have been marginalized or even displaced completely by the language of immigrants. From this perspective, multilingualism is inevitably connected with conflicts of interests, power structures and relationships of domination. These societal structures are often cemented by educational policies. In political systems where social inequities and linguistic asymmetries are reproduced, schools play a central role since the linguistic and cultural capital children bring with them is valued according to the reigning linguistic hierarchy.

Working with mixed language groups, it is important first to observe the link between the linguistic disadvantage in the outside world and the symbolic representation of this inequality in the group process and then to work with that situation. Do not overlook a basic rule about any group-dynamic process: a small group reflects societal conditions and thus close attention must be paid to majority-minorities relations. The mechanisms of marginalization at work at the macro level are almost always repeated at the small group level. But even

though cultural and linguistic change has forever been the human condition, appropriate educational concepts and guidelines for dealing with multilingualism are still under development.

Our approach to democracy and tolerance education

Any educational activity that has the goal of promoting the values of tolerance, human rights and democracy has to show the presence of these values in the educational process. The impact the facilitator has in this context is often not openly and verbally declared, but comes from the way the process is guided. We want to focus on language as one of the areas that is often not specifically taken into account but links with issues of power and inequality. There are various areas in which language is crucial in civic education.

If there are several languages in your workshop, some participants may be excluded from participation. If the minority has to speak the dominant language, the minority then gives up its cultural identity implicit in the mother tongue. This means that the personal identity of minority participants is split between their origins and the verbal setting of the workshop. Spontaneity of interaction is reduced and conflicts can occur. The facilitator has to ensure that participation and equal learning opportunities are possible for everyone. This requires special attention to creating a space for those with different languages. This is especially important if there exists one official dominant language in the group, while one or more other minority languages are also present.

Usually the positions of different languages in a society vary. Some languages are accorded higher social prestige than others. The facilitator should show respect to all languages present. This issue should also be brought up in the group. Finally the group has to establish an agreement on how to deal with this problem.

The facilitators address participants from their own level of verbal expression. Their skill in expressing themselves may not match that of some participants, leading to ineffective communication. These participants may feel estranged from the facilitators and might not participate, at least not verbally, since they feel dominated by a language that they do not easily comprehend. They might furthermore be socially excluded from the learning situation, causing internal group conflicts. A divisive power structure and hierarchy could arise. It is therefore all-important that the facilitator be fully self-aware in the use of language complexity. She has to train herself to use language at different levels and to address participants in an appropriate way.

The use of different languages and different levels of language complexity in a group is both a challenge and an opportunity for the facilitator. Through adroit use of language the different backgrounds of participants can be valued and shared. Such a workshop experience can generate an important realization of mutuality on the basis of differences. Language awareness can demonstrate that respectful heterogeneity can open more creative possibilities than restricted

homogeneity. Mutual interdependence is the basis of a functioning community that makes full use of the resources of its members.

All the above applies not only to oral communication but also to non-verbal channels of communication such as body language, setting, gesture, dance, handouts, drawings, videos, role plays, etc. The facilitator has to be just as sensitive in using these forms of communication as in using verbal language. These non-verbal channels can convey cultural misunderstandings and foreclose communication. On the other hand they can be regarded as powerful tools for extending expression and participation. This is especially true in situations when verbal exchange is difficult, for instance in situations of deep conflict or when working with an interpreter.

Another point in workshops when language is particularly problematic is in reflecting upon what happened during certain activities. Through verbal expression participants attempt to delineate different perspectives, values and norms underlying the preceding actions. Such analysis is crucial for long-lasting educational effect. Participants must be able to stand back from the accomplished workshop activities and evaluate on a reflective level processes concerning democracy, human rights and tolerance. Essential learning and the dawning awareness of the need for personal change in one's everyday life take place here. This is where it becomes especially important to consider the many different ways people learn.

People in some cultures and sections of society are very much used to discussion, dispute and the dialectic as a fruitful way of learning and reflecting upon activities. For those this often seems to be the only way of effectively learning about democracy, human rights and tolerance. But there are other cultures and groups for whom this mode of reflection is inappropriate. They feel dominated by the perceived "elite" and might as a consequence not participate in the evaluation and reflection of the activities. For some participants, verbal exchanges can seem unnecessarily complicated, confusing and exhausting. In such situations the whole intention of certain activities can become counter-productive. Judicious use of appropriate evaluative and analytical methodologies is required.

The process of developing the material

All of the material included in this guide has been extensively tested by the contributors themselves in their professional contexts. The two-year development process has involved collaboration, negotiation and intensive discussions among all Network members. In many cases contributions have greatly evolved during the production of this guide.

In some cases the materials that you will encounter have been tested by the Network members taking on the role of participants. We felt it important to submit materials that we have fully engaged with ourselves. Having experienced the exercises as participants, we have identified many challenges that exist within the contributions. These have provided opportunities for lively

debate and discussion among us. Even our way of using language in preparing this guide led to intense debate over the writing and use of language. We hope the result is a uniformity of style with room left for differences of approach and method.

We have also attempted to develop the concept of debriefing so as to enhance participants' understanding of the processes that they have been involved in. Through our exploration of the debriefing concept we have ourselves more fully engaged with the activities. Via thorough and creative debriefing participants and facilitators alike can consolidate the learning enrichment that has taken place.

You will, no doubt, discover many new challenges and ways to adapt the materials to the needs of your own unique contexts. It is hoped that you will further extend the application of these materials and encourage participants to become involved in the language debate.

Contents of the guide

This guide takes a close look at the power of language in education for democracy, human rights and tolerance. It is designed for experienced facilitators and meant to sensitize them to the issue of language in an educational context. These facilitators can then give more attention and respect to the various dimensions of language and can integrate the activities from this guide into their workshops.

Part I (Our stories: The relevance of language) illustrates the importance of the issue by presenting stories from the contributors in various countries. In very different ways it shows why for all of us the issue of power and language is a burning one. These short pieces from various social cultures and political conditions provide a rationale for this guide. Information boxes on the general language situation of each country allow for comparison of the different contexts.

Part II (Activities concerning language and democracy) is the main part of this guide and presents practical activities with which facilitators address various aspects concerning the power of language and the relation of language to democracy. The intention is to create sensitivity to the problem and awareness of the need for tackling the issue. A short section presents our general understanding of how to run workshops and the specific role of the facilitator in this context. The activities themselves are divided into modular thematic sections from which a facilitator can select in designing her own workshop. Each thematic section starts with background and introduction, tying together the various threads of the activities. There is also one section of activities dealing with debriefing and evaluation, which we consider an integral and essential part of any workshop of this kind.

Part III (How to do a workshop) consists of **hints for facilitators** concerning our general understanding of what is important for running an interactive

workshop as well as working in international and multi-lingual contexts. Following this there are various **workshop models** that have been employed in different countries. Thus the reader gets an idea of how to use the activities for different target groups and how to integrate them into a larger context that might be supplemented with specific focus on the language issue. The introductions to each model give an idea as to how such a workshop could be announced for publicity purposes.

Appendix 1 provides further reading on the issue of the power of language and provides source material with which the member institutions work. **Appendix 2** lists the member organisations of this guide and gives information about the individual contributors.

Throughout the guide there are quotes concerning language. They are not directly connected with the activities or the articles. Rather, they are building blocks to pause and reflect upon. Some reveal important cultural markers in their very structure. To highlight these there are sometimes both a literal word-for-word translation as well as a normal interpretive translation. In a few cases, there is further an explanation of the meaning.

A note about the contributions

The International Network Education for Democracy, Human Rights and Tolerance allows us to share experiences, to work together and to understand the philosophies of the member organizations. Learning about the situation of others gives us a unique opportunity to reach a better understanding of our own. This intense process has repeatedly demonstrated to us that the use of the activities in our specific cultural contexts is the essence of a workshop dealing with language and democracy. Here we would like to especially thank Viola Georgi as Network Coordinator for skillfully steering the process and leading us to what we hope is this widely-useful activity guide. David Grant did hard work in going through the entire manuscript and doing a final editing. With his help we hope to have reached the right balance between uniformity and originality of the contributions. Furthermore Ms. Lynn-Steven Engelke, Senior Consultant at the Smithsonian Center for Education and Museum Studies in Washington served as a critical external reader, pointing out many spots we had overlooked. We also express our gratitude to Coni Schellhaas in doing background work in terms of layout and checking the manuscript. Finally the realization of this activity guide was supported by a lot of help from colleagues and dear friends.

We look forward to seeing this guide used by the member organizations as well as by colleagues worldwide. Although the activities included are copyrighted to secure the protection of individual sources, we do invite educators to use the material for any non-commercial purposes. We also encourage revising and reworking the activities to make them appropriate to other cultural contexts.

The year 2001 is the *The year of European languages*² as established by the Council of Europe. It is marked by a number of activities, conferences and workshops that are nationally coordinated by over 45 countries. We are happy to be able to contribute to this campaign and we hope that, together with similar activities in other countries, it will further awaken consciousness regarding the power of language.

All the authors of the guide are reflective practitioners, who use exercises listed in the book in the everyday educational practice of their institutions. We will be grateful to receive comments about our work from practitioners working in the same field. If you use materials from the guide, please send us your observations. What kind of group did you work with? Which exercises did you use? Why those? Which of them did you find helpful and effective? What problems did you face? Your comments will be valuable for authors of the guide as well as the member organizations of the International Network Education for Democracy, Human Rights and Tolerance. Please send your comments to the address indicated in the appendix.

I am supposing that in every society the production of discourse is at once controlled, selected, organised and redistributed according to a certain number of procedures, whose role is to avert its powers and its dangers, to cope with chance events, to evade its ponderous, awesome materiality.

Michel Foucault (French philosopher 1926 – 1984)

² More information can be found on <http://culture.coe.int/AEL2001EYL/index.html> and www.eurolang2001.org

1. Our stories: The relevance of language

This section consists of a number of examples and illustrative points provided by trainers from the member institutions of the International Network. Having contributed to the practical part of this guide, they here outline their underlying thoughts regarding language as it should be treated in the educational context. These are the basic reasons for participating in the work of this guide. These short pieces range from the objectively analytical to the emotionally personal. Originating in the differing social and professional backgrounds of the participants, the pieces thus also reflect the individuality and the multiplicity of approaches possible within this topic. Information boxes provide some additional general information on the issue of language in each respective country.³

In all of the cases it becomes clear that language has many different dimensions that have to be kept in mind when attempting to design activities and exercises. Multilingualism, contextual use of language, creation of reality, exclusion of complexity and translation are some of the issues that have a practical relevance when working in this educational field.

Warum sind manche Wörter nur ein-, andere aber zwei- oder dreisilbig? Hängt das mit der allgemeinen Ungerechtigkeit der Welt zusammen? Doch wie kann die gerecht sein, wenn die Sprache ungerecht ist?

Why do some words only have one syllable, while others have two or three? Does that connect with the overall injustice of the world? But how can the world be just, if language is unjust?

Nikolaus Cybinski (German contemporary writer)

³ Maps courtesy of www.theodora.com/maps, used with permission

1.1 A national language?

Cecilia O. Lioanag, The Philippines

Historically, the Filipino has been multilingual. Thus, people have been tolerant of people speaking different tongues in the Philippines. It is not even considered impolite if people speak in their native tongue in front of others who do not speak the same. Also, as a result of the economic and political history of the Philippines as a nation, language has not been a big issue in terms of human rights and tolerance. Language has, however, been an issue of nationalism, on the one hand, and, on the other hand, an issue of what is politically and economically advantageous for the ruling elite. Nationalism has been related to having a national language. But then, national language has been equated to the issue of power.

In the Philippines, the present language of power is English. Before that, the Filipino elite spoke Spanish. A good command of Spanish earlier and English, now, has reflected high educational attainment and thus signifies economic and political status. Command of the English language improves chances of finding a good paying job. In fact many job advertisements require facility in English. The generally high English fluency level of Filipinos is one of the incentives to attract foreign investors into the country. In the same way, it is also a perceived advantage of Filipinos in finding overseas jobs.

English remains a medium of instruction even with the passing of the Bilingual Law in 1991. English speaking ability indicates the kind and level of education and even the educational institution one attended. With the commercialization of the education, prestigious educational institutions also charge high educational fees that only the elite and economically advantaged can afford. Proficiency in English can give anyone a semblance of authority even if one does not really belong to the high income groups. Low-income groups tend to feel alienated by people who speak English well. Some feel inferior and intimidated. For example, security guards will sometimes cower or give in to visitors who speak to them in fluent English.

In educational work, trainers who speak fluent English automatically accrue an aura of credibility because the trainees initially see this as a mark of the kind of training and specialization the trainer could have undergone. If the trainer is not conscious of this, she could disempower the participants without meaning to do so.

This tense situation can be summed up with a statement from Bro. Andrew Gonzalez, FSC, a linguist and presently the secretary of the Department of Education, Culture and Sports of the Philippine government, from his book *Language and Nationalism The Philippine Experience Thus Far*: “Short of a massive social upheaval or radical change in the politics of the region, the Filipino will continue to be multilingual, at least, trilingual, using the local vernacular as the language of the home, Tagalog-based Pilipino as an urban lingua-franca, and English as the language of commerce, legislation, government and international relations, perhaps using Pilipino and English as the language of education, and

paying lip service to the continuing formation of a common national language called Filipino.”



Language Diversity and Uniformity⁴

Pilipino (based on Tagalog) and English are the official languages of the Philippines. In total some eleven languages and eighty-seven dialects are spoken in the Philippines. Eight of these - Tagalog, Cebuano, Ilocano, Hiligaynon, Bicolano, Waray-Waray, Pampangan, and Pangasinan – are native tongues for about 90 percent of the population. They all belong to the Malay-Polynesian language family and are related to Indonesian and Malay, but no two are mutually comprehensible. Each has a number of dialects and all have impressive literary traditions, especially Tagalog, Cebuano, and Ilocano. Some of the languages have closer affinity than others. Among the lowland Christian Filipinos, language was the main point of internal differentiation, but the majority interacted and intermarried regularly across linguistic lines. Because of political centralization, urbanization, and extensive internal migration, linguistic barriers were eroding,

and government emphasis on Pilipino and English (at the expense of local dialects) have also reduced these divisions. Nevertheless, national integration has remained incomplete.

Language divisions were nowhere more apparent than in the continuing public debate over the national language. Before independence in 1946, all instruction was in English. The government in 1974 initiated a policy of gradually phasing out English in schools, business, and government, and replacing it with Pilipino, based on the Tagalog language of central and southern Luzon. Pilipino had spread throughout the nation, the mass media, and the school system. In 1990 President Corazon Aquino ordered that all government offices use Pilipino as a medium of communication, and 200 college executives asked that Pilipino be the main medium of college instruction rather than English. Also the compulsory study of Spanish was abolished in 1987. Government and educational leaders hoped that Pilipino would be in general use throughout the archipelago by the end of the century. In the early 1990s, however, Filipinos had not accepted a national language at the expense of their regional languages. The role of English was also debated. Some argued that English was essential to economic progress because it opened the Philippines to communication with the rest of the world and facilitated foreign commerce. Despite census reports that nearly 65 percent of the populace claimed some understanding of English, as of the early 1990s competence in English appeared to have deteriorated. Groups also debated whether "Filipinization" and the resulting shifting of the language toward "Taglish" (a mixture of Tagalog and English) had made the language less useful as a medium of international communication. Major newspapers in the early 1990s, however,

⁴ Source: The Library of Congress Country Studies, <http://lcweb2.loc.gov/frd/cs/cshome.html>, own compilation

were in English, English language movies were popular, and English was often used in advertisements. Successful Filipinos were likely to continue to be competent in Pilipino and English. While Pilipino usage increased in the media, both Pilipino and English continued in the 1990s to be the languages of education.

A niechaj narodowie wždy postronni znają, iż Polacy nie gęsi, iż swój język mają.

And let other nations know that Poles are not geese and have a language of their own.

Mikołaj Rej (Polish writer, 1562)

1.2 So we are the neighbors

Krzysztof Stanowski, Poland

Poles and Ukrainians have lived in close proximity to each other for centuries. In 1991, however for the first time in history a Ukrainian state was established. Unfortunately, since the 17th century the relationships continually declined resulting in bloody clashes in 20th century. People in both nations share a common memory of domination, conflicts and massacre rather than understanding, coalitions and cooperation. To build a different future from the history that we have known we had to start to talk to each other. What should be the language of the dialogue? Surely not Russian, even though we all can speak it. But Polish also is seen as a language of former domination. Therefore: Ukrainian. But only Ukrainian? No, not “only” Ukrainian.

As we were developing a joint Ukrainian-Polish educational program, we decided to start to work with minorities of each country, bringing together young Poles living in Ukraine with young Ukrainians living in Poland. We asked them to speak their native languages. During the program both Ukrainian and Polish languages were equal. No translation. The rule was that everybody spoke her mother tongue. Participants and trainers often were in the situation that they heard the other language and answered in their own tongue. All printed materials were in two languages.

The first reaction of all the participants was shock. How is it possible to speak two languages in a parallel conversation? But after the first few hours this situation became standard. We were happy to speak our languages and did everything to help those of us who had some problems with understanding. A year later this practice became standard in relationships between many Ukrainian and Polish NGOs (Non Governmental Organizations). We talk with each other without artificial barriers and the interference of interpreters.

Daar is geen woord Frans bij.

Literally: “There is no French word there.”

Meaning: “Exactly what is said is what is meant”

Dutch Proverb



A long national language tradition⁵

Polish, a West Slavic language, is officially and universally used. There are no regional dialects to impede communication. Under communist regimes, the massive task of postwar education reconstruction emphasized opening institutions of secondary and higher education to the Polish masses and reducing illiteracy. It is estimated that the number of Poles unable to read and write in 1945 was 3 million. The Poles welcomed these changes but on the other hand generally opposed Marxist revision of Polish history and the emphasis on Russian language and area studies to the detriment of things Polish.

Beginning with the early postwar years, Polish is the language of all but a very few citizens. Grouped with Czech and Slovak in the West Slavic subgroup of the Slavonic linguistic family, Polish uses a Latin alphabet because the Roman Catholic Church has been dominant in Poland since the 10th century. Documents written in Polish survive from the 14th century; however, the literary language largely developed during the 16th century in response to Western religious and humanistic ideas and the availability of printed materials. In the 18th century, the Enlightenment stimulated a second period of advances in the literary language. When the Polish state fell at the end of the 18th century, the language played an important role in maintaining the Polish national identity. Although modern Polish was homogenized by widespread education, distribution of literature, and the flourishing of the mass media, several dialects originating in tribal settlement patterns survived this process in the late 20th century. Among the most significant are Greater Polish and Lesser Polish (from a combination of which the literary language was formed), Silesian, Mazovian, and Kashubian, which is sometimes classified as a separate language. Silesian is an example of a minority language of the Germans: the German population of Poland is centered in the southern industrial region of Silesia, but a small population remains in the northeastern region that had been East Prussia in the 19th century. The constant shifting of Silesia between Polish and German control during several centuries created a unique ethnic amalgam and regional self-consciousness. Whatever the original ethnic composition of the region, the Silesians themselves developed a separate culture that borrowed liberally from both Polish and German. The predominant spoken language is a heavily Germanized dialect of Polish. Other examples of minorities where the language issue connects with power are Ukrainians and Belarusians. Before World War II, the Ukrainian population, concentrated in the far southeast along the Carpathian Mountains, constituted 13.8 percent of interwar Poland's total, making the Ukrainians by far the largest ethnic minority. Postwar border changes and resettlement removed most of that ethnic group, whose persistent demands for autonomy in the 1930s had become a serious worry for the postwar communist government. In 1947 most remaining Ukrainians were resettled from their traditional centers in Rzeszów and Lublin districts in southeastern Poland to northern territory gained from Germany in the peace settlement. State propaganda designed to further isolate the Ukrainians reminded Poles of wartime atrocities committed by Ukrainians. In 1991 some 130,000 Ukrainians remained in the resettlement regions,

⁵ Source: The Library of Congress Country Studies, <http://lcweb2.loc.gov/frd/cs/cshome.html>, own compilation

while the rest of the Ukrainian population was widely dispersed and assimilated. In 1992 estimates of the Ukrainian population in Poland ranged from 200,000 to 700,000. The size of the Belarusian population also was disputed in the early 1990s. In 1991 the official figure was 250,000, but minority spokesmen claimed as many as 500,000 people. Although concentrated in a smaller area (nearly all live in the Bialystok District adjoining the Belarusian border), the Belarusian minority has been less assertive of its national identity than have been the Ukrainians. Bialystok is one of Poland's least prosperous and most sparsely populated regions. Mainly composed of peasants, the minority includes few educated citizens, and the group has received little support from Belarus itself. Therefore, low national self-awareness has led to easy assimilation into Polish society. The Belarusian Social and Cultural Society, founded in 1956 as the minority's official mouthpiece in Poland, remained under the control of former communists in 1991 because of Belarusian distrust of Solidarity's ties with the Polish Catholic Church. Since 1989, however, some new ethnic organizations have appeared. A weekly newspaper is published in Belarusian, and a few new student, political, and social organizations have brought a modest revival of the Belarusian ethnic community in the early postcommunist years.

1.3 Language carries history

David Grant, The Netherlands

I was walking one evening in Alkmaar with a friend from Austria. We were speaking German with each other. We passed a couple of young fellows, under a streetlamp. They didn't say anything, though I noticed they took note of us.

We walked on another block or so when suddenly the two young men rode up swiftly on bicycles from behind and each one spat on us. One scored a big glob right on my chest; the other only scored a bit of spittle in my companion's hair. The two sped away without a word.

I immediately assumed it to be another experience of racism. It happens much less frequently than when I was a young brown-skinned boy growing up in a very-recently de-segregated all-white neighborhood, but it does still happen.

I turned to my friend and began telling her how sad it was, to have my image of the Netherlands as a tolerant society tarnished so dramatically.

She shook her head in disagreement. "It was because we were speaking German," she said.

I was shocked. At first dumbstruck. Could it be?

Because of language?

And of course the history that comes with it.

But: NOT skin color!?!

What an amazement to me, this realization. A paradigm shift for me.

Then I started laughing, while wiping away the snot.

The absurdity of it!

The sorrow of it, also. Sure.

But this was not a house burning or a lynching.

So...laughter. The laughter of a New Oppression! A way of releasing the tension and overcoming the assault.

And feeling the oppression for being "a Nazi"! That, too. That...too.

Ang hindi magmahal sa sariling wika ay higit pa ang amoy sa malansang isda.

One who does not love his/her native language smells worse than a rotten fish.

Dr. Jose P. Rizal (Philippine National Hero, 1861 - 1896)



Varieties of Dutch⁶

The language in the whole of the country is Dutch, or Nederlands, a Germanic language that is also spoken by the inhabitants of northern Belgium (there called Flemish). Afrikaans, an official language of South Africa, is a variant of the Dutch spoken by 17th-century emigrants from Holland and Zeeland. Apart from Dutch, the inhabitants of the northern province of Friesland also speak their own language, which is closer to English than to either Dutch or German. In the major cities especially, many people are fluent in several

languages, reflecting the nation's geographic position, its history of occupation, and its attraction for tourists. The national language of the Netherlands and, also along with French, of Belgium is a West Germanic language known by several names: English Dutch, Flemish, Netherlandic Nederlands and Flemish Vlaams. Although speakers of English usually call the Netherlandic of The Netherlands "Dutch" and the Netherlandic of Belgium "Flemish," they are actually the same language. Netherlandic, which occurs in both standard and dialectal forms, is the language of most of The Netherlands, of northern Belgium, and of a relatively small part of France along the North Sea, immediately to the west of Belgium. Netherlandic is also used as the language of administration in Suriname and the Netherlands Antilles. Afrikaans, which is a derivative of Netherlandic, is one of the official languages of South Africa.

The spoken language exists in a great many varieties ranging from Standard Netherlandic (Algemeen Beschaafd Nederlands, or "General Cultured Netherlandic") --the language used for public and official purposes, including instruction in schools and universities—to the local dialects that are used among family, friends, and others from the same village (these exist in far more varieties than does the English of North America). Standard Netherlandic is characterized grammatically by the loss of case endings in the noun. In Belgium efforts were made to give Netherlandic equal status with French, which had assumed cultural predominance during the period of French rule (1795-1814). In 1938 Netherlandic was made the only official language of the northern part of Belgium. The use of Standard Netherlandic together with the local dialect is much more widespread among the people of The Netherlands than it is in Belgium. The dialects of the area bounded roughly by Amsterdam, The Hague, and Rotterdam are closer to Standard Netherlandic than are those of the other dialect areas.

Together with English, Frisian, and German, Netherlandic is a West Germanic language. It derives from Low Franconian, the speech of the Western Franks, which was restructured

⁶ Source: Encyclopedia Britannica online, www.eb.com

through contact with speakers of North Sea Germanic along the coast (Flanders, Holland) in the period around AD 700. The earliest documents in the Netherlandic language date from approximately the end of the 12th century, although a few glosses, names, and occasional words appeared somewhat earlier.

1.4 Language characterizes relationships

Susanne Ulrich and Michael Seberich, Germany

Two examples, from a training situation and from everyday life show how a specific complexity is created by the German language and how reality is being created by using words in a certain way.

The training situation

Beginning. Every trainer knows how challenging it is to establish the right beginning for a training. You consider the location where the workshop takes place. You allow time for the group to arrive. You want the group to become familiar with the topic. Each group member would like to get to know the others. Trainers know that these first hours with a group are important to the atmosphere and productivity of a workshop.

During our first trainings with adults we discovered that in a predominantly German speaking group this process regularly comes to a sudden halt when a group member asks whether they should say „Du“ or „Sie“ to each other. This question of how people address each other can turn into a real challenge. The proper German pronoun for English „you“ depends upon the closeness that a person feels towards the one that is addressed. „Sie“ is used when addressing one or several persons whom you would normally call by the last name. „Du“ is used when addressing a person whom you normally would call by the first name. This grammatical definition shows that the German language allows the speaker to define her relationship to the addressee. This linguistic phenomena can be found in many languages. It is one that has repeatedly shown the impact language has on how we relate to each other.

The everyday case

Using specific terms in everyday German language, we often create an atmosphere of inequality more or less consciously. Many expressions and sayings contribute to the impression, that the user is not speaking on the same level as the listener. The language also implies in many ways that there is only one reality to talk about rather than there being as many perceptions of reality as there are beholders. Expressions like: “This is a fact”, “That is right”, “Tell us the truth” lead us to the impression from early childhood, that there is such a thing as THE truth. By using terms like: “You are right” or in German “Ich gebe Dir recht” (literally “I give you right”) we do not so much comment on other peoples’ opinions but rather more often take the position of judges.

Therefore, an important part of teaching democracy and tolerance is becoming aware of everyday language and substituting terms like “right and wrong” with “important and unimportant”. This means that to discuss something in a tolerant

manner, I can never insist on “being right”, but I should be able to make clear why my point of view is so important to me. For the German society such a change in using the language would mean a very big effort, since “right and wrong” are very strong terms of orientation and identification.

We dissect nature along lines laid down by our native language...language is not simply a reporting device for experience but a defining framework for it.

Benjamin Whorf (American author, artist, playwright 1897 – 1941)



German language – German identity?⁷

Official language is standard German, with substantial differences in regional dialects. There are three very small linguistic minorities, which speak Danish, Frisian or Sorbian. For more than 1.000 years, the Sorbs, a Slavic nationality, have lived as an ethnic minority in Brandenburg and Saxony. In the early 1950s, the East German government, with Soviet encouragement, contemplated setting up an autonomous Sorb state which was never realized. But there is a revival of teaching Sorbian as an official language in schools of the region. As of 1993, there were about 120,000 Sorbs in Germany. Language is

perhaps the most significant expression of a common German nationality. The German language is spoken by millions of people of Europe, Austria, Switzerland, and various regions of East European countries. Modern German, which belongs to the family of Indo-European languages, evolved from proto-Germanic or Common Germanic, the collection of languages spoken by the tribes that inhabited the area. A move toward standardizing the written language began in the fifteenth and sixteenth centuries. The invention of printing made impractical the continued use of innumerable local dialects that varied in spelling, style, and grammar. The translation of the Bible into German by Martin Luther usually is considered the milestone in the development of a standardized written language. The spoken language, however, continued to reflect the proliferation of local dialects until the end of the nineteenth century. These dialects were the individual's way of expressing identity and independence and therefore were carefully preserved. As commerce, travel, and communication in general increased among the various towns and regions of Germany, the numerous dialects became increasingly restrictive, and a standard spoken language began to evolve. The schools and the media were especially instrumental in pressing for a standard form of German. The standard spoken language is today based on the pronunciation of educated northern Germans. Most Germans write and speak the standard form of German with little difficulty, although dialects continue to be used among family and friends and on informal occasions. The Germans have initiated purification at various periods in modern history aimed at eliminating all traces of foreign influence from the language.

The two post-War German states, East and West, with a common language and history, were separated by the mutual suspicion and hostility of the superpowers. The German Democratic Republic (East) government, particularly since the early 1970s, had encouraged the development among its citizens of an East German national consciousness distinct from that of West Germans. It had adopted a "two-nation" policy and had pointed to divergences in culture, language, and socio-economic development as proof that a single German nation no longer exists. Most former East Germans, however, believe that they share with their West German counterparts a German nationality that is based on a common ethnic heritage and shared historical experiences. Ethnic Germans have immigrated into West Germany since the end of World War II. At first, these immigrants were Germans who had resided in areas that had formerly been German territory. Later, the offspring of German settlers who in previous centuries had settled in areas of Eastern Europe and Russia came to be regarded as ethnic Germans and as such had the right to German citizenship according to Article 116 of the Basic Law. They received much financial and social assistance to ease their integration into society. This included housing,

⁷ Source: The Library of Congress Country Studies, <http://lcweb2.loc.gov/frd/cs/cshome.html>, own compilation

vocational training, and many other types of assistance, even language training because many no longer knew the language of their forebears.

1.5 Arab-Jewish school encounters

Saber Rabi, Israel

Project Encounters, one of the Adam Institute's programs, brings together members of polarized groups in Israel. The Arab minority in Israel comprises 20% of the general population. Arab pupils start the compulsory study of the Hebrew language in grade two, while Jewish pupils start studying Arabic at a much later stage, as a non-compulsory subject. Consequently, most Jewish pupils do not speak Arabic.

Language plays an important role in Arab-Jewish encounters, since it is perceived not only as a means of communication, but also as part of the conflict between these two ethnic groups. The question of language is raised at the outset of each encounter, when the group tries to agree on the language to be used during the encounter, as well as later on.

1. Arguments of Jewish Pupils

- Hebrew only must be used, since it is the official language of the state
- Hebrew only must be used, since we don't know Arabic and the Arab pupils know Hebrew

2. Arguments of Arab Pupils

- Arabic is part of our identity and it is important for us to use it
- Even though we know Hebrew, it is difficult for us to express ourselves in Hebrew and we need translation
- We prefer to express ourselves in our mother-tongue

3. Common ground arguments

- Use of both languages should be legitimate during the encounter, each side should speak its mother-tongue
- Both groups should have equal rights in order to base the dialogue on the principle of equality

4. Language as Power

- Jewish pupils dominate the encounter when Hebrew only is used. The use of Hebrew gives them confidence even in situations of relative "weakness" of content during arguments. This is especially so in regard to expression of emotions.

- At times, Arab pupils undermine the confidence of Jewish pupils by speaking Arabic among themselves during Hebrew-speaking encounters. In such a situation, angered Jewish pupils immediately demand translation. Arab pupils use language in this way to protect themselves during the encounter process.

In summary, during encounters, the issue of language may become an extension of the conflict, to be used by both sides just as persuasion, logic, information, etc.

A buen entendedor pocas palabras.

Literally: a quick learner needs few words to understand.

Meaning: an intelligent person easily understands what another is trying to say.

Proverb from Chile



Hebrew and ethnic diversity⁸

Hebrew is the major official language in Israel and the language most widely used in daily life. Arabic, chief language of the Arab minority, is also an official language and may be used in Knesset (parliament) and courts. It is also spoken by older Sephardim. English is widely spoken and taught in state schools. Yiddish is spoken by older Ashkenazim and by ultra-Orthodox. Numerous other languages and dialects are spoken by smaller segments of the population, reflecting a diversity of cultural origins. The division of Jewish Israelis into ethnic groups is primarily a legacy of the cultural diversity and far-flung nature of the Jewish Diaspora: it is said that Jews have come to modern Israel from 103 countries and speak more than 70 different languages.

As a nationalist movement, Zionism largely succeeded: much of the Jewish Diaspora was dissolved, and the people were integrated into the population of the State of Israel, a self-consciously modern Jewish state. Along with this political achievement, a cultural achievement of equal, if not greater, importance took place. Hebrew, the ancient biblical language, was revived and became the modern spoken and written vernacular. The revival of Hebrew linked the new Jewish state to its Middle Eastern past and helped to

unify the people of the new state by providing them with a common tongue that transcended the diversity of languages the immigrants brought with them. As in the United States, the immigrants of yesterday became the ethnic groups of today. But Jewish ethnicity troubles many Israelis, and since the late 1950s it has sometimes been viewed as Israel's major social problem. Immigration has always been a serious Israeli concern, as evidenced by the ministerial rank given to the chief official in charge of immigration and the absorption of immigrants. Various institutions and programs have helped integrate immigrants into Israeli society. Perhaps the most ubiquitous is the ulpan (pl., ulpanim), or intensive Hebrew language school. Some ulpanim were funded by municipalities, others by the Ministry of Education and Culture, the Ministry of Immigrant Absorption, or the Jewish Agency. Because they were heavily subsidized, ulpanim were free or charged only nominal fees to new immigrants. Some were residential, offering dormitory-like accommodations with board. They were mainly intended for single immigrants and offered half-day instruction in a course that lasted six months. The municipal ulpanim offered less intensive night classes. Many kibbutzim also ran ulpanim, which combined half-day language instruction with a half day's labor on the kibbutz. In the late 1970s, when immigration to Israel was high, about 23,000 individuals were enrolled in some sort of ulpan.

⁸ Source: The Library of Congress Country Studies, <http://lcweb2.loc.gov/frd/cs/cshome.html>, own compilation

1.6 The Language of Respect

Michelle Pincince, USA

In the United States of America, over 300 languages are spoken, but English is the official language. The power of language is clear in the U.S. Having a command of the English language, is valued, respected, and expected. In fact, some in the U.S. have little tolerance for those who don't speak English.

Some Americans, especially those who only speak English, express great discomfort when individuals speak languages other than English in schools or workplaces. Typically, the English-only speakers believe that it is rude for their colleagues or peers to speak another language in their presence. In addition, the English-only speakers often believe that the "others" are talking about them or trying deliberately to leave them out. The multilingual individuals, who are generally speaking in their mother-tongue, in turn resent their colleagues' or peers' insistence that they speak English only.

Schools in the U.S. are struggling with the challenge of educating a multilingual nation. There are schools that have student populations that speak more than 30 different languages. Educating students in multi-lingual, multicultural schools can not only lead to challenges in verbal communication, but also cultural clashes in the ways students and teachers communicate non-verbally. In the following example, the power of language, both verbal and non-verbal, is clear.

An American teacher is in the hallway scolding a student. The teacher gets very close to the student and raises her voice. The student, a child of recent immigrants to the U.S., has his head and eyes lowered as he listens to the teacher. The teacher gets even more angry and tells the student to look at her when she is speaking to him. The student continues to look at the floor, unsure of the English words he could use to appease the teacher. The teacher gets even closer and starts to shake a pointed finger in the student's face, again instructing the student to look her in the eye. The student, who has been taught that it is disrespectful to look an elder directly in the eyes, continues to avoid eye contact and moves further away from the teacher. Finally, the teacher tells the student to stay after school, until he can learn what it means to show respect.

Is buaine port ná glór na n-éan, is buaine focal ná toice an tsaoil.

A tune is more lasting than the song of the birds, and a word more lasting than the wealth of the world.

Irish Proverb

Languages of the world⁹



The official language of the USA is American English. The dialect regions of the United States are most clearly marked along the Atlantic littoral, where the earlier settlements were made. Three dialects can be defined: Northern, Midland, and Southern. Each has its sub-dialects. To some extent these regions preserve the traditional speech of southeastern and southern England, where most of the early colonists were born. The potato famine of 1845 drove 1,500,000 Irish to seek homes in the New World, and the European revolutions of 1848 drove as many Germans to settle in Pennsylvania and the Middle West. After the close of the American Civil War, millions of Scandinavians, Slavs, and Italians crossed the Ocean and eventually settle mostly in the North Central and Upper Midwest states. In some areas of South Carolina and Georgia the Afro-Americans who had been imported to work the rice and cotton plantations developed a contact language called Gullah, or Geechee, that made use of many structural and lexical features of their native languages. This remarkable variety of English is comparable to such "contact languages" as Sranan (Taki-Taki) and Melanesian Pidgin. The speech of the Atlantic Seaboard shows far greater differences in pronunciation, grammar, and vocabulary than that of any area in the North Central States, the Upper Midwest, the Rocky Mountains, or the Pacific Coast. Today, urbanization, quick transport, and television have tended to level out some dialectal differences in the United States.

Distinctive language and religion have preserved some coherence among the descendants of the Norwegian, Danish, Swedish, Finnish, and Icelandic newcomers of the 19th century. Where these people clustered in sizeable settlements, as in Minnesota, they transmitted a sense of identity beyond the second generation; and emotional attachments to the lands of origin lingered much longer.

In cities such as New York, a whole scale of speech variation can be found to correlate with the social status and educational level of the speakers. In addition, age groups exhibit different patterns, but such patterns of variation differ from one social stratum to another. Still another dimension of variation, especially important in the United States, is connected with the race and ethnic origin of a speaker as well as with the speaker's date of immigration. So-called Black English has been influenced by the southeastern U.S. origin of most of the black population of non-southern U.S. regions: many Black English peculiarities are in reality transplanted southeastern dialectal traits. Normally, speakers of one of the social dialects of a city possess at least some awareness of the other dialects. In this way, speech characteristics also become subjectively integrated into the system of signs indicating social status. And, in seeking to enhance their social status, poorer and less educated speakers may try to acquire the dialect of the socially prestigious. Certain groups - e.g., blacks and the working class - however, will, under certain conditions, show a consciousness of solidarity and a tendency to reject members who imitate either the speech or other types of behaviour of models outside their own social group.

The American Indian languages are spoken by the original inhabitants of the Western Hemisphere and their modern descendants. The American Indian languages do not form a single historically interrelated stock (as do the Indo-European languages), nor are there any structural features (in phonetics, grammar, or vocabulary) whereby American Indian

⁹ Source: Encyclopedia Britannica online, www.eb.com

languages can be distinguished as a whole from languages spoken elsewhere. In the pre-Columbian era, the American Indian languages covered both continents and the islands of the West Indies. In America north of Mexico, where the Indian population was thinly spread, there were a number of language groups--e.g., the Eskimo-Aleut, Algonkian, Athabascan, and Siouan--each of which covered large territories and included some 20 or more closely related idioms. Other language groups, however, were smaller and the areas containing them correspondingly more diverse in language. In California alone, for example, more than 20 distinct language groups were represented. America north of Mexico, taken as a whole, had about 300 distinct languages, spoken by a population estimated at about 1,500,000.

European conquest and colonisation ultimately led to the disappearance of many American Indian language groups and to radical changes in the groups that survived. Of the American Indian languages still spoken, many have only a bare handful of speakers. In America north of Mexico, more than 50 percent of the surviving languages have fewer than 1,000 speakers each. In communities as small as these, most people are bilingual, and the younger people, educated in English, often have little more than a superficial command of the native idiom. In short, even though the Indian population north of Mexico is actually increasing, most of the aboriginal languages are slowly dying out. Only a few languages are flourishing: Navaho, spoken in New Mexico and Arizona; Ojibwa, in the northern United States and southern Canada; Cherokee, in Oklahoma and North Carolina; and Dakota-Assiniboin, in the northern portions of the midwestern United States. Even in these groups, however, there is a high proportion of bilingualism.

Persons with Spanish surnames make up more than 7 percent of the U.S. population, but they hardly form a coherent group. Coming from different socio-political contexts such as Mexico, Puerto Rico or Cuba, they have lacked the cohesion to form any large nationwide associations, but rather have developed spontaneous local groupings that fight for better health, housing, and municipal services, for bilingual school programs, and for improved education for their children. Asian-Americans as a group have confounded earlier expectations that they would form an indigestible mass in the society. The Chinese, earliest to arrive, and the Japanese were long victims of racial discrimination. In 1924 the law barred further entries; those already in the United States had been ineligible for citizenship since the previous year. In 1942 thousands of Japanese, many born in the United States and therefore American citizens, were interned in relocation camps because their loyalty was suspect. In the decades since World War II attitudes have changed; anti-Asian prejudice has dissolved, and these groups along with others like the Vietnamese have adjusted and advanced, despite occasional local outbreaks of hostility.

1.7. Derry or Londonderry?

Lucia McGeady, Northern Ireland

So I am applying for a job. I have to write the name of the city in which I was born and where I now live. Identity crisis. Now there are a few agendas that I need to consider before I fill in the gap on the application form. Is it a Protestant firm that I am applying to? If the answer is yes and I really need that job, then I might be inclined to write Londonderry. If the firm is Catholic, Derry will suffice.

I am an electrician going to do a job in Belfast. I am from the Nationalist community; a Catholic but on this occasion I must do a job in a Loyalist area of Belfast. I would be silly to leave my copy of the Irish News (Catholic) in the front seat of my van. Chances are that the passers-by may not appreciate my choice of reading material and chances are I may be walking home. So I learn. Next time I have to work in that area, I casually leave a copy of the Newsletter (Protestant) lying in the front seat of my van. So the residents of the area think I'm one of their own, a fellow Prod (Protestant). Okay so the paper is just one way of keeping the peace. Now I wouldn't want to be called Seamus (Catholic) when a passer by gets friendly and asks me my name.

Your name, what you read, your accent, your football top (team), the music that you listen to, your car number plate, even having Derry/Londonderry on the sign that's painted on the side of your van--they are all dead giveaways. Transparency, hm, I bet you never thought it could be a bad thing! I used to hate it when I had to travel to Portadown to work. I would get the tricky question early in conversations, "Well, whereabouts are you from?" Here we go, I would think. I was always brought up to call a spade a spade. I just can't get used to being politically correct, so I always say Derry; also known as The Maiden City, Stroke City and Londonderry.

Stereotypes and the baggage of language that goes with them are like a security blanket for us here. I can work out what 'foot she kicks with' by her name, where she went to school, what football team she supports. You know what? I sometimes get it wrong. When that happens it is as comfortable as swallowing a razor blade. How could I have been so blind, I ask myself? Well the way I look at it, since I have been born I have had a great many lessons on what it means to be a Catholic living in Derry in Northern Ireland. There have been many hard pills to swallow along the way. Everyday I learn a bit more about my prejudices, assumptions and perceptions. I realise that perhaps I need to visit a 'cultural optician.' After I visit him I will need to go the 'cultural elocutionist,' then it will be on down the street to the 'cultural yoga instructor.' Yes, I think we all need to have a regular check up on ourselves. We need to hear what we think and what we say more often. Sometimes we even need to hear it from the mouths of our peers.

I am invited to attend a cross-cultural food festival involving two primary schools in Derry. One of the schools is from a Protestant area and the other a Catholic. Both sets of children leave their respective schools and travel by bus to the event. Unknown to their teachers, the children from one of the schools managed to take off their school shirts on the bus journey to the venue. Underneath, they had worn football jerseys. The football jerseys did the talking for them. These clearly stated,

very effectively, which community they were from. Although the venue and programme for the day did not involve their own identities, here was a very successful attempt to speak without talking. Is this how obsessive we have become?

I was angry. When I talked about it later the education advisor suggested that schools were places where we were encouraged to 'dampen identities' and to create, 'artificial, symbol-free environments.' Why, well it's safer that way. Why deal with conflict, I ask myself? Well, we have become experts in ignoring its existence, submersing it and fearing it. Here, I feel we get so overwhelmed with our differences, that the connections slip out of sight. It's about time I made that appointment with my cultural optician.



Gaelic and Irish identity¹⁰

English is the language generally used, Irish (Gaelic) spoken mainly in areas located along the western seaboard.

The cultural milieu of Ireland has been shaped by the dynamic interplay between the ancient Celtic-derived traditions of the people and those imposed from outside, notably from Britain. This has produced a culture of rich, distinctive character in which the use of language - be it Irish or English - has always been the central element. Not surprisingly, Irish culture is best known through its literature, drama, and songs; above all, the Irish are renowned as masters of the art of

conversation.

The use of the Irish language declined steadily during the 19th century and was nearly wiped out by the Great Potato Famine of the 1840's, which particularly affected the Irish-speaking population. But despite its decline the Irish language never ceased to exert a strong influence on Irish consciousness. From the mid-19th century, in the years following the famine, there was a resurgence in traditional native Irish language and culture. This Gaelic revival led, in turn, to the Irish literary renaissance of the late 19th and early 20th centuries, in which native expression was explored and renewed by a generation of writers and academics. It also produced a resurgence in traditional musical and dance forms. The cultural revivalism became an inspiration to the Irish nationalist struggle of the early decades of the 20th century.

The cultural differences that underlie many of Northern Ireland's contemporary social problems have a long and troubled history. Two distinct and often antagonistic elements -- the indigenous Roman Catholic Irish and the intrusive Protestant English and Scots have played a significant role in moulding the province's development. This situation contributed to the decline of spoken Gaelic. Gaelic is now only occasionally heard at a traditional entertainment, though it is taught in secondary schools and at universities. The accents given to English, however, are regionally distinctive. The northeastern dialect, dominating the former counties of Antrim and Londonderry and parts of Down, is an offshoot of central Scots dialect and reflects the latter in almost all its features. The remainder of the province, including the Lagan valley, has accents derived from England, more particularly from Cheshire, Merseyside, Greater Manchester, and southern Lancashire, as well as the West Country counties of Gloucestershire, Avon, Somerset, and Devon. The towns show more of a mixture and an overlay of standard English. The Scandinavians were first contained and then absorbed; they contributed a small number of loanwords to Irish, mainly in the field of navigation but also in that of urban life, for they were the first to establish towns in Ireland, though only on the coast. The Anglo-Normans were a more serious problem. After almost complete success in the early period, however, they became largely Gaelicized in custom and language outside the towns they had founded. They contributed a large number of loanwords to Irish in the fields of warfare, architecture, and administration, though many of these were comparatively short-lived. When English took over from Anglo-Norman as the language of administration and English colonies began to be planted in Ireland, English loanwords began to come into Irish. Few of these, however, were recognized in the literary language, and only from the evidence of the modern dialects has it become clear that they were quite numerous.

¹⁰ Source: Encyclopedia Britannica online, www.eb.com

In seeking wisdom the first step is silence, the second: listening, the third: remembering, the fourth: practicing, the fifth: teaching others.

Ibn Gabirol (Religious poet 1021 – 1055)

1.8 The language gap

Pedro Mujica, Chile

Chile is a country with one of the world's biggest gaps between the incomes of the rich and the poor. In general terms, a man with the highest income earns 20 - 25 times more than a man with the lowest income. In the case of women the gap is even bigger. Income and wealth disparity is also a big problem in other Latin American countries.

Another outstanding characteristic of the country is the Spanish as spoken. It is mostly an idiomatic language except for the Spanish spoken in the academic arena, on formal occasions and in official circles. Spoken Chilean Spanish is dialect, and it can be found in a common form and also as a specialized slang particular to different economic or social groups.

It is possible to assert that in Chile there is a rigid social structure and a special concern about social status. Good proof of this are the nearly twenty different ways to describe something or someone as tacky or low class. Different factors are usually mentioned to explain this situation, such as high income disparity, small size of the country, the polarized political situation and the geography.

One usual way to make fun of people and to look down on them is the use of language. So, all the social and economic groups tend to make fun of the others based on their way of speaking. In Chile the people who belong to upper social and economic level consider that speaking Spanish correctly is snobbish and pretentious, and typical of people who intend to reach higher economic and social positions and imitate the manners and customs of the upper class.

Nevertheless, the people who have economic and social power in the country speak a dialect with a heavy accent, a particular tone of voice, and they make mistakes deliberately. It is easy to notice that upper class people in Chile speak a bad Spanish, and certainly worse than upper class people elsewhere in Latin America. In Chile, the "correct" use of a dominant colonial language, usually the mark of those in power, has been turned on its head.

Ist es nicht sonderbar, dass eine wörtliche Übersetzung fast immer eine schlechte ist? Und doch lässt sich alles gut übersetzen. Man sieht hieraus, wie viel es sagen will, eine Sprache ganz zu verstehen; es heißt, das Volk ganz kennen, das sie spricht.

Isn't it strange that a literal translation is almost always a bad one? Nevertheless it's possible to translate everything well. That shows how much it means to understand a language completely, it means to completely know the people who speaks it.

Georg Christoph Lichtenberg (German writer and scientist 1742 – 1799)



Spanish and societal strata¹¹

The official language is Spanish (called Castellano in Chile). At the time the Spanish arrived, a variety of Amerindian societies inhabited what is now Chile. No elaborate, centralized, sedentary civilization reigned supreme, even though the Inca Empire had penetrated the northern land of the future state. As the Spaniards would find after them, the Incas encountered fierce resistance from the indigenous Araucanians, particularly the Mapuche tribe. The Araucanians, a fragmented society of hunters, gatherers, and farmers, constituted the largest native American group in Chile. A mobile people who engaged in trade and warfare with other indigenous groups, they lived in scattered family clusters and small villages. Although the Araucanians had no written language, they did use a common language.

During the nineteenth century, the newly independent government sought to stimulate European immigration. Beginning in 1845, it had some success in attracting primarily German migrants to the Chilean south, principally to the lake district. For this reason, that area of the country still shows a German influence in its architecture and

cuisine, and German (peppered with archaic expressions and intonations) is still spoken by some descendants of these migrants. People from England and Scotland also came to Chile, and some established export-import businesses of the kind that the Spanish crown previously had kept at bay. Other European immigrants, especially northern Italians, French, Swiss, and Croats, came at the end of the nineteenth century. More Spaniards and Italians, East European Jews, and mainly Christian Lebanese, Palestinians, and Syrians came in the decades before World War II. Many of these immigrants became prominent entrepreneurs or professionals, but their numbers never exceeded 10 percent of the total population at any given time. Thus, in contrast to Argentina, whose population was transformed around the turn of the century by numerous European immigrants, especially Italians, the Chilean population continued to be defined by the original Spanish and native American mixture. Acculturation was fairly rapid for all immigrant groups. Because second-generation residents saw themselves primarily as Chileans, ethnic identities had little impact on national society and Spanish became their dominant language.

Although indigenous culture was most strongly retained on the reservations, penetration by Chilean national culture was also extensive. For example, research on a sample of Mapuche living on four reservations in the south showed that only 8.5 percent of them were monolingual Mapuche (sometimes called Mapudungu) speakers; 50.7 percent lived in homes where both Spanish and Mapuche were spoken, and 40.8 percent lived in homes where only Spanish was spoken. This situation was largely a result of the extension of

¹¹ Source: The Library of Congress Country Studies, <http://lcweb2.loc.gov/frd/cs/cshome.html>, own compilation

primary rural education. In the sampled reservation communities, the literacy rate was 81.2 percent for all residents over five years of age, and yet the rate was more than 96.2 percent for the age-group between ages ten and thirty-four. The acquisition of language and literacy skills is, of course, a principal means of acculturation. With the partial exception of the indigenous groups, the Chilean population perceives itself as essentially homogeneous. Despite the configuration of the national territory, regional differences and sentiments are remarkably muted. Even the Spanish accent of Chileans varies only very slightly from north to south; more noticeable are the small differences in accent based on social class or whether one lives in the city or the country. The fact that the Chilean population essentially was formed in a relatively small section of the center of the country and then migrated in modest numbers to the north and south helps explain this relative lack of differentiation, which is now maintained by the national reach of radio and especially of television. The media diffuse and homogenize colloquial expressions.

2. Activities concerning language and democracy

The activities in this chapter are divided thematically, including nonverbal and verbal sections. Hints throughout help connect some activities with others. There are previously developed contributions from individuals working in the member institutions of the Network as well as material newly developed by collective subgroups that formed during meetings, discussions and preparations for this guide. The activities have been tested on various occasions at Network meetings and in the field, including the Philippines, the Netherlands, Germany, Poland, Belarussia, Indonesia, and the United States of America. In one instance an intercultural facilitation team from Germany and the United States was formed to lead a youth conference workshop in Bulgaria. These experiences sparked challenges and infused vitality into intercultural discussions about how the activities could be used and how they would fit together. We felt that our approach of working innovatively and flexibly with the material could be useful for others when adapting it to new contexts and perspectives about the power of language. Besides outlining Objectives, Material and Procedure for each activity, Methodological hints are provided. Based on our own experimentation, these hints warn of stumbling blocks and also highlight aspects that cannot be done without. Furthermore, the hints offer ideas about striking out in new directions and developing variations appropriate to other situations.

The activities should be understood as modules from which the facilitator can choose for putting together a workshop. Some are interchangeable and, depending on the focus (be it “culture and language”, “body and language”, “language and multilingualism”, etc.), various modules can be mixed and matched. Further suggestions to combine the activities for an entire course on language and democracy, as well as hints for facilitators, can be found in **Part 3**.

Each thematic section starts with an overview of the topical focus of that section. Reading the introductory sections together provides the user with a thematic thread running from start to finish - from “opening” to “debriefing” to “evaluation” – of a workshop on the power of language.

Many of the activities have evolved out of existing programs by the member institutions of the International Network Education for Democracy, Human Rights and Tolerance. Although the activities have been adapted in order to fit the framework of this volume, they nevertheless they often reflect a specific didactic or methodological approach in civic education. The **Appendix** provides a bibliography publications from which the reader might pursue these approaches to gain a deeper theoretical understanding of the issue.

*2.1 Opening the workshop*¹²

The first step in dealing with our topic is to make participants aware of the existence of different languages. Participants should acknowledge in a most neutral way that there are different languages in the room and inside our society. This inevitably leads to questions of coexistence and participation. Therefore the first set of activities aims at:

- establishing linguistic diversity
- raising awareness about different cultures
- giving space to each identity
- raising questions about tolerance and coexistence.

The overall goal of these activities is to show the multi-lingual and multi-cultural nature of our society by starting with the participants' individual experiences. These personal experiences should help to open the perspective of participants towards the wider societal and political framework.

The first step aims at activating the individual experience in a participatory way. Linguistic and cultural affiliations are seen as a dynamic system and brought into interpersonal contact. For this workshop the atmosphere of the first sessions is highly important.

Generally speaking there are two ways of dealing with the given reality. The facilitator can emphasize the need for coexistence or can emphasize the cultural clashes and conflicting identities.

The first approach is experience-oriented and interactive. It stresses forms of interpersonal communication, learning about linguistic richness, promoting language learning, intercultural exchange and learning in multi-lingual groups. Within this general framework there are central topics like:

- analysis of one's own personal linguistic biography in comparison of this personal development with other experiences
- sensitizing for linguistic diversity
- reflection on cultural heritage
- communication through non-verbal means.

The second approach is more conflict-orientated. This approach questions power relations, minority-majority situations and language policy within the educational system. It addresses the strife and struggle between competing cultures and languages. If we go in this direction, we should not only stress the individual meaning of our linguistic and cultural biography, but also address the painful experiences of the individuals in the workshop. In this context, basic questions of equality, power relations and domination will come up.

¹² Introductory remarks on the activity chapters contributions by Ulrike WolffJontofsohn and David Grant

From our viewpoint the tone should be set in a direction where the presence and existence of different cultures and languages can be seen and respected. In any case the tone should encourage a feeling of safety and positive approach.

A good example of our approach to the topic is the activity *Our journey, our map*. It was created by an Afro-American and a Polish member of the Network. This exercise helps participants reflect on their own cultural affiliations and also shows the diversity within one group. It also helps to start a dialogue and inter-cultural exchange.

In het leven... en ook in de taal zijn nuances alles.

In life... and also in language, nuances are everything.

Louis Couperus (Dutch novelist 1863 – 1923)

2.1.1 Arranging the circle¹³

Objectives

- To get to know each other with a different form of communication
- To realize the difficulty of solving a task without talking
- Finding new and creative ways of communicating information

Procedure

The participants sit on chairs in an open circle. The facilitator asks them to arrange the circle so that all are sitting in the correct 'order'. In a first round they are asked to place themselves according to the position of their first names in the alphabet. During this task they are not allowed to talk with each other, but have to find alternative ways of communicating (e.g. sign-language, writing, etc.). In the end they speak out their names from A to Z to check whether everybody is sitting in the right position. In a second round the participants are asked to place themselves in the circle according to the position of their day and month of birth in the year. The procedure is completed as in the first round. (In this way, it is also possible to find out whether someone will celebrate his or her birthday during the course).

Der Geist einer Sprache offenbart sich am deutlichsten in ihren unübersetzbaren Worten.

The spirit of a language is best being exposed by its untranslatable words.

Marie Freifrau von Ebner-Eschenbach (1830 – 1916)

¹³ A contribution by Susanne Ulrich and Florian Wenzel

2.1.2 The market of names¹⁴

Objectives

- To get to know the different names present in the workshop
- To show possibilities of communication when there is no common language
- To start group interaction and physical contact to set the atmosphere

Material

- Small pieces of paper, five times the number of the participants and facilitator

Procedure

Before beginning the exercises the facilitator prepares 5 notes with a measurement of 5 x 5 cm for each participant. He arranges the tables so that the „market“ can be carried out in the middle of the room.

Then 5 notes are distributed (in groups with more than 20 persons 4 notes each) to everyone present (the participants and the trainers). Everybody is asked to write their first names and family names clearly on each of their notes. All the notes are collected in a hat/box and mixed up. Then every participant is drawing 5 (4) notes from the hat.

The facilitator announces that all are now going to participate in a first names market. Everyone has to try to regain the notes with his first name. The following rules apply to the market:

- We exchange the notes – one note for another;
- We may only take our own notes.

The trainer adds that the presence of more than 2 persons may be necessary for the exchange. Ask everyone to come into the middle of the room and give a sign to begin the exercise. Whoever has all their notes together should sit down.

Methodological hints

The way of breaking into a market described below is based on an idea of the Adam Institute for Democracy and Peace in Israel. It forces the participants to get up from their seats and to have physical contact with the others but at the same time does not produce a strong amount of stress associated with a personal appearance at

¹⁴ A contribution by Krzysztof Stanowski

the front of the group or difficulties in carrying out the task (several people finish the exercise at the same time). The first names market gives neither the trainer nor the participants the possibility of acquiring much information about each other. It is however one of the few ways of breaking the ice which one can use in groups with no common language. It gives the participants in these groups the feeling that there is a possibility of communication and working together despite the language barriers.

Learn the words of wisdom uttered by the sages and apply them within your own life. Live them out, but do not declaim them, for whoever repeats what he has not understood is as useless as a donkey laden with books.

Kahlil Gibran (Lebanese poet and prophet 1883 – 1931)

2.1.3 Gestures¹⁵

Objectives

- to introduce people to each other
- to sensitise participants to body language
- to create a visual picture of where each participant is beginning from
- to create a firm and communal beginning

Procedure

The group is divided up into smaller groups of three or four. The small groups are then invited to arrange themselves into a circle so that they are all seeing one another. In each small group the facilitator should ask everyone to think of a gesture. Then each person in the small group acts out their gesture. It could be, for example, a show of happiness, sadness, anger or joy. The small group should see all three or four gestures consecutively. They can thus guess what each person was trying to express. Each small group then chooses one gesture to show to the whole group. The procedure is repeated and the whole group guesses what was being portrayed by the gesture.

Methodological hints

It is useful for the facilitator to become involved and really encourage the participants to become equally involved in the activity.

A possible variation is to do the gestures in the entire group and each one is introducing themselves with their name while doing the gesture. Afterwards all participants are doing their gesture at the same time to see the differences and similarities at one time.

Dobre słowo lepiej gasi niż wiadro wody.

Good words cool more than cold water.

Polish Proverb 14th century

¹⁵ A contribution by Lucia McGeady

2.1.4 Quotes and associations¹⁶

Objectives

- Getting to know each other in the context of the language issue
- Realising the diversity of aspects of the quotes
- Setting a wide frame for the issue of the power of language
- Getting to know the different expectations concerning the language issue

Material

- Selected quotes from this handbook
- Small pieces of paper and envelopes
- Overheads and appropriate pictures or photos (variation)

Procedure

Using the quotes in the boxes found throughout this activity guide, the facilitator writes one quote on a card for each participant, plus one for the facilitator herself. The quotes should be written in both the original language and English. The facilitator should try to choose quotes which reflect the cultural composition of the group and which relate to the desired thematic focus. The cards are then put into envelopes and attached under the chair seats before anyone enters the room.

The exercise begins by asking the participants to look under their seats, open the envelope and reflect silently upon the quote. The facilitator helps with this reflection period by suggesting questions such as: “Is there a connection between the quote and a specific area of your personal life?” “Does the quote have a positive or negative message for you?” “Is there anything in the quote that should be rejected?” Each participant is then asked to introduce her- or himself by sharing the reflections and also by speaking about expectations concerning the workshop.

Finally the quotes are placed on the walls of the room and remain there. They can be utilized once more at the very end of the workshop in order to reflect upon any changed meanings or new aspects gained.

¹⁶ A contribution by Florian Wenzel

Methodological hints

Instead of distributing quotes to the participants, the facilitator prepares overheads with one quote each. Drawings or photographs might also be included. At the beginning of the course these overheads are projected, accompanied by instrumental background music.

This more collective associative experience reduces individual discussion of each quote while still stimulating personal reflections and workshop expectations.

Is het zo zeker dat u de censuur zou afschaffen als u de macht zou hebben, ook de censuur gericht tegen de krachten die uw macht naar het leven staan?

Is it so certain that you would abolish the censor -- if you had the power -- if the censor were directed against those who would deny you the power to do so?

Erik van Ruysbeek (born 1915)

2.1.5 Getting on board: Making connections¹⁷

Objectives

- To establish a connection between and among participants and facilitator through a language that is personal
- To awaken both participant and facilitator to thoughts and feelings of the moment
- To make audible the plurality of languages present
- To learn to visually memorize difficult names of different cultural backgrounds by building visual bridges

Material

- Drawing paper and color pencils
- Name tags

Procedure

Participants are given a few moments to imagine a personal symbol that can be described either in word or drawing. They are then asked to write or draw that symbol on a sheet of paper, but not to share it yet. It is important to stress that the point is not to create a perfect symbol, but to simply express spontaneously one's feelings in a different way than usual.

Each person is then asked to introduce himself by first saying the name by which he wants to be known during the workshop. This can be one's own name or it can be a very different name. If some participants choose names different from their usual name, this can be discussed later when the connection between language and identity is explicitly addressed. The name should be written on a name tag and worn by the participant.

It should be ensured that the name remains visible throughout the entire workshop and that the participants really use the name each individual has chosen. In the reflection at the end of the workshop the group can discuss experiences with each name, whether the real one or another.

Each participant then presents their symbol and explains why they have chosen this particular symbol. They are asked to express their feelings and say their thoughts of the moment. Lastly, they express their expectations for the workshop and more specifically, how they would like to be treated by the group.

¹⁷ A contribution by Cecilia O. Lioanag

At this point it is important to ask the other participants if it is all right to use all the names that the participants have chosen for themselves. It may be that there are names that others find offensive or do not want to use.

Finally the symbols are put up on a wall as a reminder of the situation and feelings of the group at the beginning of the workshop.

Methodological hints

If the facilitator wants to enhance the symbols as memory devices, he can ask that the symbols relate directly to the pronunciation of the desired name. This can be done through association or metaphor linked to all or part of the name (e.g., drawing a house for the name 'House' or 'Haus' or 'Ausord'). This is especially useful in groups with names that might be difficult to memorize.

In international groups with many different languages, participants can introduce themselves twice, once in English and once in their mother tongue.

To directly open the issue of language and diversity, especially in multi-lingual groups, participants can be asked to draw two additional pictures or symbols, based on the following two questions:

- How do you feel in situations where many languages are being spoken?
- How do you feel in situations where you are surrounded by your mother tongue?

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through him, and without him no one thing came into being. What has come into being in him was life, and the life was the light of all people. The light shines in the darkness, and the darkness did not overcome it.

The Gospel according to John, 1: 1-5

2.1.6 Mat of life: The significance of language¹⁸

Objectives

- To enable participants to recognize, through a creative language exercise, the role language plays in their lives.
- To delineate between verbal and non-verbal communication means.
- To establish relationships among participants through self-disclosure, by sharing of personal information and by finding similarities in one another's life experiences.

Material

- For each participant: a large sheet of paper, approximately 3 feet by 3 feet (1 meter square)
- Markers and color pencils
- Tape

Procedure

The facilitator asks the participants to draw lines dividing the sheet of paper into six equal panels. Participants are then asked to draw pictures on each panel, one at a time, following instructions of the facilitator. The facilitator should ensure that each respective panel is finished by all participants before continuing. It is also always helpful to reassure participants that drawing skill is not important for the exercise.

1. First Panel: Draw a picture or abstraction which expresses what is the most significant aspect of language for you
2. Second Panel: Draw two items:
 - a. Expressing a significant achievement that you can attribute to language
 - b. Expressing a significant failure that you experienced due to language
3. Third Panel: Draw two items:
 - a. An empowering effect of language for you
 - b. A disempowering effect of language for you
4. Fourth Panel: Draw your general feeling about your language.
5. Fifth Panel: Draw the people in your life who significantly influence your

¹⁸ A contribution by Cecilia O. Lioanag

language

6. Sixth Panel: Choose three words to describe the language mainly spoken in your everyday context

Depending on the size of the group and the goal of the group, each person presents their Mat (each paper) to the group. Afterwards, the participants are asked the following questions:

- What were your personal feelings when you were doing the activity?
- Now that you've seen all the Mats, what other insights and realizations do you have about language in your life?

After the discussion all the Mats are taped together and put on the wall.

Methodological hints

Banig ng Buhay (Mat Of Life) is an adaptation of the Coat of Arms, a human relations training activity. It is a very flexible and creative activity where trainers can ask participants to draw anything they think will meet the purpose of their training. In the Philippines, it is widely used for introductions.

Language is not only the vehicle of thought, it is a great and efficient instrument in thinking.

Sir Humphrey Davy (English scientist 1778 – 1829)

2.1.7 Our Journey: Our map¹⁹

Objectives

- To provide an open-ended opportunity to discuss the issues of language, culture and tolerance through a group project
- To allow participants to express needs, concerns and expectations regarding the subject of tolerance
- To make visual impressions about the journey towards tolerance
- To comprehend language as a visual image of reality

Material

- At least five water soluble markers of various colors for each small group.
- 1-2 easels
- Large easel paper
- Tape

Procedure

The participants are organized into groups of 3 - 5 persons. Each group should have 4 -5 markers, 1 - 2 pieces of easel paper and masking tape

Using the easel paper provided, each small group should design a "map" of the journey to tolerance. The map should include a starting point for each participant, specific stops along the way (tasks and objectives), road markers for alternate routes and other travel-related directions needed to guide travelers on a journey towards the ultimate destination of tolerance. All symbols and travel-related directions should reflect the languages and cultures of all participants in the group.

The groups then reconvene, present their maps to each other and respond to questions.

The maps are then placed on the walls for all to view at leisure.

¹⁹ A contribution by Walter Fisher and Krzysztof Stanowski

2.2 Language, identity and culture

The following set of activities pursues these aims:

- to increase awareness that linguistic heritage and cultural diversity are enrichments to be protected and shared
- to motivate participants to communicate with members of other cultural communities
- to improve tolerant behavior, to increase mutual understanding and to foster closer cooperation
- to encourage and support conflict resolution mechanisms.

Within this set of activities we offer two distinctly different approaches for deepening the understanding of language. Deciding which approach is appropriate is a very important first step. *The simulation of cultural clash* is experimental and very loosely controlled. It purposefully provokes conflict for the purpose of study and reflection. The other activities are oriented towards mutual exchange and enrichment. Again, it is the facilitators' decision to choose the appropriate set of activities in relation to the personal, societal and political environment in which the workshop is being held.

The simulation of cultural clash investigates the power of group behavior upon the moral standards and social identity of individuals. It generates ethical dilemmas by creating communication barriers among competing groups. Participants experience imaginary traumatic events which require sensitive debriefing and analysis. The simulation heightens awareness of group norms and the tendency to misunderstand the behavior of other groups.

The exercise *What we say at home* places cultures in relation to one another and facilitates an intense exchange of perspectives. By using proverbs provided by participants, differing ways of expressing meaning are presented and analyzed. By visualizing, translating and expanding upon these proverbs, the variety of languages and cultures present in the workshop becomes dramatically tangible. This awareness creates a climate of intercultural mutuality.

Nonverbal communication and the hidden messages of body language are also addressed in this section. These non-linguistic communication modes heavily impact social relations both within and without one's own cultural group. *The Video Exercise* and the *Clothing exercise* provide a means to explore how widely, and wildly, different body languages can be. They also look at the ways in which non-verbal messages can enhance or contradict the spoken word.

Only G-d can give us credit for the angry words we did not speak.

Rabbi Harold Kushner (Rabbi Laureate of Temple Israel in Natick, Massachusetts)

2.2.1 Keeping the distance²⁰

Objectives

- To explore the sphere of physical distance one needs to feel respected
- To develop empathy for others' needs for physical distance
- To examine dissonance and congruence between body and verbal language
- To explore other aspects of personal body space, including protection of it, visualisation of it by others and the use of body language to inform others about it

Procedure

Phase 1

Participants divide into pairs and find a space with room for movement. They are asked to stand facing each other. In the first step each partner explores his own "personal sphere". This can be done by using one's hands to "feel" the distance around one's body, imagining how big one's sphere of intimacy is. In a second step one partner backs away and then slowly walks towards the other until the personal sphere is reached and the other partner says "stop". The facilitator might note that the distance of comfort can be different with respect to different parts of the body. If appropriate, the facilitator can encourage testing these differences in a playful way. Afterwards, the partners switch roles and repeat the activity.

A discussion about cultural standards of intimacy, respect and distance can follow. The participants can reflect upon how the activity relates to real life experiences and what it has to do with power and privilege. The following questions can focus the discussion:

- Which feelings did you have while walking?
- Did you at any time feel uncomfortable? Was it easier to walk or to stand?
- Could you easily perceive the "right distance" your partner wanted to keep?
- How did your partner react in each case?
- Which parts of the body did you consciously perceive?

Phase 2

New pairs are formed. The partners are asked to face each other, but to stand apart at quite some distance. One partner is assigned the task of standing still, the other of slowly walking. The pair should maintain eye contact. The person standing still should continually repeat "Come to me". At whatever moment he chooses, the

²⁰ A contribution by Eva Füssinger

standing partner non-verbally signals the walking partner “Stop!” but at the same time continues to say “Come to me”. The walking partner should follow the instruction he feels is strongest, verbal or non-verbal. The standing partner should endeavor to really make the partner stop. Once the partner does stop, both should continue to stand in place for some time while the double signal continues to be given. Afterwards, as in the first phase the partners then switch roles.

Afterwards the entire group comes together for a discussion of this phase and the entire activity. The following questions provide a guiding thread:

- Was verbal communication of help in this phase?
- What impact did the contradiction between nonverbal and verbal behavior have? Could you keep the suspense? Which impulse (verbal or non-verbal) was stronger?
- Where was your focus of attention (parts of the body, voice, character of movements, etc.)? What helped you to understand where was the right distance?

General questions for the entire activity:

- What was new, interesting and worth thinking about?
- In which situations is protection of your own body space most important? When is it less important?
- When is the perception of boundaries most difficult?
- Is a nonviolent, tolerant communication possible without definitions and correct perceptions of boundaries?
- Which social attitudes, norms or values are most likely to hinder or prevent accurate definitions and correct perceptions of boundaries?
- How can nonverbal communication be used in a “democratic way”?

Methodological hints

At best there should be at least three exchanges of partners in this exercise (with attention paid to opposite-sex pairs, same-sex pairs and inter-cultural pairs). Thus issues of gender, class, culture and clothing can also be addressed.

This activity requires a serious but comfortable atmosphere. Without such an atmosphere, the essential experience of the power of body language might be lost. On the other hand, the activity might be uncomfortable for some people, depending on personal standards and expectations of intimacy within the workshop. The facilitator should begin by saying that participants always may drop out of the activity if uncomfortable feelings become intolerable. Should this occur, the group can, with great sensitivity, discuss it afterwards and relate it to everyday experience.

If desired the feedback can be shortened. You can use a mixture of these verbal and nonverbal methods:

1. Ask participants to stand in a circle

2. Ask participants to give in one word (maximum one sentence) an impression about the following aspects from the walking-person-perspective:
 - a. own feelings while walking
 - b. consciously perceived parts of the standing person's body?
3. Ask participants to give nonverbal statements to the following questions, with a "YES" stated by standing firmly and a "NO" by sitting down:
 - a. Did you at any time feel uncomfortable?
 - b. Could you easily perceive the "personal comfort zone" your partner wanted to keep?
4. Ask participants to give in one word (maximum one sentence) an impression about the following aspects from the standing-person-perspective:
 - a. own feeling(s) while standing
 - b. which parts of the body were used to signal the right distance?
5. Ask participants to give nonverbal statements to the following questions. A "YES" by standing firmly, a "NO" by sitting down:
 - a. Did you at any time feel uncomfortable?
 - b. Could you easily signal the distance you wanted to keep?
 - c. Were the distances obeyed?
 - d. Did your partner react at once?

Die Verschiedenheit von Sprachen ist nicht eine von Schällen und Zeichen, sondern eine Verschiedenheit der Weltansichten selbst.

The differentiation of languages is not only one of sounds and signs, but a differentiation of world views

Wilhelm von Humboldt (German philosopher 1767 – 1835)

2.2.2 The video exercise²¹

Objectives

- To show relationship between text and body language
- To examine the impact of body language as information
- To examine body language in different cultures
- To communicate the meta level of language and to study its various aspects
- To make familiar language unfamiliar by placing it in different contexts

Material

- Video camera
- Editing facilities
- Video player & monitor

Procedure

Some time before the workshop, the facilitators produce three approximately 2-minute-long videos based on the objectives above (these can involve personal staging, sequences in the public or pieces from TV). The videos can be made independently of each other, without discussion and without knowing what the others were producing. The goal is not to create a comprehensive story. The videos are then sent to one facilitator who edits them into a 24-minute whole (keeping each piece entire, but reorders them: e.g., A-C-D-B-C-D-A-B-D-etc.)

The video is shown to the entire group for commentary and interpretation. The quick sequence of very different short video pieces without connection provides a good base for discussion of topics concerning different areas of language. After the showing of the video piece the following questions are being discussed with the entire group:

- Which part of the video struck you the most? Why?
- Make comparisons between the impact of language and the impact of context (place, clothing, style of speech, posture).
- Which body movements are familiar to you and what is their cultural significance?
- Which body movements are not familiar to you? What significance can you ascribe to them?
- Which body movements are personal, which are culturally determined? How can you tell?
- What difficulties arise in a multicultural society where all are free to express themselves in particular cultural codes?

²¹ A contribution by Network members

- How can we cope with this situation and how tolerant are we towards the other, towards differences?
- Give personal examples where you misinterpreted the other's body language. How did you cope?

Methodological hints

A debriefing by two of the facilitators of this exercise at one of our Network meetings can be found in section 2.6. on Debriefing and Evaluation possibilities to give a vivid expression of the testing of this activity.

As a variation two videos are produced, each one with the same text read in the same tone of voice by the same person but expressing widely-differing body languages. The entire group views the videos at the same time, but the monitors are back to back so that one half of the groups sees one version, the other half of the group sees the other. Both groups, however, will be hearing the same voice reading the same text in the same tone. Afterwards the two groups interpret what they have seen to each other and discuss the differences.

If logistically possible, the participants could be asked to prepare the 2-minute videos before the workshop, perhaps then only one piece per participant. The facilitators would edit them together in the same way. This would increase participant anticipation and pre-thinking on the subject.

It is important that there are not too many pieces at once. The facilitator should consider breaking the video up and using pieces of the video throughout the workshop. It may be useful for the facilitator to provide a video created before the workshop.

2.2.3 My personal language biography²²

Objectives

- To become aware of the multiplicity of languages encountered in one's life
- To realize the ambiguity of feelings when coming into contact with other languages
- To creatively express one's experiences with language by tracing biographical threads
- To empathetically connect with other personal language biographies, realizing linkages and differences regarding the issue of language

Material

- Copies of the attached working sheet

Procedure

This activity focuses on the individual biographical background concerning the power of language to a larger extent. It enters the issue by concentrating on different languages one has come into contact with during one's life.

Each of the participants receives a worksheet with the biographical line and the instructions on it. The facilitator stresses the fact that it is possible to design the paper in any way one feels most comfortable with, using colors, symbols, sentences, etc. It is possible to use the horizontal line as a divide between more positive and more negative impressions, but this scheme is only a frame and does not have to be strictly followed. It is first and foremost a personal way of concentrating on the issue and will only be shared with one other person. Everyone can use their mother or most comfortable language for filling in the paper.

The participants have about 30 minutes time to individually complete the worksheet. Afterwards the participants are introducing their results to each other in pairs, talking about the process of designing the paper and the result that came out. As a guiding question the facilitator asks each pair to discuss whether they can detect a guiding thread connecting the different events of their language biography. For this another 40 minutes are necessary.

Finally all participants are coming together in a circle again. The worksheets are remaining with each person and there is a final round with the guiding questions:

- What was most striking or surprising in the process of this activity?
- Which language encounters were crucial ones? Did you consider learning your first language as well?

²² A contribution by Florian Wenzel

- Could you find a connecting thread linking various events in your life?
- Did you experience language as a “door-opener” in your life or did it exclude certain possibilities?

These open questions allow the participants to individually choose the most important aspects of the activity and they have the possibility of leaving out very personal issues. It is also possible to write the main points down and post them on a large paper.

Methodological hints

This is a biographical method that can have very different impacts on people. If there are deep wounds in certain personal biographies (e.g. it was not allowed to speak one’s native tongue under a dictatorship), then participants might have very emotional experiences and expressions. If this is known in advance, it is possible to speak to the respective person and ask for consent to the activity. Otherwise a larger timeframe will also help clarify many issues: it is possible to take a walk with the other person and talking in a more informal way about one’s individual results concerning the activity.

This activity sets a frame for the question of power of language and will not answer specific questions or discuss different positions. It offers the chance to empathetically connect with others concerning different languages. It is possible to write down the main points that will be interesting for the ongoing course and put them up on the wall.

As a variation the participants can be asked to choose songs, rituals or greetings from their cultural background. In this case the biographical method of “My personal language biography” can be used and the sayings, songs and rituals are placed upon the biographical framework.

Die Sprache ist das Haus des Seins.

Language is the house of Being.

Martin Heidegger (German philosopher 1889 – 1976)

My personal language biography

Birth **Present**

Please design this frame in any way you'd like to according to the following two guiding questions:

- When and on which occasions have you encountered different languages?
- What impact and impression did this have on your personal life (positive, negative, etc...)?

2.2.4 What we say at home²³

Objectives

- To get to know differing ways that cultures use language to convey norms and values
- To show how language carries different views of reality and carries culturally-specific interpretations
- To show that translation involves more than the simple transfer of information
- To investigate the nuances of language required to accurately express culturally-specific interpretations
- To understand that proverbs can both expand and limit behavioral options within their cultural contexts
- To visualize the variety of languages and proverbs which the workshop participants represent.

Material

- Pencil or pen for everyone
- About five or six index cards per person
- Large poster paper and markers for each small group
- Tape for placing index cards on poster paper and for placing poster paper on wall

Procedure

The facilitator asks participants to use the index cards to write down a typical proverb or saying from their mother -- or dominant -- tongue in its original language (not in the common language of the workshop, unless that is the person's mother tongue). The more specific the saying or proverb, the better. Something from a local dialect or a certain region within the participant's country would be best of all

Next the facilitator asks each participant to read aloud what she has written, first in the original language and then in a brief literal translation. It is important at that at this stage a comprehensive explanation is not necessary. The deeper meaning of the sayings will be looked at in a second part.

The participants should then think about a gesture that would underpin or support the spoken words. Each participant then repeats the saying in the original language while, at the same time, using the body language or movement chosen to go with it.

²³ A contribution by Florian Wenzel

Finally each participant repeats both the original saying and the gesture, and this time everyone else does their best to repeat the saying and make the gesture in unison. The facilitator plays an important role here by fully taking part and modeling what is expected.

The full group then splits into smaller groups of four to five, mixed as much as possible in language and nationality. The facilitator asks the groups to discuss the connection between culture and the way they see the world, based especially upon their proverbs or sayings.

Then the facilitator asks each small group to translate their proverbs into as many languages as they can. The facilitator should stress that these translations be as literal as possible, without a lot of interpretation. The translations should be written on index cards, one per card.

Then the small groups look for proverbs in other languages that convey the same or similar meanings, again writing them down, one per index card.

The final task of the small groups is to display what they have discovered by taping the index cards on large poster paper. First should come the original sayings, followed by the translations, followed by similar sayings. The aim is to visualize the variety of proverbs as well as the variety of languages present. The groups might want to arrange the cards in a schematic or illustrative way, for the sake of design or content.

The entire group then re-assembles, and each small group presents its poster. All the posters with the sayings and the translations are then put on the wall. The facilitator leads a follow-up discussion to explore the connection between language and the way we see reality. The following guiding questions can be used:

- What happened with the original saying when you had to translate it for the others? What was the feeling and experience of seeing your own proverb being translated? Did it still have the same relevance? If the proverb is re-translated into the original language, would it still be the same?
- How does language connect with the way we see the world? What concepts do we have in mind when we see the world through these proverbs? Do we need any language to comprehend reality? Does anything exist that cannot be named?
- Is it generally possible to translate everything for others? Where does interpretation start?
- Are there “universal” proverbs that transcend culture? If so, what are the universal truths they reveal?
- What are the effects of proverbs on a culture? Do they open possibilities for a culture, or do they close or shut out further development?
- How do these proverbs connect with dead or living traditions in your cultures?

When all the posters are on the wall, everyone can walk around to look at them closer and to add as many other language translations to the sayings as possible. The posters remain on the wall as a reminder of the different languages present in the course.

Methodological hints

An introductory icebreaker for this activity is the game “Silent Mail”. Everyone sits in a circle and one participant whispers a sentence, any sentence, into the ear of his neighbor. The neighbor then turns and whispers what she has heard to her next neighbor, and so on, from neighbor to neighbor, around the circle until the sentence reaches the last participant, who says aloud what she or he has understood. Then the first participant repeats the initial sentence. Very often there is a great discrepancy between beginning and end. This demonstration of communication and interpretation helps provide a frame for the activity itself.

The activity can also be dynamized by acting out the proverbs. A means of making this both suspenseful and unpressured is to first ask the participants to wander leisurely throughout the room while music is played. Without warning the facilitator stops the music and reads one of the proverbs. This is the cue for all the participants to spontaneously form pairs and literally act out the proverb. (Two examples: In German one says ‘*Jemanden um den kleinen Finger wickeln*’ - ‘Wrapping someone around one’s little finger’, or ‘*Jemandem ein Auge zuwerfen*’ - ‘Throwing an eye to someone else’. The pairs would then have to try to really wrap the other person around their little finger or to mime what it would be like to really take out and throw their eyes to each other!) Several rounds of this are played, with the music switched on and off for each proverb and creation of new spontaneous pairs. This variation leads to a lot of action and fun.

Another variation is to ask the participants to share any “personal proverb” they might rely upon in tough situations. Often people encapsulate some of their central beliefs in words and they cling to these phrases throughout their lives. Depending upon the mood and situation of the workshop, these could be commented upon or left as “gifts to us all” -- and added in writing on the posters or not.

I think it is possible to infuse in the mechanism of any language the true thoughts and feelings, in a word, the true genius and spirit of any people.

Fernando Ma. Guerrero (Filipino poet 1873 – 1929)

2.2.5 A simulation of cultural clash²⁴

Objectives

- To provide affective training for individual reflection and development
- To create a “live” case study for the sake of analyzing group dynamics
- To simulate conflicts based on issues of security, identity and resources
- To place individuals in behavioral dilemmas that challenge them to find innovative solutions
- To offer opportunities to practice the use of nonverbal language
- To explore the workings of culturally-bound communication codes
- To develop modes of responding to intolerance and promoting tolerance in difficult circumstances

Material

- “Food” or “currency” (small stones), the total number three times as many as there are participants
- Ghost-shirts (plastic garbage bags with holes cut for arms and head), numbering about half the number of participants
- Personal identifiers (four sets of stickers or arm bands with colors and symbols for each Identity Group)
- Three distinct territories plus the connecting space (e.g. three separate rooms, connected by a hallway; or a large open space similarly demarcated by ropes or ribbons). Note that the connecting space also will count as a separate territory for one of the four Identity Groups.
- An alarm clock or timer
- A container to place the stones in between sequences, preferably closed (like a Piggy Bank)

Procedure

Instructions for this exercise should be considered as a template or a starting point for adaptation, rather than a set of hard-and-fast rules. In this example a team of four facilitators develops and leads the exercise. The recommended number of participants for this version is between 15 and 30 people.

The participants divide into four Identity Groups of unequal size, each one led by an “elder” (a member of the facilitation team).

The elders explain the rules of the “culture” to the Identity Groups, as follows.

- A. All Identity Groups have two goals:
1. To prevent the starvation of its members
 2. To realize a unique Life Value

²⁴ A contribution by Network members

An Identity Group achieves the first goal, prevention of starvation, when an individual member possesses at least one piece of “food-currency” at the end of each of the three timed sequences. “Food-currency” can be acquired by begging, stealing or trading with those who have extra “food-currency” stones. At the end of each time period, anyone not in possession of one “food-currency” stone dies of starvation.

The way in which an Identity Group realizes a unique Life Value, the second goal, depends to a large degree upon decisions made in secret by each Identity Group before the simulation begins. Examples are given in the section “Identity Groups” below.

B. Each Identity Group has its own self-chosen and secret taboos. Persons (within or without the Identity Group) who break these taboos can be exiled or executed. At the outset of the activity, all participants should agree on a set of silent signals indicating exile or execution (e.g., crossing arms over chest indicates “exile” and placing both hands upon the shoulders indicates “execution”)

C. Once a person is exiled or executed, she becomes a “ghost”, wearing a special Ghost Shirt and speaking only in whisper. A ghost plays the role of Memory or History, provoking the living to either revenge or reconciliation. The choice of how a ghost plays her role is up to the individual, influenced by the circumstances of her death.

The simulation consists of three sequences, automatically timed with an alarm clock or timer. This frees everyone, including the facilitator-elders, from the duty of keeping time. One facilitator, however, must be responsible for starting and re-setting the alarm between sequences. The facilitators should predetermine the length of each sequence, based upon the number of participants and the group’s readiness to engage in such an activity. The sequences can as short as thirty minutes and as long as half a day per sequence.

At the end of each sequence, each person must drop one “food-currency” stone into the container. Anyone who is unable to do so must become a ghost.

Before the first sequence, Identity Groups will meet to choose their Life Value, their taboos and their communication codes. The elders should also provide time between the sequences for an Identity Group to meet again to further develop their languages and cultures. The first meeting should take 20-30 minutes. The other two should take 10-15 minutes each.

Each sequence requires a distinct use of language. Each Identity Group develops its own “language” for each sequence, based on the following limitations.

Sequence 1: Gibberish and Gesture, unintelligible outside of Identity Group

For example, a grunt might mean “yes”, a smile “no”, a laugh “danger”, a stomped foot “happiness”, a wink “no food-currency”, et cetera.

Sequence 2: Proto-language, partially intelligible outside of Identity Group
A highly-limited set of distinct words, though not necessarily a language common to all the workshop participants. For example, one Identity Group might choose to limit itself to ten words of Italian (with the real meanings used, or not). Another Identity Group might speak by use of numbers: “1” means “yes”, “2” means “exile”, “3” means “food”, “4” means “no”, etc.

Sequence 3: Mutually intelligible to all Identity Groups
The language or languages used throughout the workshop.

Following are four examples of possible fully-developed Identity Groups. Each Identity Group can choose its own cultural attributes, being as simple or as complicated as it likes. Each Identity Group must decide upon at least one specific “Life Value” and major “Taboos”. These choices are made in secret before the first sequence begins.

“The Stinkies”

Major attention to feet - Wanderers: no territory of their own - Most sought greeting: kissing of feet - Little or no social distinction demanded of foreigners.
Life Value: friendship - Minor transgression: if someone’s feet do not move every few seconds - Punishment: walking away from the person - Major taboo: if the person follows.

“The Alms”

Major attention to hands - Agriculturists: large territory - Difficult for foreigners to enter - Lots of laughter amongst themselves - Most sought greeting: hands raised, palm-to-palm.
Life Value: material security - Minor transgression: if someone’s feet move too much - Punishment: shaking fist in face - Major taboo: sticking out tongue.

“The Buttons”

Major attention to navel - Spiritualists: small territory - Difficult for foreigners to enter - Most sought connection: touching navel with little finger (navel of self also works) - No smiling whatsoever.
Life Value: transcendence - Minor transgression: if a person wears eyeglasses - Punishment: bumping belly-to-belly - Major taboo: entering territory without asking.

“The Rains”

Major attention to head - Technologists: large territory - Territory easy for foreigners to enter, if rules are followed - Most sought connection: long, intense eye-to-eye with foreigners, but never with each other.
Life Value: creative discovery - Minor transgression: scratching head - Punishment: tweaking the person’s nose - Major taboo: continuing to nod head (as if in agreement)

Elders are the most knowledgeable and experienced Identity Group members. They know much about the other Identity Groups, but not everything. An elder facilitates her Identity Group in developing a language and in determining its taboos. Each elder advises their Identity Group to try hard to avoid any deaths in Section 1.

In Section 2, there will be a high likelihood of starvation (because there will not be enough “food-currency” stones given out to all). This is general knowledge, attributable to a drought.

At the end of the final sequence, the elder-facilitators will lead a debriefing.

The reflection can be guided with the following questions:

- How did you feel in your culture? Comfortable or not? Accepted within or not?
- What surprised you most? What was easiest? Most difficult?
- How was it to encounter other cultures?
- What status did the rules of the simulation have for you? Did you obey them all?
- How would you change the simulation? In order to accomplish what?

Methodological hints

The elders are the workshop facilitators. They must meet before the exercise to fully prepare logistical requirements and to agree, broadly and vaguely, upon their own Identity Group roles.

Resource scarcity and unequal distribution are central aspects of the simulation. They must devise a way of unequally dividing up. No Identity Group should know how many stones any other Identity Group has before the simulation begins. Therefore when the facilitators meet to plan and prepare, they must devise a way of dividing up the stones among themselves without any facilitator knowing how many stones the others receive. Furthermore they should choose an initial number of stones which will likely result in too few for all to survive the second sequence. An appropriate number of stones for 15 people would be about 35 to 15 stones. If unequal distribution is assured, it will be likely that all 15 people will have a stone for the first period, but not for the second. At least one Identity Group will probably have an abundance for all three periods.

As this simulation is usually planned, the three sequences follow immediately one after the other. Considering the complexity of the event, however, it might be useful to take extended breaks between sequences. If this is done, all participants must, of course, maintain secrecy about their language codes and

social taboos. The only general discussion between sequences should be logistical clarifications.

As stated in the beginning paragraphs, the version presented here includes four facilitators who set up the simulation and also take part as tribal elders. In a modified version there are only two facilitators who do not actively participate. In that case, elders are chosen from within the Identity Groups, but the non-participating facilitators might choose to intervene for the sake of investigating the role of random external forces. For example, in the middle of a sequence, or in between sequences, the non-participating facilitators might secretly give one Identity Group many more stones, simulating a “windfall”: the discovery of a gold mine or an exceptional but unexpected harvest. Conversely, the facilitators could deplete an Identity Group’s resources for opposite reasons.

Problematic aspects

Some participants have questioned the ethics of allowing execution in the simulation. Some suggested that only exile be allowed. Others would rather not create “ghosts” but preferred that taboo-breakers simply become neutral observers. that only exile be allowed.

As mentioned earlier, this activity is meant as a direction-pointer, to be adapted as needed. It has been noted, for example, that there is no way to earn, create or grow “food-currency”. Perhaps stones could be earned by guessing the codes of other cultures. This could be a way of creating “wealth” (assuming the earned stones came from an outside source and did not deplete any Identity Group’s store). But then the question would arise about that outside source - to be guarded or unguarded and to be controlled by whom?

It is the quiet pig that eats the meal

Irish proverb

2.2.6 Clothing²⁵

Objectives

- To analyze the use of clothing and body language as major elements of communication
- To explore how clothing can change context and vice-versa
- To examine the influence of personal perceptions in creating stereotypes
- To explore how the perception of stereotypes can impact conversation
- To visualize power relations
- To demonstrate the ability of people to disguise themselves

Procedure

Days or weeks ahead of the workshop, the facilitator asks the participants to bring items of clothing they would normally never wear in a workshop. They can bring in clothing that they might usually wear on other occasions. Before the activity starts, all participants dress in these clothes. Starting this activity after a break will allow enough time for this.

To begin the activity, the facilitator asks the participants to silently walk through the room while music plays in the background. The facilitator encourages the participants to slip into the “role” that fits the clothing they are wearing. It can be a role related to their actual lives, or one that is invented.

During the walk, the only task the participants have is to watch each other. When the music stops, the facilitator asks them to form pairs and to discuss a topic he provides. After five minutes the music starts again and the participants again start walking. Then the music stops and new pairs form. This procedure is repeated several times.

After the music stops and pairs have been formed, the facilitator announces one topic for discussion.

Following is a list of potential topics for the discussions. These can be modified or rewritten, depending upon the particular themes of the workshop.

- The neighborhood you live in.
- Your family and relatives
- A great dream you have
- What you like and dislike about other people

Finally the whole group convenes for reflection, dropping their roles but staying in the same out-of-place clothing.

²⁵ A contribution by Network members

Following are questions concerning the conversations in pairs:

- What did you learn about your partner?
- Does that information match your first impression of your partner and his role?
- Does the clothing of your partner relate to any stereotypes you have?
- Did your stereotyping surface in any way during the conversation? How?
- Were you tolerant of your partner? If yes, when? If not, when? Why?
- Is there a relation between your capacity for tolerance and the strength of your own stereotypes?
- Does overcoming or recognizing stereotypes contribute to tolerant behavior? Or not necessarily so?

Questions About Roles:

- What role did you create for yourself? How?
- Did the subject of your role come up during the conversation?
- Why did you pick this particular role and these particular clothes?
- Did you have difficulties playing this role? Why?
- Did you feel tolerant towards the role you picked? If not, why not?

Methodological hints

The facilitator could give participants index cards to record their perceptions of the other participants, instead of engaging in discussions.

In another variation, the facilitator could allow the role playing to go further, possibly moving on to a separate exercise, but still to be done in the out-of-place clothing and in the assumed roles.

Another variation could require that all participants wear the same type of clothing, in order to create uniformity. The workshop would then continue as usual. After half a day the group would stop to analyze how the clothing has influenced group dynamics.

Language is a city to the building of which every human being brought a stone.

Ralph Waldo Emerson (American poet and philosopher 1803 – 1882)

2.3 Language and power

This section addresses the relationship between language and power. The activities focus upon the following political questions:

- language policies of inclusion or exclusion
- minority-majority relations within a society
- migration policy
- access to education
- maintenance and shelter of minority languages
- integration and support of immigrants
- respect for mother tongues.

All these exercises deal with the social, cultural and economic contexts of participants' daily lives. The exercises encourage examination of national education and language policies. They raise questions of inequality, exclusion and lack of opportunity caused by linguistic and cultural differences.

In this section we look at language as more than just a means of communication. Language is understood here as a social capital which provides access to education, participation and power. Therefore this set of activities explicitly addresses the linkages among power, hierarchy and language policy.

In our International Network the question of linguistic hierarchy and access to education has been widely discussed as one of the central topics related to democracy education. In some countries we find a high degree of multi-lingualism; in others only the mother tongues predominate. In Israel, for instance, there is a clear hierarchy. The language of the majority, Hebrew, is imposed upon all other national minorities living within the state of Israel. In the Philippines over seventy-five languages are spoken, but the most prestigious social capital is English, the language imported by one of the former colonialists. In Germany English and French are highly valued as second and third languages, but German educational policy pays little attention to the mother tongues of its many immigrants from southern Europe and Turkey. Rarely are there shelter programs to protect the linguistic rights of low-status minorities.

On the other hand many of the Network's member organisations have paid particular attention to the topic of language and protection of minority rights. They have developed innovative ideas how to deal with complicated situations of multi-cultural and multi-lingual societies. The first exercise, *Taking positions: Language, identity and power* addresses the dilemmas of an adequate language policy. It raises awareness of the role of language learning in promoting mutual understanding and tolerance. It also highlights the importance of language skills for employment and mobility. And it recognises the importance of protecting linguistic diversity and minority heritages.

To show the links between education and language skills we also provide exercises that demonstrate the impact of language skills on communication, for example *Speaking on different levels*.

Another dimension of language and power is that of violent and oppressive speech. As language can be used to hurt and violate others, we explicitly draw attention to this phenomenon in the activity *Language and oppression*. This provides an experience-oriented approach to this misuse of language.

A riot is at bottom the language of the unheard.

Martin Luther King (American human rights activist 1929 – 1968)

2.3.1 Taking positions: Language, identity and power²⁶

Objectives

- To widen the field of discussion regarding various aspects of language
- To facilitate participants' reflection upon the topic by posing questions which require formation of a firm opinion
- To make visual the participants' differing opinions concerning language and to explore these differences
- To realize the connection between language, identity and power

Material

- Rope
- A YES Sign and a NO Sign
- Two cards, of different colors, for each participant OR normal paper for each

Procedure

The facilitator lays the rope down in a straight line from one end of the room to the other, marking one end with the "YES" sign and the other end with the "NO" sign. The participants are asked to stand at some distance from the line and then, in answer to the following questions, to quickly position themselves on the "YES" or on the "NO" side. Positions may also be taken between the two extremes. After each question the facilitator asks some participants to give brief statements as to why they are standing at their respective positions. It is usually most effective to ask those participants taking extreme positions to speak first in order to highlight the differences existing within the group. The point is not, however, to resolve these differences during this discussion. That process would often take much too long and, at this step of the workshop, the point is simply to acknowledge the range of opinions and to respect the existing differences. This part of the activity can take 15 to 20 minutes.

After completing the series of questions, participants can sit to discuss informally in small groups of three and four. Persons with greatly differing opinions should try to get together in the same group. The facilitator can provide an initial guide by asking the groups to discuss the connections between language, power and their personal identity.

If many different topics have turned up in the first part of the activity, it is also possible to form small thematic groups, each with a different guiding direction. This part of the activity can take 30 to 40 minutes.

²⁶ A contribution by the authors of this guide

Finally the participants all gather again and are asked to use two cards, of different colors, to write down their reflections. The focus here is on what they personally take out of this activity:

- Something that surprised me
- Something I will continue to think about

If desired, these statements could be written in one's mother tongue and then translated into the workshop's common languages. The cards are then put on the wall to be referred to and discussed throughout the rest of the workshop.

Another variation would be to write the reflections on normal paper and then ask the participants to choose their most important point to share with the group.

The questions

The questions should be selected, augmented and modified depending on the make-up of the group. Select questions that are likely to widen discussion about the power of language and that are likely to raise a wide range of opinions. In the spirit of investigating what democracy is all about, use questions which bring conflicts about language to the fore:

- Do you feel uncomfortable when a language you do not understand is spoken?
- Does your mother tongue play an important part of your culture?
- Do you think that the internet should be in many languages?
- Have you ever felt powerful when using a language others do not understand?
- Have you felt limited by the language being used in this workshop?
- Do you think the speakers of the dominant language should ensure that their language will not cause inequality in the group?
- Do you think that people who cannot speak the working language should be able to participate in future workshops?

Methodological hints

Because standing-in-place can be tiring, it is usually best not to spend more than five minutes on any one question.

When the participants are standing and giving comments, the facilitator should ensure that the speaker is addressing the entire group. Because the questions are asked by the facilitator there is a tendency for the participant to respond directly and only to the facilitator. An effective non-verbal way for the facilitator to avoid this is to walk as far away from the current speaker as possible (being polite and paying continuing attention to the response), thus requiring the person to speak up for the whole group to hear.

If there are many participants, the following variation might be used: Instead of using the rope and signs, the facilitator could stand in the exact middle of the room and turn the questions into statements. For example: “I have felt power when using a language others do not understand.” Participants should then position themselves nearer to or further away from the facilitator depending on whether they agree or disagree with the statement.

“My personal language biography” (2.2.3) encourages in-depth exploration of topics left open within the activity here. “Biography” compliments this activity since it allows participants to seek empathy with opposing positions.

When a language becomes a barrier to thought, the thinking process is impeded or retarded and we have the resultant cultural stagnation

Renato Constantino (Filipino Nationalist and Historian 1919 - 1999)

2.3.2 Of mirrors and power²⁷

Objectives

- To feel the effects of giving up one's own will and being led by another
- To know the power of being able to influence someone else
- To experience empathy as a necessity for joint action
- To learn the strength of non-verbal communication

Procedure

In the first step, the group splits into pairs and spreads throughout the room. The partners stand facing each other. One person takes the lead and begins slowly moving her hands and body while the other person follows the movements in a "mirror image". During this "mirroring" the partners maintain eye contact in order to concentrate on each other. After a few minutes the partners switch the lead. There are no limits as to what movements can be made as long as eye contact is maintained.

In the second step, the partners try to mirror each other without either one taking the lead. This requires a high degree of empathy and trust.

After experiencing both steps, the partners exchange impressions and feelings about the roles of leading and following. They should also directly address the power relationship that arose between them. Next they should consider the ways in which languages can determine a leading or a following role. Finally the partners should consider ways in which languages can contribute to communication equality.

Tír gan Teanga, Tír gan Anam.

A country without a language is like a country without a soul.

Celtic saying

²⁷ A contribution by Florian Wenzel

2.3.3 Speaking on different levels²⁸

Objectives

- To demonstrate the power of language at different levels of complexity
- To practice switching linguistic levels
- To illustrate the importance of using a language level appropriate to the people addressed
- To discuss the problems that arise when listeners find themselves above or below their appropriate level
- To establish guidelines for simplifying complicated topics

Procedure

In the first step, the participants split into small groups. Using the language of their professional backgrounds, each group prepares a short joint presentation on a topic of interest (e.g., the need for education for democracy, human rights and tolerance). Each small group then gives its presentation to the entire group.

In the second step the small groups prepare the same presentations, but in a language suited to an adult audience that has no background in the topic. These presentations are then made to the entire group.

In the third step, the small groups again prepare and make their presentations, but this time for an imagined audience of children.

The task of the participants who are seeing these presentations is to observe the differences created by different complexities of language. Special attention should be paid to determine if a topic loses any of its content.

Guiding questions for the debriefing:

- What steps were necessary to modify the presentations for different audiences?
- Was it difficult to meet people at their own language level? Why?
- How much of our identity is connected to the way we speak?
- What does it mean to modify or abandon that identity?
- What general guidelines can be drawn in choosing a language level?

Methodological hints

As a fourth step, or as an alternate third step, the presentation can be imagined for an international group of widely differing language abilities.

²⁸ A contribution by Network members

To explore the non-verbal aspects of this issue, the activity *Clothing* (2.2.6) could be combined with this exercise.

Lepiej nie mówić nic niż mówić o niczym.

Better to say nothing, than nothing to the purpose.

Stanisław Kotarbiński (Polish thinker)

2.3.4 Language and Oppression²⁹

Objectives

- To understand the oppressive use of language
- To realize that language has different levels creating inequality (e.g. ethnicity, gender, age, etc...)
- To realize that one has been and still is in different positions concerning the power of language during one's life
- To examine the different choices and decisions that can be made when oppressive use of language occurs

Material

- Worksheet: Language and oppression (below)

Procedure

This activity focuses on personal experiences with one's mother (or mainly used) language concerning inequality. It uses the individual's biographical background in order to show which positions of power can be taken with regard to language.

Each participant gets one work sheet and fills in her/his experiences according to the four categories. Before continuing with the activity, the facilitator should determine whether all participants have completed their work sheets. It may take participants some time to come up with examples.

1. Remember a situation when you were hurt by the way others used language.
2. Remember a situation when you might have hurt others by using language in a certain way.
3. Remember a situation when you witnessed inequality created by the use of language but did not intervene.
4. Remember a situation when you witnessed inequality created by the use of language and you took action against it.

After the work sheets have been completed, divide the group into pairs and instruct the partners to tell each other what they have written on their worksheet. Each person gets two minutes per question while the partner is just listening.

Bring the group together in a circle and have participants reflect upon the results. Each participant is given the opportunity of sharing how she/he felt during the activity and whether it was easy or difficult to share these very personal things with another person.

²⁹ A contribution by the Anti-Defamation League. Adapted with permission from ADL's *Four Quadrants* activity.

For the discussion it is important not to morally criticize certain actions or positions. It is more important to get an understanding of the many roles language can play. The following guiding questions can be used:

- How did it feel to share these different experiences? What was difficult?
- How did you feel in the position of victim or victimizer?
- What factors were relevant for being a bystander or a confronter?
- Are there different categories of situations concerning language and inequality?
- Who is responsible for these different positions concerning the use of language?

Conclude the activity by asking each participant to share a key insight they gained (which issues they explored) from doing this activity.

Methodological hints

Since this activity works with people's personal experiences, it is important to protect the participants from being attacked for their positions or actions. Deep wounds from former times are possible. The purpose of this exercise is not on finding a 'politically correct' way of dealing with the issue. The main focus should be on becoming sensitive to the power of language.

The use of the words "victimizer" and "victim" might not be appropriate in various cultural contexts and might need adaptation for specific educational contexts. For example, words like "target," "instigator," "witness" and/or "ally" could be effective substitutes for the words used in the work sheet.

To expand on this activity, the facilitator might ask the participants to write down their responses to the following question:

- When I examine the experience of being a bystander, would I wish to have acted otherwise. If yes, how?

The responses can be read to create an introduction to discussing the question of how to confront inequality within language.

Dlatego dwie uszy, jeden język dano, iżby mniej mówiono a więcej słuchano.

Nature has given us two ears but one tongue so we should hear more than we speak.

Mikołaj Rej (Polish writer, 1562)

Worksheet – Language and Oppression

<p>Victim</p> <p>A situation when something I was told hurt me (ouch!)</p>	<p>Victimizer</p> <p>A situation when something I said hurt someone else</p>
<p>Bystander</p> <p>A situation when I witnessed inequality created by the use of language but did not intervene</p>	<p>Confronter</p> <p>A situation when I witnessed inequality created by the use of language and took action against it</p>

Please write briefly your response in each box. After the work sheet is complete, you will be asked to share your responses with another participant.

2.3.5 Positions in a conflict: Finding resolutions³⁰

Objectives

- To visualize a conflict
- To show the non-verbal power of body language
- To experience the different sides of a conflict
- To contribute to a resolution of the conflict

Procedure

The group works in pairs. Each pair chooses a conflict they want to visualize. They work together to develop a silent frozen image of the conflict, with themselves acting as the two parties of the conflict.

Each pair presents this frozen image or “statue” to the entire group. Everyone remains silent, but participants can walk around the frozen pair in order to observe details of facial expression and gesture. The facilitator can recommend that participants stand behind each of the two conflicting “statues” in order to empathize with what it feels like to be on each respective side of the conflict.

They can also put one hand on the shoulder of a party in the conflict (there is the additional possibility for them to say one sentence that the respective conflicting party might utter in this situation).

The facilitator then indicates that it is time to solve the conflict. She encourages a participant to make one small change in the gesture or position of the conflicting parties which would move them towards a resolution. In silence, the participant physically manipulates the “statue” to the desired new position. The facilitator offers other participants the chance to make further changes until the group feels that the conflict has dissolved.

It is important to maintain a serious and quiet atmosphere throughout this activity. Participants sometimes project their own emotional situations upon the frozen image and feelings can go very deep.

Man invented language to satisfy his deep need to complain.

Lily Tomlin (American Actress, born 1939)

³⁰ A contribution by Susanne Ulrich

2.3.6 Four dimensions of language³¹

Objectives

- To share perspectives about the impact of language in participants' lives
- To confirm the importance of non-judgmental dialogue for intergroup understanding

Material

- One large piece of easel paper, one roll of scotch tape and one marker for each small group
- Pencils for every participant
- Four medium-size index cards per participant. Each set of four cards should be clearly distinguishable from those of others in their small group (different color or different shape).
- Masking tape

Procedure

Participants form small groups of no more than four participants each. Each group should have a sheet of easel paper, marker, scotch tape, pencils and four index cards per person.

Each small group uses their marker to divide their easel paper into four quadrants:

1. Spoken Word
2. Written Word
3. Actions and Behaviors
4. Emotions

Using three index cards, each member responds to quadrants 1, 2 and 3 respectively, describing one personal experience, be it positive or negative.

Then the index cards 1-3 are each taped in their quadrant. After that the participants respond to quadrant 4 by writing down their emotional response to the first three quadrants. This card should then also be taped to the easel paper in quadrant 4.

Now each group discusses the responses of its participants. After this each small group uses masking tape to put their easel paper in a pre-determined "gallery" area. Participants are given time to look at all the work of all the others.

The facilitator leads the full group in a discussion and analysis of the "gallery" they have created. The focus is on the different personal responses to the

³¹ A contribution by Walter Fisher

quadrants as an example for showing the wide variety of possibilities addressing the issue.

2.3.7 Colorful language³²

Objectives

- To realize that the use of words is never neutral
- To discover the linkage between certain colors and issues of discrimination
- To understand how language can create prejudice and inequality
- To explore the consequences of this type of language power

Material

- Flipchart paper and markers
- Small cards in the colors white, red, yellow, black, green and blue
- Dictionary definitions for these colors

Procedure

The facilitator prepares a number of cards equal to the number of participants. Card colors should be more-or-less evenly represented. The facilitator scrambles the cards together and asks each participant to draw one blindly. All participants with the same color card then join to form a small group. The facilitator should ensure that each group has at least three to four participants, all with the same color card.

Each participant is given one worksheet to fill in individually. Thereafter the group members share their results with each other. Using the paper and markers, each group designs a poster displaying important associations connected with their respective color.

After the poster is completed the facilitator asks the groups to assign values to each of the associations by marking them with a plus (+) or a minus (-).

The entire group reconvenes. Each group presents its poster and briefly states what aspect of the process was most significant. The facilitator leads a discussion about language's ability to induce attitudes of either neutrality or prejudice. The following guiding questions may be used:

- Did you discover any value differences associated with the colors? Describe any striking differences.
- Are there unavoidable inequalities generated in the use of certain colors?

³² A contribution by Florian Wenzel

- What connections do these colors have to issues of prejudice and discrimination?
- Is it possible to use these colors in a neutral or universal way, irrespective of societal value judgments about them?

After the discussion of colors, other aspects of language can be investigated for inherent value judgments. For instance: the use of the male form or male-endings in certain languages to represent both men and women. Or the distinction made in some languages between “we, not-including-you” (*kayo* in Tagalog) and “we, including-you” (*tayo*).

Finally each participant can select which words he or she would prefer to be used from the examples discussed.

Methodological hints

This activity explores what it means to use language in democratic and egalitarian ways. If not brought out by participants in the discussion, the facilitator should point out that different colors have very different connotations in different countries.

The facilitator should also make sure that the activity avoids imposing moralistic or “politically-correct” value judgments about the use of color-words.

The activity can be further expanded with the activity “Welcome to Utopia”. The facilitator invites participants to describe a world that would use language in a strictly egalitarian and non-prejudicial way.

You might be able to speak as many foreign languages as possible - if you cut yourself while shaving, you use your mother tongue.

Eddie Constantine (American Actor, born 1917)

Worksheet – Colorful Language

My color: _____

TO ANSWER INDIVIDUALLY

- As spontaneously as possible, write down associations that society generally assigns to the color you have drawn (5 minutes).

- Briefly list experiences and associations that color in general has had in your personal life (5 minutes).

TO ANSWER WITH YOUR GROUP

- Check the dictionary definitions of your color and note what you find most interesting or striking (15 minutes).

- Share your individual responses to the two questions above with the group (30 minutes).

- Working as a group, design a poster which displays important associations with your color (20 minutes).

- Together with your group mark each association on the poster as positive (+) or negative (-) depending upon how you judge it being used.

2.3.8 Eye exercise³³

Objectives

- To examine specific types of body language and related power
- To raise awareness of the power of the eye in body language
- To explore how eye contact is used to influence relationships, to engender a sense of dignity or to enhance self esteem
- To analyze the effect of eye contact from the perspectives of both viewer and viewed and to note the impact upon relationship, sense of dignity and self esteem
- To consider aspects of gender in relation to body language

Procedure

The group divides into pairs. Each pair stands face-to-face, about one meter apart. Each pair decides which partner will go first. While looking both remain completely silent. Then the one chosen to go first follows the facilitator's instructions:

- Look intensely at the other person for two minutes
- During this time, look only at the body and not the head

After two minutes the partners switch roles without discussion. Only after each has eyeballed the other they should review the experience.

The whole group comes together to reflect based upon the following questions:

- What did you feel when looking at the other person?
- What was your experience in being looked at?
- Did any possibilities of reaction come to mind while being looked at?
- What did you actually do in each of the two situations?
- Did you break any of the given instructions?
- In your day-to-day experience what is the impact of a gaze?
- How did non-verbal communication and body language exert power, as either viewer or viewed?
- How can body language and nonverbal communication support or destroy democratic interaction?

Methodological hints

³³ A contribution by Network members

This exercise creates and uses an intense workshop experience. The facilitator needs to be aware of, and prepared to deal with, the fact that this activity might cause participants to recall painful personal experiences, particularly feelings of inferiority.

The exercise could also be carried out using a two step approach:

1. Participants observe each other in silence (as above)
2. Participants observe each other while verbally communicating.

If the facilitator wants to diminish the intensity of the activity, only the second step should be done.

Sa kasalukuyang antas ng produksyong intelektwal, ang katutubong wika'y mabisang sandat't kalasag ng paglaya.

In the present level of intellectual productivity, the native language is an effective weapon and shield of freedom.

Nilo S. Ocampo Aning (Filipino national hero, 1990)

2.3.9 Language equals power³⁴

Objectives

- To experience the dilemma of wanting to use the power of language oneself, while not wanting to allow others to do so
- To understand that using one's mother tongue makes it easier to gain and use power, whereas using a foreign language makes it more difficult
- To enable participants to experience the use of a language that is foreign, to cope with not understanding the language spoken, and to recognize the meaning of speaking their mother tongue
- To show the difficulty of translating nonverbal signs into spoken words that are clear

Material

- Game board
- Chocolate bar
- Large die
- Surprise cards as specified in the attached list
- A poster with the rules of the game written in large letters

Procedure

The facilitator sets the game board in advance (see attached example) and prepares surprise cards according to the attached list. She then places the surprise cards on squares 5, 7, 10, 11, 15, 17, 19, 20 and 22. The cards are placed upside-down so that the players cannot see what is written on them. The prize (a chocolate bar) is placed on the last square, for all to see.

To keep the game moving quickly, form four or five teams. However, only one person should be chosen from each team to actually roll the die and move around the board. Not every participant will have direct experience of the game but the non-playing team members should share their insights in the discussion. As an alternative the members of the team can switch in being the one on the board.

The facilitator shows the players the poster explaining the following rules of the game and asks a volunteer to read the rules out loud:

- The goal is to reach the last square, obtain the chocolate bar, and thereby win the game.
- A member from each team rolls the die in turn and advances accordingly toward the prize.

³⁴ A contribution by Guy Ben Shachar and Saber Rabi

- The surprise cards have instructions written on them that apply to each specific squares. Each player who lands on a square with a surprise card reads the card silently. This player must not show the card to the other players but may, if he or she wishes, tell the other players orally what is written on the card.
- The game continues until someone wins by reaching the prize square.
- Because of the players' differing abilities to understand the language being spoken, disparities and inequalities may develop among the players as early as the initial the stage of explaining the rules of the game. This is especially true, of course, in a multilingual group. These disparities affect the p layers' chances of winning the game. It is important for the facilitator to pay attention to this impact of language on the players' ability to gain power. The facilitator should not, however, share these insights with the players as they occur, but should rather note them to use as examples in during the discussion afterwards.
- The game starts by giving the die to one of the participants and ends when one of the players reaches the prize square. During the action many different strategies may be employed, some rules might be violated and others may be invented. This is part of the process and also provides material for the discussion. The facilitator should only stop the game if violent behavior occurs.

The group assembles after the game and reflects upon the activity. First the actual process should be recalled in order to underscore the different perspectives that participants (and observers) had, most likely unknown to each other.

Then the facilitator asks the participants the following questions:

- How did you feel when you didn't understand the language on the card? What did you do in reaction?
- How did you feel when you didn't understand the instructions that another player gave you?
- What happened when the card was translated? Did the listeners become suspicious as a result?
- What was the connection between understanding the language and winning the game?
- When was understanding the language an advantage and when was it a disadvantage?
- What was the connection between language and power in the game?

The facilitator asks participants to share real-life examples in which the language that they use affects their ability to achieve various goals.

To conclude, the facilitator presents the participants with several possible ways of acting in situations in which members of a group have different mother tongues. The participants give their opinions about the best alternatives in such situations and explain their decisions. The facilitator clarifies with the group how

the alternatives they propose might affect the power and freedom of people in the group. Participants may then suggest other alternatives.

Methodological hints

There are several possible variations of this activity. Depending on the composition, dynamics and history of the group, the facilitator can choose among the following:

- People whose mother tongue is not the language spoken in the group are provided translation into their mother tongue.
- The group chooses one language to be used by all group members in the discussions.
- Each person speaks his or her mother tongue only and the remarks are translated into a language that everyone understands.

Life and death are depending on the guiding of the tongue.

Hebrew saying.

Setup of the game board

Card 8		19
Card 7		18
		17
Card 6		16
Card 5		15
		14
		13
		12
		11
		10
Card 4		9
		8
Card 3		7
		6
		5
		4
Card 2		3
		2
Card 1		1

↑
Start

Notes on the squares:

The facilitator should select the languages to include on the cards based on the group. It is important for some of the cards to be written in a language that none of the players understands. If a minority of the group speaks a language that the majority does not speak, some of the cards should be written in the minority language. The following is an example of languages used on cards in a test workshop of The Network.

1. Advance five squares (in Polish).
2. Leave the game (in Hebrew).
3. Go to square 2 (in Czech).
4. From now on you are forbidden to speak your mother tongue (in German).
5. Skip a turn (in English).
6. Advance to square 20 (in English).
7. Advance two squares (in pictogram).
8. Advance two squares and move back one square (in pictogram).
9. The prize is yours, but you have to share it with everyone (written in Arabic).

2.4 Finding solutions

This section seeks means and methods to resolve power imbalances created by language. Participants identify concrete situations of inequality and analyze the underlying causes or structures. The exercises pay particular attention to dilemmas and conundrums raised by the search for solution.

The first activity, *Languages in my classroom*, examines the reality of language use by teacher and student in the classroom. By eliciting personal stories of language inequality, an all-important first step is taken towards resolution: namely, recognition of the problem. The exercise concludes with participants creating a “language museum” exhibiting their linguistic environments.

Other exercises here encourage the design of strategies to facilitate progressive change in the classroom. Using nonviolent and non-oppressive methods they help find creative solutions for dealing with the complexities of multilingualism and multiculturalism. For those not familiar with the basic principles of conflict resolution, *Dilemmas concerning the power of language* will be particularly useful.

Words are, of course, the most powerful drug used by mankind.

Rudyard Kipling (English writer and novelist, 1865 – 1936)

2.4.1 Languages in my classroom³⁵

Objectives

- To analyze participants' situations regarding the use of language in the classroom (or workplace or other daily circumstances)
- To reveal the multiplicity of concerns about the use of language
- To identify the commonalities and the differences among those concerns

Material

- Easel paper and markers for small groups
- A poster prepared with "Questions about situations of inequality based on language"
- Written handout instructions for the small groups

Procedure

The facilitator explains that this activity attempts to analyze inequalities based on language that we face in classrooms. It can also be easily adapted to workplaces or other day-to-day circumstances. Even if all participants are from the same country or town, they face a variety of situations. Participants will be asked to select specific examples from their own experiences to create posters focusing on different aspects of the problem. Examples might include: majority versus minority conflict, competition between two equal languages, an official language different from the majority language, language of teacher versus language of students, language which was for decades under oppression then becoming the official language, and so on.

The facilitator asks participants to individually consider one specific group with whom they interact daily and with whom they face problems of inequality based on language. To help focus this task, each participant will prepare a short written description of the situation using the following questions as a guide. The questions should be posted for all to see:

Questions about situations of inequality based on language

- How many languages are spoken by students (or colleagues)?
- Can you and the students speak all these languages?
- Which languages are used officially in the classroom, and are they used equally?
- Which of the languages are perceived as prestigious?
- Which political or social problems and conflicts are reflected by the language situation in the classroom?

³⁵ A contribution by Krzysztof Stanowski

- What is the most striking example of inequality based on language in your classroom?

The facilitator then asks everyone to briefly describe their situation to the whole group. Participants decide upon several loosely-connected thematic sections for analysis by small groups of four to five persons. Each small group moves to a separate table.

In the small groups each person takes about seven minutes to share her situation in the classroom (or workplace). They should first describe the school or workplace, the ages of students or colleagues and other relevant circumstances. Then they should outline the language inequality present.

Now the facilitator asks each small group to select one situation for deeper analysis. To ensure that a variety of case types are addressed, the facilitator can assign different criteria to each group. Some examples could be: 1. a typical or average situation, 2. a difficult or extreme situation, 3. a situation which reflects a broad social conflict, 4. a situation with only limited local effect, 5. a most uncomfortable situation for students and their parents.

The facilitator distributes easel paper and markers for each group to make their presentations into a poster. The group should decide who will make the presentation. The presenter should not be the person whose case is analyzed.

As the participants work, the facilitator goes from group to group and offers help if needed.

When all groups have finished the whole group reconvenes. The group presenters explain their posters, welcoming questions from the larger group.

In closing the session the facilitator should first focus upon the feelings which arose as participants heard the stories. Next, the facilitator can encourage participants to imagine ideal outcomes for the stories. Finally, the facilitator might explain that the selected cases will continue to be analyzed and that the participants will discuss together what actions can be taken to improve the situations.

The facilitator then must choose a follow-up activity which helps develop solutions to the cases presented.

Methodological hints

In a group of more than twenty participants, this activity can be presented in the form of a museum. The posters are placed around the room, at least 2,5 meters apart. Each poster is presented by a “guide” from the small group (again, not by the person whose case it is). The guides stay close to their poster and welcome “museum visitors”.

The facilitator announces that we are in the “Museum of Language Inequality” and that everyone has about twenty minutes to walk around, see the exhibits and ask the guides to explain their situations. “Museum visitors” are encouraged to ask questions for clarification and analysis.

2.4.2 Dilemmas concerning the power of language³⁶

Objectives

- To enable participants to find creative solutions to a conflict within the group itself concerning inequality and language
- To enable as many participants as possible to meet their language needs

Procedure

This activity deals with an actual conflict within the workshop concerning inequalities caused by the power of language. This basic conflict-resolution method is used:

Stages of implementation:

- Describe the conflict
- Formulate the main positions of incompatibility between the parties
- Restate the goals and needs as expressed by the respective parties
- Brainstorm possibilities for both sides to meet their needs and achieve their goals
- Examine ways of eliminating the incompatibility of desires of the parties
- Select feasible options

The facilitator helps participants within the conflict follow these steps:

Stage 1

- Participants in conflict with each other present and describe the situation.
- The facilitator writes a summary of the conflict on the board.

Stage 2

- The participants state the main positions of incompatibility.
- The facilitator writes them opposite each other on the board.

Stage 3

- The facilitator asks the participants on each side to clarify the needs and goals that their positions are meant to serve.
- To focus this clarification, the facilitator asks: “Why do you hold this position?”
- The facilitator writes the answers on the board.

³⁶ A contribution by Saber Rabi and Guy Ben Shachar

Stage 4

- The facilitator asks the participants to indicate how their needs or goals (as listed on the board) can be met or achieved.
- The facilitator writes all the proposals on the board.
- The facilitator repeats this process with respect to the needs and goals of the other side.
- There are now two lists of possible ways of meeting the needs and achieving the goals on the board – one list for each side.

Stage 5

- The facilitator asks the participants to state which of the suggestions are not mutually exclusive. At this stage, participants should not limit their considerations by constraints imposed by reality.

Stage 6

- The facilitator then asks the participants to look at the list of mutually inclusive options and to select those that are feasible in reality.

Example

The participants recount a conflict between a couple. One person gets up early to go to work and the other works the night shift and wants to sleep in the morning. The conflict is around whether to set an alarm clock or not, since one person needs the alarm to get to work on time while the other needs quietness in order to continue sleeping.

1. The facilitator writes down a description of the conflict.
2. The facilitator asks the participants to state the main positions in the dispute.
 - Side A wants to set an alarm clock.
 - Side B does not want an alarm clock set.
3. The participants are asked to state the needs and goals behind their positions.
 - Side A wants to set the alarm in order to get up in time for work.
 - Side B wants quietness in order to sleep.
4. The participants come up with as many ways as possible of meeting the needs and attaining the goals. The facilitator instructs them not to repeat suggestions that have already been made.

Side A: Ways of getting up on time

- Sleep in a place where the sun would shine in
- Use a clock radio with earphones
- Ask a family member to wake him early

Side B: Ways of attaining silence

- Use earplugs
- Sleep alone

5. The facilitator asks the parties which methods would eliminate the conflict between the two sides.

6. From the list of methods that are compatible with each other, the participants choose the ones they consider feasible.

The facilitator can teach the method using the above example. The group can also split into smaller groups and practice the method by using personal examples from every day life.

Together or in smaller groups, the group can implement the method to resolve conflict between those who want to use their own mother tongue in the group and those who want everyone to use a common language. The method can also be applied to dilemmas (contradictory positions within one participant) in regard to the use of language in the group.

Following implementation of the method, these guiding questions can be used:

- What do you think and feel after using this method on the language problem?
- What concrete steps will you take as a result?

Methodological hints

The facilitator should note:

- Throughout the process, negative feelings should not be denied. Feelings such as impasse, for example, should be recognized and acknowledged.
- At times, group participants will not allow the process to take its course because the existing situation is to their advantage. In such a situation, the facilitator must do his best to maintain the role of third-party neutral, while at the same time pushing the resisting side to consider mutually beneficial compromises.
- It is advisable for the facilitator to be well-practiced in this method before starting the group process.

2.4.3 Welcome to Utopia³⁷

Objectives

- To imagine future scenarios which provide un-thought-of solutions for problems concerning the power of language and which create un-thought-of ways to reach language equality
- To inspire creative present-day solutions to inequalities of language
- To learn more about different perspectives on the role languages can play
- To discuss whether equality is a common goal for all participants
- To eliminate, in a playful way, the inner limits of thought that prevent us from finding solutions

Procedure

The participants divide into groups of four to five persons. The facilitator asks each group to design a Utopia concerning the way the problem of different languages could be dealt with in the distant future. Each group prepares a presentation to demonstrate to someone not familiar with their Utopia how its members successfully interact regarding the power of language and its tendency to create inequality.

As an example two facilitators can enact the following scenario:

One facilitator explains that it is the year 2080 and in Europe each child learns not only his mother tongue but also an international sign language. Thus everyone can go to other European countries and speak his mother tongue while also using the international sign language. The first facilitator role-plays a person living in this future Utopia.

Then the second facilitator (or a participant) plays the role of a time traveler who comes to Europe in 2080 and wants to see how this works and learn about the problems and successes of the Utopia.

After the small groups have worked out their presentations, the whole group gathers in a circle to watch the various scenarios.

The final discussion should center around how far the proposed Utopias have gone toward finding solutions for current problems involving languages, inequality and power. The following questions may be useful:

- Within the small group, was it easy to come up with a common vision for a Utopia?
- Was it clear what equality could mean in this Utopian situation?

³⁷ A contribution by Susanne Ulrich

- Which new ways of looking at the connections among language, power and inequality opened up?
- Would the Utopias create new inequalities if they were realized?
- Do we truly want to achieve equality in the end?

At the end of the discussion the facilitator asks the participants to write down possible solutions for problems concerning the multiplicity of language in their everyday situations or for problems that might have occurred during the workshop. Thus each participant creates a targeted personal action plan. Finally each participant shares one important point from her plan with the whole group.

Methodological hints

Even though this exercise might remain on an idealistic level that is not realizable in the short term, following activities in this guide attempt to make specific connections between these dream-worlds and everyday reality. The topics and issues that arise here can be utilized to plan concrete goals and actions in some of these following activities.

Beter een botsing van gedachten dan een botsing van krachten. Uit het eerste kan licht opflitsen, uit het tweede gaat gauw bloed vloeien.

Better a clash of thoughts than a clash of powers. From the first, light can flash, but from the second, blood flows quickly.

Geert Grub (Dutch poet)

2.5 Sustaining awareness

Raising awareness about language issues should be an ongoing task for teachers and facilitators. Therefore it is important to establish the topic of language within the normal teaching curriculum as well as within non-formal civic education. This last set of activities is concerned with questions of sustainability and transfer.

During these activities participants are encouraged to create action plans to address their particular situations. They can establish a “marketplace of ideas” from which to define realistic, achievable goals. The Network’s proposals for teachers and practitioners include the following items:

- Infusion of “language and culture” across the curriculum and throughout all civic activities
- Promotion of community-based initiatives
- Support for intercultural activities on local, regional and national levels
- Advocacy for innovative educational policies (e.g., complimentary language classes; maintenance and shelter programs for linguistic minorities)
- Respect for, and visibility of, linguistic and cultural diversity.

Learning from the international experiences of Network members, we emphasize the need for action planning. Otherwise the insights gained during the workshop process will soon be lost. The question of sustainability is a crucial one. Therefore the facilitator should help participants create concrete plans which can be realized in the near future. An immediate first-step success in the participants’ own environments will maintain the momentum generated in the workshop.

By going through this final stage participants will share their ideas with one another and profit from one another’s experiences and creativity. During these discussions the feasibility of proposed plans should be thoroughly investigated to avoid disappointment and failure. The Network’s proposals listed above can be used to point towards possible strategies. Furthermore it would be of great help to establish a communication network among the participants via post, phone, internet or other means. Through such a network participants can continue to reflect and deepen the workshop experience and can develop and distribute new ideas.

2.5.1 Changes in my classroom³⁸

Objectives

- To define the goals participants would like to accomplish in their classrooms
- To develop the strategies to achieve these goals

Material

- The posters developed by participants in *Languages in my classroom*
- 20 large sheets of paper (half of the flip chart)
- 150 slips of different color paper
- One glue stick per group

Procedure

Although this activity builds upon *Languages in my classroom*, the two activities do not need to immediately follow each other.

In introducing the session the facilitator states that participants will focus upon previously developed cases in order to decide what changes they would like to introduce in their classrooms. They will also use the cases to decide upon methods to accomplish these changes. The participants are then asked to form the same small groups as in *Languages in my classroom* and to work with the poster they had developed then.

Once in small groups, the facilitator defines their task. They are to decide what they would like to change in the situation described on their poster regarding inequality created by language. To accomplish that change, they should define no more than three goals to be reached within one year. The goals should be specific and realistic. The goals can concern beliefs, attitudes, knowledge and skills.

The facilitator should outline one or two examples such as: each student will know and use at least 50 words in all languages present in the classroom; students will appreciate Belorussian as a language of literature as well as science and medicine; the headmaster will answer parents in the same language the parents use to ask their questions.

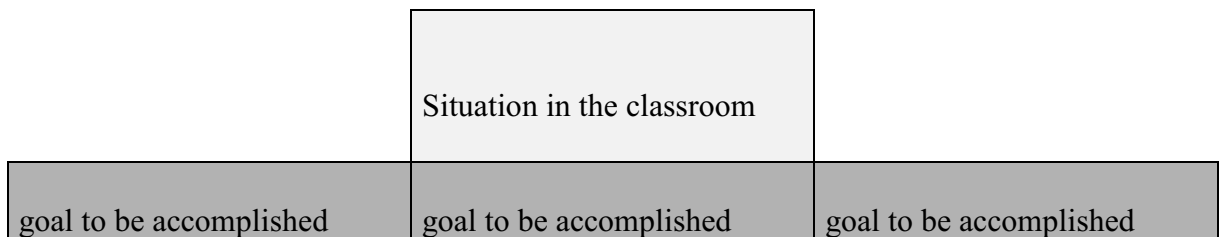
Each small group should write their goals on poster paper, one goal per poster. About fifteen minutes can be allotted for this section.

During this period of defining goals the facilitator should ensure that groups are not working on activities, concrete steps or action plans.

³⁸ A contribution by Krzysztof Stanowski

When finished the entire group reconvenes and the defined goals are presented. Each group shows the poster or posters they have developed, reads the goals and posts them on the wall. The facilitator and the rest of participants can ask questions concerning goals to ensure that they are clear and understood by everyone. If needed the goals should be reformulated by the group.

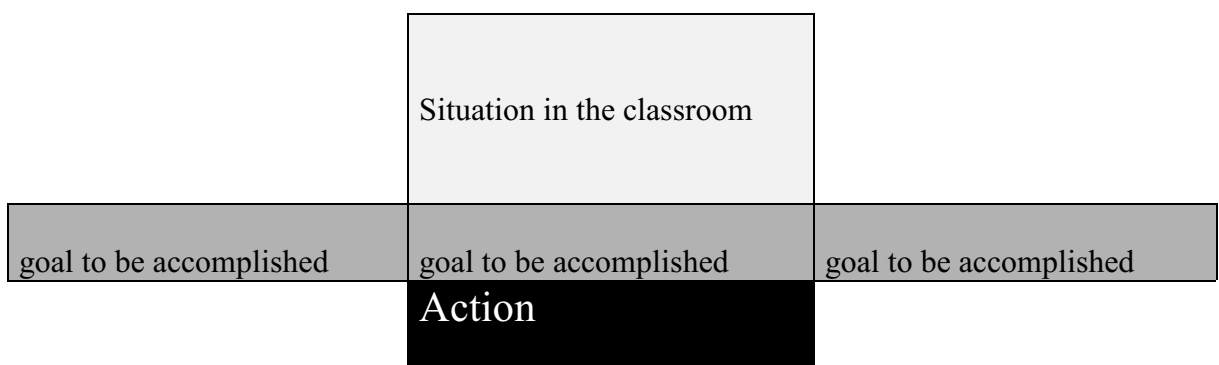
The following scheme should be used for presenting the poster and the goals:



When all presentations are completed the facilitator explains that now the entire group will consider ways to accomplish these goals.

The large group is divided into new groups of five. Participants who worked together previously should be in different groups. Each group chooses one poster and brainstorms about ten practices, procedures and activities which could be used to achieve the defined goal. These ideas should be written on the slips of colored paper, one idea per sheet. The group has 15 minutes for this step.

When the ideas are developed the facilitator asks the groups to glue them on their poster. When all the slips of paper are glued to the posters the different colors of the action slips will turn into a beautiful multi-colored carpet-of-ideas.



The groups are then asked to present the action ideas they developed. Other participants can ask questions, especially making links to the other goals and situations described on the posters from the activity *Languages in my classroom*.

2.5.2 Going Home³⁹

Objectives

- To prepare participants for their return to their classrooms or their workplaces, ensuring that what has been learned during this workshop will be taken with them
- To name and prioritize specific actions for implementation during the following six months to one year

Material

- 60 slips of green paper
- 60 small red stickers
- 60 small yellow stickers

Procedure

Introducing the session the facilitator remarks that this workshop has addressed the phenomena of inequality based on language. We have discussed many ideas and have learned several methods to rectify this inequality in our classrooms and workplaces. Now we must prepare to leave this workshop and to return to our daily lives. In order to make sure that what we have learned here is translated into practice, each participant will determine what she will do in classroom or workplace in the next half year to diminish inequality because of power imbalances caused by language.

Each participant receives two or three slips of green paper in order to write down ideas she intends to implement. One idea per paper. The ideas can be ones which came up at any time during the workshop. Or they can be brand new. What is most important is that they are very concrete and something we intend to do in our work. (For example: “All handouts distributed during future workshops will be printed in two languages.”) Thus each slip of paper represents a personal commitment for our future work.

When all are finished writing, they are asked to read their ideas one by one and then post them on the wall in one row at eye level. Similar ideas should be posted near each other.

When all the ideas are posted, the facilitator distributes two red stickers and two yellow stickers to each participant. The group uses these stickers to evaluate and prioritize the ideas on the wall. They place the red stickers on the ideas that they are absolutely certain they will use. And they put the yellow stickers on the ideas they might try to use. They do this all at once and without discussion.

³⁹ A contribution by Krzysztof Stanowski

When all stickers are placed the facilitator reads out the ideas which received the most red stickers.

2.5.3 A letter to myself⁴⁰

Objectives

- To reinforce the content of the workshop
- To come up with new ideas for future activities
- To encourage reflection weeks after the workshop ends
- To deepen commitment to the changes planned

Material

- Stationery
- Envelopes
- Stamps

Procedure

The facilitator asks participants to write their home address on an envelope. Then the facilitator asks everyone to write a letter to a very dear, but imaginary, friend about the experiences, insights and outcome of the workshop. After the participants have finished their letters they put the letter in the envelope with their own address and seal it. The facilitator mails the letters three to five weeks after the workshop. The letters are meant to be reminders of their own commitments, plans and reflections.

Methodological hints

It can be nice, and even more encouraging, when other participants use the occasion to add personal greetings and give delayed feedback. In that case the envelopes should stay open in a box in the middle of the room to the addition of such surprises. At a pre-agreed time, the envelopes should be sealed.

The participants also can split into pairs to discuss the commitments they have made. The facilitator should encourage them to talk about difficulties they expect to face in implementing their ideas and to consult with each other about how to overcome them. It can be suggested that pairs agree to telephone or e-mail each other on the day they receive their letters. If they wish, they could use the opportunity to report on progress in realizing their ideas. Of course this should not be obligatory.

⁴⁰ A contribution by Susanne Ulrich

2.6 Debriefing and evaluation possibilities

In this section various possibilities for evaluation are offered. First come methods for personal reflection of single activities. Following those are methods for reflecting upon a section or whole day of activities. There are, as well, means for evaluating group dynamics. And finally come suggestions for evaluating the workshop as a whole in terms of its facilitation and methodology.

The methods have been designed and selected to provide all participants the widest opportunity to share their feedback. Non-verbal as well as spoken, written and visual forms of evaluation are put forward. The entries attempt to be examples themselves of how language can be used to empower equality. This is particularly important when it comes to sharing criticisms. Instead of creating a climate of shared examination, criticism can sometimes be used as merely as a means of power play. The methods here hope to overcome that tendency and to provide a means for individuals to identify strong points and weak points in their own practice in order to improve them.

We also present two reflections on the *Video exercise*. This exercise had been prepared by some of the contributors and was tested at one of the Network meetings. Two of the contributors then wrote a piece reflecting their personal experience with the process of this activity. In the light of our stress on debriefing and evaluation we want to share their vivid impressions.

There is a transition from the word END at the end of a novel to the expression 'message ends' at the end of a signal message, to the expression 'with which I conclude my case' as said by Counsel in a law court. These, we may say, are cases of marking the action by the word, where eventually the use of the word comes to be the action of 'ending' (a difficult act to perform, being the cessation of acting, or to make explicit in other ways, of course).

J.L. Austin (English philosopher 1911-1960)

2.6.1 Hot seat⁴¹

Objectives

- To provide a method of debriefing using role play
- To provide a means of transition out of activities which have required empathizing with or creating other identities

Material

- Seating in the round for all
- One elevated or otherwise special chair, “the hot seat”

Procedure

The Hot Seat can only be used as debriefing to a previous activity. It is especially appropriate for debriefing role plays or any activity which requires developing deep empathetic understanding of another person.

The group should be seated comfortably in a circle, on chairs or on the floor. The facilitator explains that the previous activity or role play has required everyone to take on a different persona or character. In this method of de-briefing, participants are asked to voluntarily return to those roles and to “take the hot seat”. From that “hot seat” they will answer questions from the point of view of their previous role or person with whom they empathized. They will try to avoid speaking from their own point of view as a workshop participant.

The facilitator allows time for participants to prepare themselves psychologically to “get into” the state of mind of the character or person with whom they empathized in the previous activity. Then the facilitator asks for a volunteer to take the “hot seat”.

The person who takes the hot seat should first speak briefly about their previous experience, reflecting upon the “recent events”. In other words the person should take a bit of time to act in the role from the previous activity, perhaps commenting upon it or developing it further. This bit of warming-up also helps the other participants to get in the mood and reminds them of the roles they themselves played.

Then the facilitator invites the workshop participants to ask questions of the person sitting in the hot seat. The person in the hot seat answers in character, spontaneously and improvisationally. Questions and answers can range from the serious to the frivolous. The person in the hot seat should stay in role until there are no more questions or the facilitator deems an end. The person should only come out of role after leaving the hot seat.

⁴¹ A contribution by the subgroup on body language

After everyone has had a chance to volunteer to sit in the hot seat and there is no one left sitting in it, the facilitator announces that everyone is to leave their roles and return to being themselves as workshop participants. The facilitator then leads an open-ended discussion about the experience of debriefing in this way.

The benefit of this approach is to allow the participants to move beyond the constraints or limitations of their day-to-day identities and to encourage experimentation with different facets of character, identity or personality. Volunteers in the hot seat should be encouraged to change their appearance, gait, mannerism, voice, behavior and so on. The point of the Hot Seat Debriefing is to reinforce and deepen the ability to empathize with others.

Methodological hints

The location of the debriefing is important. The atmosphere should be relaxed and, if possible, not in the same space where the previous activity took place.

It should be stressed that sitting in the hot seat is a voluntary activity. No one should be obliged to be questioned in role.

The facilitator's manner of addressing the person in the hot seat sets an example for everyone else. As soon as a participant volunteers, the facilitator might treat the person as a "guest" of the workshop, thereby enhancing the change of role.

The reality is that some participants will have difficulty maintaining their roles while in the hot seat. This is only natural and should be lightly dismissed by the facilitator, if it occurs. During the open discussion later on, these difficulties might be more closely analyzed.

If the facilitator wants to turn down the emotional intensity or anxiety which might arise from this method, the term Hot Seat could be changed to "Challenge Chair", or, even softer, to "Chat Chair".

The entire exercise can be greatly expanded by having the whole group return together to their previous roles. In this case the facilitator will probably need to be more directive, perhaps even mediating disagreements that might arise between the in-role questioners and the volunteer in the hot seat. Choosing this expansion is nearly a full return to the previous role play. The facilitator should be prepared to spend much more time in the discussion afterwards since there will be a whole new set of emotional experiences to address.

*Is fearr obair ná caint.
Deeds are better than words*

Celtic saying

2.6.2 Surprised, remember, think about more⁴²

Objectives

- To translate the experiences of the course into one's own language
- To link experiences with one's own cultural background

Procedure

At the end of any activity the participants are asked to take down notes in their mother tongue concerning three aspects:

- Something that has surprised them
- Something they find worthy to remember
- Something they want to think about more.

They then share one or two of the most important aspects, first expressing it in the language used in the course and then reading it to the others in their own language.

Die Sprache kann der letzte Hort der Freiheit sein. Wir wissen, daß ein Gespräch, daß ein heimlich weitergereichtes Gedicht kostbarer sein kann als Brot, nach dem in allen Revolutionen die Aufständischen geschrien haben.

Language can be the last refuge of freedom. We know that a talk, a poem secretly passed on can be worth more than the bread, which the rebels have cried for in all revolutions.

Heinrich Böll (German author and noble prize recipient 1917 - 1985)

⁴² A contribution by Susanne Ulrich

2.6.3 Emotional paper⁴³

Objectives

- To nonverbally reflect upon the workshop
- To nonverbally reflect upon one's individual state of affairs
- To visualize the current emotional condition of the entire group
- To give participants the chance of expressing where they stand at the moment within the course

Materials

- Sheets of paper in various colors, standard stationery size, but heavier than normal. There should be enough sheets so that every participant can select one of her choice.
- For the second variation: small cards with a symbol on each card. About five cards of each symbol and enough so that every participant can select one of her choice.

Procedure

Each participant selects one piece of paper and the group sits together in a circle. The facilitator explains that participants should now “transform” their sheet of paper to signify their intellectual, emotional and physical state at the present moment. Expressing satisfaction or dissatisfaction with the workshop thus far can be an element of the “transformation”, but it need not be. The paper can be folded, cut, rolled, drawn, crumpled, torn, et cetera. There is only one limit to participants' creativity: they are not allowed to write any known language on the paper.

When they have finished, the facilitator asks them to think about a title for their “piece of art”. Then, one by one, they place their creations in the middle of the circle. As they do so, they announce the title and give a short interpretation.

Methodological hints

This exercise requires imagination and attention to detail. The facilitator should tailor it to the skill level of the group. Following are two variations.

A strictly non-verbal variation of this exercise could dispense with giving titles or explanations. In this case, everyone places their “transformation” in front of them without comment. Everyone then can appreciate others' papers as unexplained pieces of art -- which are never fully transparent. In this way the participants will experience the powerful pull of wanting to use language for explanation or question. But at the same time they will realize that dimensions

⁴³ A contribution by Florian Wenzel

and nuances would be lost, especially regarding their own pieces, if language were used.

A “symbolic” variation for groups that are not used to expressing themselves visually or non-verbally would be to use pre-selected symbols. The facilitator would then have prepared before the workshop a series of small cards with a symbol on each card. The symbols should be simple, such as: a flower, stairs, a labyrinth, arrows, a person, a spiral, a tree, a circle, stars, a criss-crossing of lines etc. There should be about five cards for each symbol chosen, so as to allow several participants to choose the same symbol. There should also be some additional empty cards in case some participants cannot identify with any of the symbols and want to draw their own.

The exercise consists of placing all of these cards in the middle of the room and asking participants to choose the one that best reflects their current emotional, intellectual and physical state. (Or one card for each state could be chosen.) The facilitator then asks the participants to use their chosen symbol to explain their state of being at the time.

Der Dialekt erlaubt keine eigene Sprache, aber eine eigene Stimme.

Dialect does not allow an original language, but an original voice.

Hugo von Hoffmannsthal (Austrian Poet and Essayist, 1874 – 1929)

2.6.4 Personal development⁴⁴

Objectives

- To visualize personal developments that have occurred during the course of the workshop
- To highlight differences between the beginning and the end of the workshop
- To share with the group crucial points of personal change

Materials

- A long rope (nearly wall-to-wall if indoors)
- A wide selection of visual images: postcards, photographs, illustrations, etc. At least twice as many as there are participants.

Procedure

This activity can be presented anytime from the middle of the course until the end. The facilitator begins by laying out the rope and explaining that one end represents the beginning of the workshop and the other end represents the present moment. The facilitator then asks participants to reflect upon the personal changes they have undergone during the course of the workshop.

The facilitator then places the postcards, photos, illustrations and other visual images face up in the middle of the room. The participants are then asked to choose two postcards: One which symbolizes them at the beginning of the workshop and one which representing their current state of affairs.

One at a time each participant then displays the two choices to the rest of the group, explains why those two images were chosen, and then places one at the “beginning” of the rope and the other at the “present moment”.

Methodological Hint

Since there will be two collections of visual images on the floor, this would be a good opportunity to take photographs of the “beginning” and of “the end”. Such photographs can be used by facilitator and participants alike to supplement and enliven any final workshop report they may want to write. This could also be a good opportunity to take a group photo to create something more lively than the usual.

⁴⁴ A contribution by Network members

2.6.5 Thermometer of satisfaction⁴⁵

Objectives

- Tracing the states of satisfaction of the group during the course
- Reflecting upon different temporal phases of any social grouping

Material

- Large piece of paper, prepared as indicated
- Markers

Procedure

At the very beginning of the course, a large piece of paper is put up on a board or wall, to remain there throughout. On it is a vertical line with ‘smileys’ (☺ ☹), representing happiness or satisfaction (top) to unhappiness or dissatisfaction (bottom). Horizontal sections indicate each different unit of the course. After each unit participants may, at their discretion, use the markers to place a dot indicating their level of satisfaction or emotional state. Thus a ‘fever curve’ develops on this “thermometer”, visibly throughout the course.

The facilitator or participants can also use this curve to make reference to or demonstrate different “phases of group development” (beginning, settling, conflict, differentiation, parting).

Nic lepszego nad język, nic nadeń gorszego, bo słodycz i trucizna równo płyną z niego.

Nothing’s better than the tongue and nothing’s worse, for it serves honey and poison

Polish Proverb

⁴⁵ A contribution by Network members

2.6.6 Visualizing positions⁴⁶

Objectives

- To physically take a position concerning a topic or a question
- To realize proximity to, or distance from, other positions
- To confirm or reform one's own interpretation
- To understand reasons for other positions and perspectives

Material

- A marking string or tape.
- Some variations require no materials at all.

Procedure

There are several ways of implementing this activity, depending on the size of the group, the type of available space and the selection of questions asked. "Here I Stand" can be used whenever it is helpful to uncover and investigate participants' opinions. The activity can thus be used to reflect upon a particular subject, exercise, thematic section or as a concluding workshop evaluation. A selection of questions for workshop evaluation is provided in 2.6.9 below.

a. Standing on the line

A marking tape or string is placed on the floor dividing the room into two halves, one side representing positive (or yes), the other side negative (or no). The facilitator asks one question at a time and the participants answer silently by placing themselves on one side of the line or the other. Nuances or gradations of yes or no can be shown by placing themselves closer or farther away from the marker since it represents the mid-point. In fact if someone wanted to signify "maybe yes, maybe no" or "I don't know" they probably would choose to straddle the marking line.

Once positions are taken in response to a question, the facilitator might ask people standing within reach of each other to shake hands, indicating those who are in near agreement about their positions. Then the facilitator can note those who are standing at extremes. Discussion should be opened now, with everyone maintaining their positions in the room.

b. Making a quadrant graph

⁴⁶ A contribution by Network members

This version involves using two related questions to create four different response-sections or quadrants. The facilitator uses the same marker as in the previous variation, but asks that participants place themselves on the line itself, with the middle point of the line representing “maybe” or “50%” and each end representing “100% yes” in one direction and “100% no” in the other. Then the first question is asked and participants arrange themselves on the line according to their answer. The facilitator can decide to ask for explanations at this point or can decide to wait until after the second question is asked. That decision is based on time available and the desire to deeply explore certain aspects or not.

The facilitator then lays out another marking line, perpendicular to the other one and splitting it exactly in half. It thus crosses the “maybe-50%” point of the first line. The facilitator indicates which end of the second line is “100% yes” and which end is “100% no”. When the second question is asked, participants are asked to respond by moving exactly perpendicular to the line on which they are standing (as a result of the first question), going towards the direction of “yes” or “no”. Anyone whose answer to the second question is “maybe” or “half-and-half, 50%” would stay right where they are.

The outcome of the two questions then is that participants will find themselves in one of four possible sectors. This can be particularly useful when combined with questions which compare and contrast differing styles or attitudes. For instance, the two questions “Was the workshop content satisfactory?” and “Was the workshop presentation style satisfactory?” will produce four categories of answers. It will sometimes be illuminating to ask each group of people in a category if their personalities themselves are inclined to pay attention in that way (for instance, concerned primarily with content but not style, or the other way around, or with both equally, or with neither but with some other aspect - such as relationship or dynamics). Another example are the two separate questions: “Do you consider conflict to be productive or not productive?” and “When faced with a conflict is it better to stand up and fight or is it better to walk away from the conflict?” In this case the four quadrants might, surprisingly, find people who “wish” to avoid conflict, finding it unproductive, but who also will stand up and fight rather than flee if unavoidably involved in conflict. And also those who, though they find conflict useful (in the dialectic method, for instance) nonetheless do not want to engage in it themselves and will flee.

When designing this exercise before the course begins, the facilitator would do well to use paper and pencil to try out various combinations of questions with possible outcomes of quadrant answers.

c. Distance to the center

In this variation no marking lines are used. The facilitator stands in the exact middle of the room, with all the participants spread around her.

The facilitator then utters a statement concerning a previous activity or topic. She asks the participants to place themselves closer to her if they agree with the statement and farther away if they disagree. The degree of distance indicates the participant's degree of agreement or disagreement. Discussion can ensue while people maintain standing in their respective positions.

After asking several questions in this way, the facilitator can invite anyone else to volunteer to stand in the center and make a statement, or ask a question, for all to position themselves in response.

This manner of indicating an evaluative response can generate a cheerful lightness, even while providing serious critique. At the end of a day it could provide a unifying close by looking at different aspects of the course, both the "official" units as well as "non-official" interactions (which are sometimes even more important).

It should be noted that the person in the center may be surrounded by many people standing very close, perhaps touching, who are indicating a "very positive" or "yes" response. In mixed gender youth groups or in particular cultures, this variation might be inappropriate.

d. Yes-or-No Only

In this version the tape is again placed on the floor, as in the first version, with one side representing 'yes', the other side 'no'. The facilitator asks questions or makes statements as in the other versions. However in this case no in-between positions are allowed. Participants can not straddle the line but must choose one side or the other. This method can be used to clarify participants' positions on disputed issues (minority rights, English-only regulations, standardization of dialects, etc.) Another topic that will usually arise in this variation is the usefulness or disruption caused by seeing the world in "black-and-white."

Methodological Hints

- The use of the marking line is not absolutely necessary. The facilitator can draw an "imaginary line" through the room. Most groups can effectively position themselves accordingly.
- For more hints, see the similar activity *Taking positions*.

2.6.7 The body of our group⁴⁷

Objectives

- To reflect upon one's role within the group
- To visualize implicit interactions and relationships within the group
- To reflect upon one's individual role in the present social context or another one
- To realize the importance of each individual's contribution to the group and to society as a whole

Material

- A sheet of paper, or papers taped together, larger than human-size (optional)
- Markers (if paper is used)

Procedure

The facilitator explains that the room is now going to represent a human body which is lying down. (The option is to lay the paper on the floor, to ask a participant to lie upon it, and to draw the body outline. This helps visualize the image.) The participants are asked to reflect upon their specific individual role in the group and upon the kinds of contribution they have made to it. The facilitator asks them to imagine that their role and contributions are a part of a "Greater Human Body" which is lying down in the room. They are asked then to move themselves within the room to the part of the body they imagine themselves to represent. Finally everyone has the chance to tell the others which part or organ of the body they represent. Examples might be: "the ear, predominantly listening to the others" or "feet, predominantly pushing the action".

Methodological hints

By visualizing the whole group as one organism, this activity encourages participants to not only evaluate the course, but also to examine what stage of interaction they have with each other at the moment. This is an important part of evaluation since the activities are meant to make the participants interact in a productive way, thus modeling how communication and interaction in everyday life might be better designed.

The same activity could be done using any social context that is shared by all participants. A planned joint action would be a perfect use to envision how the group might work together.

⁴⁷ A contribution by Network members

2.6.8 Evaluating the entire workshop⁴⁸

Objectives

- To evaluate the workshop at different levels
- To integrate personal and group evaluation
- To visualize evaluation through drawings

Material

- Writing paper for all
- Pens or pencils for all
- Several colored markers for each small group

Procedure

The facilitator introduces to the participants different levels of evaluation that will be of importance:

- The overall goal of the workshop
- The structure of the workshop
- The specific activities
- The way in which the exercises were conducted

Participants are asked first to reflect individually upon each of these levels and to answer for themselves the following two questions regarding each level. They should take notes as they do so.

- a) What did you like?
- b) What would you do differently?

The large group then divides into groups of four to six people each and exchanges their evaluations. They should focus on the first three levels since these are fundamental to the workshop design itself.

After having enough time to verbally exchange their evaluations in the small groups, the facilitator instructs each group to draw a group picture, perhaps including designs or symbols representing the individuals' answers to questions a) and b).

Finally the whole group reconvenes and presents their drawings with explanations to each other.

⁴⁸ A contribution by Krzysztof Stanowski

2.6.9 Evaluation questions⁴⁹

The following is a collection of questions that might be asked in evaluating a workshop on “Language and Democracy” All of the questions can be used in a traditional questionnaire to be answered in writing. Some also lend themselves to being used in the alternative evaluation methods introduced above.

- How practical for your everyday work were the strategies you learned?
- Was there opportunity for production of materials? Should there have been?
- How well do you think we, as facilitators, contextualized the workshop for you?
- In relation to the course description, do you feel that the workshop raised, met or exceeded your expectations?
- Was the overall design adequate?
- Was the design holistic or compartmentalized? Should it have been one or the other?
- Was the long-term goal of more using the power of language in a more equal way apparent from the beginning?
- Was the goal the same at the beginning as at the end of the workshop? Was it important that it be so or should it have been otherwise?
- Which exercises will you use? How will you use them?
- What adaptations will you make in the activities you use?
- Were the ongoing feedback mechanisms adequate?
- Which questions are the most important ones you still have?

Por la boca muere el pez.

Literally: a fish dies through its mouth.

Meaning: to open one's mouth and get in trouble or in more trouble.

Proverb from Chile

⁴⁹ A contribution by Network members

2.6.10 Experiencing the power of a video – a personal story

Evaluation and de-briefing of the “Video Exercise” at Schloss Wendgräben, Germany 29 Aug - 1 Sept 2000

David Grant & Lucia McGeady

There are many methods of evaluating trainings and workshops. Some take place immediately at the end of the event, some may take place days, weeks or months later. Here are excerpts from two examples of written responses to the “Video” exercise as you can find it in the activities section. The excerpts demonstrate how participants can work and re-work their experience of the workshop, long afterwards, for the sake of their personal development as well as for the sake of challenging other participants to deepen their engagement through questioning reflection. They serve as a “live” background story to the development of this activity guide by giving an insight to the emotions and the process the contributors of this piece went through.

Response to the Video Exercise, by Lucia McGeady

Stepping from the shower on the day my small group was to present our “Video Exercise”, I suddenly felt a sense of panic. Why? The fire drill instructions were plainly pasted to the wall. They were perfectly clear, in large print ... but in German! I – very selfishly it seems to me – depend on other people to translate everything into English because I don’t speak German.. Without anyone to help I imagined the instructions read: “In case of emergency; break glass, learn German! and ... oh?! ... and RUN!” We all, to a greater or lesser degree, depend on other people to perceive what we say exactly as we intend they should understand it. Unfortunately, however, we don’t always say what we mean. Our bodies occasionally deceive our listeners. Or our actions are in direct contradiction to our words. Oh God, it’s just so complicated.

We can speak and not be heard. But we don’t all have access to a voice that people will listen to. Even if we do, we don’t all of us have access to a forum. We don’t always even have access to one listener.

When we in the Network talk about “The Power of Language and the Language of Power” it always summons up for me the mental image of the dictator; and the concomitant image of “oppressed and oppressor”. In order to ensure that “what we have, we hold” we must walk the walk and talk the talk. We have all done it. Who hasn’t massaged the ego of a boss, used false words of flattery in order to get what we desire?

Language, like death, is a fact of life. Whether you use it or abuse it, like it or loath it, it’s here to stay. So what should we aim to do? We could arm facilitators all over the world with a directory of language rules and regulations. No, won’t work; naïve, artificial and dangerous. How then do we develop an awareness and understanding of our own use of language as facilitators and theoreticians? How can we attempt to challenge long held beliefs and

conceptions of what language means to us all? To my mind, we need to examine what lies beneath each one of us first. As a group we need to go through the very processes that we are encouraging others to go through.

In the workshop session where my small group presented its video creation to the entire Power of Language team we attempted to experiment with this very concept. Each of us was asked to examine a little of what was below the surface. I will be the first to agree that it's a pretty uncomfortable process. I know I would rather watch other people squirm ... than to squirm myself! But squirm I did, watching my self mirrored back to me in the video we had made . Am I really so heartless, blinkered and narrow minded in my outlook on life? I had to ask myself these questions. I would rather have directed those questions to other people. But I was always been told that you don't buy a pair of shoes without first trying them on. If you don't try something out yourself first, then I believe you can't sell it. Yes, putting ourselves on display was supposed to be uncomfortable. Life is. We find ourselves in situations everyday that make us shrink from ourselves, whether it's laughing at a racist joke or turning away from Third World pictures on TV.

If we can be intolerant of ourselves, then what hope is there for tolerance of others? My own experiences of that day will stay with me. I learnt a valuable lesson. We didn't walk the walk or talk the talk. "We didn't play the Make-Nice Game". We did something a little different and it went down like a lead balloon. I engaged with the people in my group on a whole new level. We were somehow bonded by this video creation. I had put a lot of me on view and I hated that our other Power of Language colleagues – who suddenly seemed to me to become "voyeurs" – disapproved, "It was too long," they said, "too much, and too far away from the concept of language". Yes, so the format may have needed reworking, but we had exposed ourselves heart and soul to our colleagues. Personally, I had given a little too much of myself. Of course I didn't realise this til the video was running!

Language then, where did it fit in? It was there from beginning to end ... in every single segment of that tape. Deconstruction could take many forms and last a long time. I think we made a difference.

Reflecting our pictures, by David Grant

It began with Bloody Sunday in Slash Town - London/Derry - when the Bishop used the only language he had, a white handkerchief, splashed with red. Otherwise he was a nobody. This video shot was -- bang! -- followed by one of us, we ourselves, dressed in pyjamas, ready for sleepytime, telling stories to the kiddies which did not end happily ever after. Tell me, now, is that a Catholic or a Protestant putting the kiddies to sleep? This is the way it began, a video collage. Semiotics without context. Some spoke in tongues, others spoke other tongues. Some were translated, some were not. Into both intelligible and unintelligible communication devices.

Depending upon one's eye and one's ear. Or, sure, one's own tongue.

Lingua franca. The tongue of the franc? Tongue of mercantile exchange. We sought to translate all the codes, tactile, emotive, cognitive. We missed the olfactory.

The differences mattered most. When the four workshop designers saw the video collage for the first time, we delighted in our pastiched mirroring. When we saw it with the whole group, it felt dreadful. Oh so serious. I noticed my cheeks flush, the cheeks on my face. Breathless. Asking pretentious questions like "the context of our lives?" The collage rocketing from farce to fanatic....

What was the point? Something to do, I think, with intolerances within and around our lives. Suicide, self-intolerance; war, state-intolerance. Yes, S-I-R! Security-Identity-Resources. Intolerance of Identity. That's it.

The premise is that hatred can be mollified via connection, simple human connection. Naive? I think of clans. Tribal clans. Klu Klux Klan. Family feuds....The end of intolerance? Or merely a step towards something more gentle? Language as a means to an end, an instrument, a tool. Attempts to create personal "cultures".... It's what we do with each other that counts.

There are different genres. The voice, for instance, supports or disguises body language. Of course we fall right into persona, mask. The device of concealment. And whose identity matters? Whose can be stolen? Are you an indigenous person? Indigenous to what? And who gives you the right to make the claim?

Picasso looked at the photo of a man's wife, the man who was berating him for his abstractions. "See, this is my wife," the man proclaimed. Picasso replied, "Rather small, isn't she?" The setting, of course. Makes a difference. Sure, I'd call this banal. Who wouldn't? Is the striving for authenticity dependent upon authority, upon one's sense of authoring. Or upon the audience? "I'm still confused, but at a higher level." Ah, so, my dear...."

Those extremists who torch centers for asylum seekers fail to enjoy the continual discovery of their own identities.... Now, one might not see this as totally insensitive, should one consider it merely a misplaced attempt at the realization

of I-Thou. But...ah, shit, sometimes there ain't no way to play around with horror. "Bloody Sunday" weren't no simple trauma recovery exercise, weren't no simulation, weren't no kinda cutting edge political statement. Who gave us the right to play with horror?

Good walls make good neighbors. Enjoy diversity. Who gave me the right to wear a loincloth? Who gave my loincloth-wearing Ayta neighbors the right to wear a T-shirt, Western wear, discarded from the air base, inscribed with something like the familiar Coca-Cola label but reading instead "Enjoy Cocaine"? Ah, mirorr, mirror on the wall, Who's "tolerantest" of them all?

"What was the point?" is what everyone asked after they saw our video of mask-changing. Is it too easy to simply ask questions? "An expert is to give answers!" The best trainers of nonviolent struggle for justice leave their own agendas at home. They work in the context that is. They would be idiots to give answers. There seem to be a lot of idiot experts around.....

3. How to do a workshop

In this chapter you will find resources for planning and running a workshop with the activities of this guide. The first part, **Hints for facilitators**, presents our frame of reference for working with *The power of language*. The next article presents guidelines and qualifications for working in the participatory manner favored in this guide. Then the focus turns to the special needs of international and multilingual groups in the *Tower of Babylon*. Since all activities in this guide are face-to-face and provide possibilities for interactive learning, it is important that the facilitator sees himself as part of this process.

The second section of this chapter, **Suggestions for possible workshops**, shows how various activities can be combined to meet the needs of different target groups in different contexts. The workshops described have been run by members of the International Network and demonstrate several types of applicability. The texts introducing each workshop model can be used for flyers or invitational packages to such courses.

During the course of developing these activities and combining them into different workshops throughout the world, we were confirmed in our opinion that “the power of language” rarely, if ever, stands as an isolated topic alone. The issue cuts across all disciplines of study, across all dimensions of work, play and life itself. With this in mind, we strongly encourage users of this guide to creatively integrate and liberally supplement these activities into all learning opportunities they design.

3.1 Hints for facilitators

3.1.1 Running a workshop⁵⁰

This section presents the essentials. No matter what the context, content, style or group, a workshop should always empower participants to mutually engage with the facilitators and with each other as equal partners in the learning process. Because the imbalance of power between men and women is a worldwide phenomenon, it is best to have two facilitators, a man and a woman. Depending upon the spread of ethnicity, class, age and other social factors in the group, a mixed team of facilitators displays in its very make-up the acceptance of diversity.

In our train-the-trainer courses we always begin by openly reviewing the backgrounds, experiences and expectations of all participants and facilitators. This information can then be categorized and analyzed for the sake of the course design. This assessment will begin before the group gathers, it will be repeated as part of introductions and it will continue informally throughout the course. Adjustments and adaptations to the activities should be made according to the needs expressed.

This section contains a wide range of ideas based on the practical work of International Network members. They provide rough orienting frameworks which are developed more specifically into sample agendas in the following chapter. Although some of the ideas might seem at first contradictory, they should be seen as simply different tools, no more contradictory than a hammer, saw and screwdriver. Through judicious selection and skillful use of these tools, the workshop can truly be a place to practice and build a society using the power of language to respect and encourage diversity. These ideas are not static and immutable but are intended to enhance the ability to move through the workshop with fluidity, balance and grace.

The hints should be used not only for the preparation of a workshop, but also during and after it. The suggestions then will take on life as vivid and realistic guidelines against the backdrop of practical experience.

Material and methods

Working in a participatory way means that the way in which methods are selected and in which materials are prepared speaks in and of itself as an embodiment of the workshop goals. Furthermore, contextual decisions made by facilitators during different stages of a workshop should be transparent for the participants. Following are specific examples of good practice in this area:

- Preparation of the facilitation materials ahead of time, including possible variations

⁵⁰ A contribution by Florian Wenzel and Michael Seberich

- Offering a variety of methods
- Changing the learning settings
- Using colored index cards to outline structures
- Visualizing as much as possible
- Using media as a supportive but not overwhelming learning tool
- Presenting and explaining the training agenda
- Making liberal use of flipcharts and writing boards
- Maintaining the didactic thread, step-by-step, throughout the entire workshop
- Introducing and reflecting each activity systematically
- Reading background material to have some knowledge of broader, related topics
- Preparing and setting a clear frame in terms of time, work load, etc.

Leading the group

An essential part of leading a workshop is the ability to adjust and adapt as one goes along. The various activities must not be seen as a collection of methods to be used like cookbook recipes. When working with these complex topics, depth and sharpness arise from the way in which the impulses and ideas from the participants are taken up and processed. Here are indicators of good practice in this field:

- Flexibility in terms of processing the group's needs
- Listening attentively and empathetically to what is being said and what is not being said
- Being attuned to the response modes of participants and adjusting accordingly
- Enabling and enhancing development of self-directed learning processes
- Not making value judgments about participants' opinions
- Achieving a balance between closeness and distance with the group
- Clarifying and condensing ideas for the sake of achieving transparency
- Maintaining a solid structure for discussions
- Addressing conflicts and using them as chances for dealing with diversity
- Supporting and encouraging free utterance of all opinions
- Caring for the smooth and complete integration of all participants
- Expressing appreciation for each individual of the group
- Taking up ideas and using biographical resources
- Giving (sometimes provocative) impulses and switching perspectives
- Mirroring the process of the group, practicing public self-reflection
- Having and maintaining clear goals for discussions

Personality of the facilitator

These personality factors can serve as a means of critical self-reflection and should be discussed with other facilitators. Personality is certainly something

that cannot be technically achieved or easily changed. Yet a facilitator should be self-aware of his strengths and weaknesses and, if appropriate, share them with the participants:

- Being able to work in teams
- Being able to receive feedback and be criticized
- Having authenticity and credibility
- Courage for admitting “blank spots” and imperfections
- Being able to motivate participants
- Sharing personal experience
- Being open for new ideas but clearly identifying with the chosen concepts and methods
- Being firm in one’s convictions
- Having fun and humor, being “charismatic”
- Humbleness, being merely a part of the learning process

En boca cerrada no entran moscas.

Literally: no flies go into a shut mouth.

Meaning: to keep one's lips sealed, i.e. to stay quiet because one is afraid of the consequences of repeating the information.

Proverb from Chile

3.1.2 The Tower of Babylon: How to communicate with participants in a workshop⁵¹

Every trainer would like the participants of a workshop to have the chance to understand her. Every participant in a workshop would like the trainer to speak to her in an understandable and related language. This text is the attempt to reflect the experience gathered by the trainers of the Foundation Education for Democracy in 10 years of systematic work in Eastern Europe, Central Asia and by working together with organizations and teachers from Western and Southern Europe, Africa and the Americas.

Language matters

Language is an important part of the culture of every nation. Historically people have often suffered persecution and sometimes even sacrificed their lives for the right to speak in their native tongue. This was the experience of the Poles around the turn of the 19th and 20th centuries. In the former Soviet Union the languages of the Ukraine, as well as that of the Crimean Tartars, were discriminated against. In the area of the present Uzbekistan it was for decades only possible to attain a higher education in the Russian language. It is therefore not astonishing that for many nations who fought for their freedom or built up the basis of a political system the question of which language a workshop is conducted in is a test of the trainer's good intentions. The seemingly neutral suggestion of conducting the work in the "congress languages" (English, French, Spanish or Russian) can mean the exclusion of the most valuable participants from the workshop.

Many organizations from the West decide to conduct trainings in the independent states which emerged after the collapse of the Soviet Union in the English language, knowing that this will accelerate communication enormously and believing that the participants will transmit the knowledge and abilities gained to others. Such an assumption can be dangerous for two fundamental reasons. In the first place the basic criterion for recruitment will be the command of the English language. This criterion is completely excusable when we are conducting workshops for airline pilots or English teachers. But ten years of experience working in Eastern Europe and Central Asia show that by far the greater part of the participants spoke no English or spoke it at a level insufficient for active participation.

At the same time the assumption of a language criterion intensifies the exclusion of discriminated groups in society. (Earlier they were limited in their right to travel or admittance to education – now they cannot take part in a workshop.) And it encourages the development of professional cliques who speak English, know what a Western trainer wishes to hear and take part four or five times a

⁵¹ A contribution by Krzysztof Stanowski

month in conferences, meetings and workshops conducted by Western organizations.

Did you know that ...

... in Eastern Europe the concept “virtual NGO” is used to describe fictitious organizations which, without carrying out any useful activity, give their creators the possibility of profit or a journey to an international conference. The creators of a “virtual NGO” usually speak excellent English, write convincing grant proposals and are willing to engage themselves in any project that can bring them material or political benefits.

In many situations we must consider that the choice of the language in which to conduct a workshop is not only of a technical nature but is also a political choice. The idea to conduct a workshop in the Russian language in the West Ukraine is a definite political declaration. A similar declaration is the use of the Serbian, or Albanian, language in Kosovo or Hebrew in the occupied territories of Palestine. To advance the argument that the Ukrainians know the Russian language is the same as if one would suggest to British football (soccer) fans that they should sing the “Marseillaise” instead of “God Save the Queen“ after a game when the national team has won. “After all,” someone will say, “everyone knows it.”

Did you know that ...

... the suggestion of a Western trainer to conduct a workshop in Mongolia in the Russian language will be interpreted in Mongolia, at least, as support from American imperialism for Russian imperialism.

The vocabulary we use is of no less importance. It is especially glaringly evident with the example of geographical names. In many regions the geographical names and terms changed as a consequence of persecutions, occupations and wars. It is not the same if we say Londonderry or Derry, Danzig or Gdansk, Daugapils or Dzwinsk or Dyneburg, Leningrad or St. Petersburg. The use of these names can – according to the situation - carry certain political declarations with them.

Did you know that ...

... in the 1970s the communists in power in Poland tried to efface the Ukrainian roots in South East Poland by changing the names of the Ukrainian places into Polish names.

... places in the region of Kalingrad have four or five different names which were used at different periods of history.

... in the second half of the 1990s the language discriminated against in the area of Belarussia was – the Belarussian language! Belarussian schools and newspapers were closed down. The authorities did everything to drive out the Belarussian language from public life.

We have spoken already about the enormous significance of the choice of language in which the workshop is to be conducted. It is worthwhile to analyze some typical situations the trainer of a workshop may face:

- The trainer from abroad (usually from the West) does not speak the native tongue of the participants
- The participants, although coming from the same country, speak different languages (Serbs and Albanians from Kosovo)
- One of the languages is dominant (official state language)
- There are present languages of the majority and of the minority (often in conflict with one another)

During the work in the Foundation Education for Democracy (FED) we have worked out three basic rules regarding how to handle the question of language in the workshops we conduct:

- Choose the language in which you conduct the workshop to suit the participants with whom you are going to work. Never choose the participants to suit the language.
- Make sure that during the workshop you do not allow any discrimination of any national or language minority present. If a language is, or was until a short while ago, discriminated against in any area (German in Poland, Crimean-Tartar in the Crimea, Belarussian in Belarussia) do everything to see that it is heard and noticed.
- The decision relating to the language during the workshops gives us the opportunity to structure the situation in the group – to create rules which can also apply in the real society.

Good practice

In that we are guided by these rules we try to use the following good customs: The workshop will always be conducted in the language of the participants. If the participants belong to one language group the trainer will speak in this language or use an interpreter. All handouts will be available to the participants in their own languages. If there are national or language minorities among the participants we try to make at least the handouts available in their native tongue. If we are working in a group in which two languages dominate, or in areas in which there is a conflict with a language background we will work with both languages simultaneously. We do this by conducting the workshop parallel with two trainers (e.g. one speaks Uzbekistan, the other Russian) or, if the participants understand both languages, we introduce the rule that everyone speaks in their native tongue.

If the trainer does not speak the language of the participants he should still learn a few basic phrases (“good afternoon”, “thank you”, “enjoy your meal”) and begin the workshop in the participants’ language by saying: “Hello and welcome. My name is I am very sorry that I do not speak the language”. This is the minimum which is necessary to show that you know that the participants have their own language and culture and that you have taken the trouble to learn the language, if only to the smallest extent.

10 useful phrases which every trainer should know:

“Thank you”! (There is no phrase more important. If you cannot learn even this much – you are no trainer), good afternoon, enjoy your meal, we will begin, next group, break, one, two, three, yes/no.

In preparing a workshop in the mid-1990s in Osh, Kirgistan, we knew that we could expect great difficulties because of the recent bloody conflict -- which had not yet calmed down -- in this town between the resident Uzbek and Kyrgyz. For the workshop to be successful it was crucial that the opening was done in both languages and that material was available in Uzbekian as well as Kirgisian.

In the spring of 2000 we conducted a workshop for a group of Polish young people from the Ukraine and Ukrainian young people from Poland. This was a continuation of our previous cooperation with the Association of Ukrainians in Poland and the Federation of Polish Organizations in the Ukraine. Even understanding that the two languages are about 60% mutually intelligible, we decided that the only sensible option would be to introduce the rule that every participant in a workshop, including the trainer, should speak exclusively in his native tongue. (The handout was printed in both languages on both sides.) The participants were initially extremely surprised. After a few hours however it became obvious that the participants were enjoying this type of communication so much that they continued to use it for private conversations after the events had finished.

Working with an interpreter

It is difficult to conduct a workshop with an interpreter, really very difficult. The experience of the FED shows that not every experienced trainer can adjust himself to working in a workshop where every word has to be translated. If the trainer is coming for the first time he must make extraordinary preparations for himself and for the program to be conducted with an interpreter.

During a multilingual conference one usually uses simultaneous interpreting. For a workshop this type of interpreting is ineffective and very expensive. The participants, fitted out with headphones, listen very carefully and concentrate on understanding the interpreter. They lose contact with the trainer as well as with their colleagues. Therefore, when we conduct a workshop with an interpreter, we always decide to use consecutive interpreting. This allows one to realize who is

speaking (who is interpreting) and offers the possibility of remaining in personal contact with the partners in the conversation.

Working with an interpreter limits the trainer in several ways. Here are the four most important:

Translating slows down the workshop. Experience shows that by using interactive methods the event is slowed down approximately 30% by the translation. The dynamics of the event also suffer. Therefore it is necessary to brutally cut down everything that the trainer has to say. If it is not important, forget it. If you can't forget it, don't work with an interpreter.

Translating limits the possibility of the trainer intervening in the course of the workshop. The interpreter is too slow to enable the trainer to nip conflicts between the participants in the bud.

Translating „flattens“ the text. It is an axiom that you should not tell jokes in a foreign language. This is also true of anecdotes, jests or the off-beat examples so loved by many trainers. These are usually only understood in one distinct cultural context. The translation is nearly impossible. Explaining in a roundabout way costs a lot of time and the point gets lost. If you are planning to use an example which could be unclear -- discuss it with the interpreter *before the event*. A good interpreter can estimate whether an example will be understood correctly by the participants.

Translating puts the trainer into a central position within the group. The discussion has to be slowed down for him, he hasn't understood it yet... This is not a comfortable position for a trainer who is used to putting the participants in the center of the workshop.

How to prepare your work with an interpreter

A workshop conducted with an interpreter must be planned differently from one conducted directly by a trainer. To effectively conduct a workshop which will be completely translated into a foreign language, one has to take account of the limits arising from working with an interpreter. In the Foundation Education for Democracy we try to:

- Limit long speeches to an absolute minimum. If you have to explain a theory – do it in four sentences and use a handout or poster which has been prepared beforehand, in the language of the participants, which can explain the details.
- Illustrate the speeches by using body language or drawings. A good drawing or a short scene from a one-man show can explain more than 10 minutes of droning on. While working with experienced trainers I have noticed that when they work with an interpreter they are much more dynamic than usual – their hands, their whole bodies illustrate what they are saying.

- Plan the exercises so as to allow the facilitator to get an advance translation of participants' opinions. This speeds information flow and ensures that small misunderstandings have no influence on the final result of the exercise. For example: While small groups are preparing posters on a particular topic, go to the groups with the interpreter and ask him to quietly translate the points being made. Write the translated points on a piece of paper, to aid memory. In the general discussion after the conclusion of the poster presentations you are then well prepared to go to the posters and say, "The third point from the first group and the first from the fourth group touch upon two aspects of the same problem..."

Did you know that ...

... when, at the beginning of the 1990's trainers from the West came to Poland, it was extremely difficult for us to understand comparisons which referred to the most popular TV-shows or advertisements etc. As a result they lost a lot of time explaining to us who Larry King was instead of talking about negotiations and elections.

How to work with an interpreter

It is difficult to overestimate the importance of a good interpreter. As I was conducting a workshop for the first time in Kirgistan we planned that I should be interpreted from English. When we had begun the workshop it turned out that my interpreter spoke worse English than I did Russian. Although my Russian at that time was terrible I decided to speak Russian so that we could at least understand each other, if only a little.

During discussions with the local organizers, emphasize that the assistance of an interpreter will be necessary.

Define clearly the criteria he should fulfill and ask about the cost of the translation. The interpreter should be available to the trainer on a 24-hour basis (not only during the event but also during meals and breaks. You will need him to communicate with the participants, the local co-trainers, the organizers, everyone).

Choosing an interpreter is a difficult art. An error in this area can render the effort of the trainer null and void. If possible we employ an interpreter who has already gained experience in interpreting a workshop (not by interpreting at conferences or by translating books). We try to avoid two extremes. At one end is the cynical "hired killer", a person who has an excellent command of the language but who has no care for what they are translating -- whether it is a recipe for crab soup or the ways of protecting children's rights. The second extreme is an activist who believes he knows English. He really wants to interpret. But he becomes so wrapped up in the trainer and trying so hard to understand him that that he forgets the participants. The interpreter is usually chosen by the local organizer. One must persuade him that the quality of the workshop depends on the right choice of an interpreter. In an ideal situation we

have the possibility to get in touch with the interpreter, by means of electronic post or telephone, before the workshop. One must bear in mind that the job of an interpreter belongs to one of the best paid jobs in developing countries. The local organizer may mentally balk at paying a three-months teacher's salary to an interpreter for one day. (In the countries which emerged after the collapse of the Soviet Union we usually pay USD\$30 to \$50 for one day's interpretation.)

If possible get in touch with the interpreter before the workshop

At least three weeks before the workshop send him a short concept of the event and the material for the participants which should be translated. Point out the key concepts. If need be, explain them further. Make sure that it is the same person translating the material who is going to interpret during the workshop. This will facilitate the translation during the workshop.

On the day before the event begins check that all handouts are complete, clarify all uncertainties and determine the rules:

The interpreter must remain at the place where the workshop is held for the duration. The interpreter's job during the event is to translate the trainer and not to provide commentary on the trainer's or participants' speeches. At our workshops we translate all opinions of the participants – even those with which the interpreter does not agree. If the statements of the trainer or participants are incomprehensible, the interpreter should inform the trainer and not translate as a shot in the dark. The interpreter's job during the breaks, during meals, as well as after the event, is to assist in communication with the participants.

Although communication will be conducted by means of an interpreter, show that you are conducting the workshop. Place the interpreter half a step behind you to the right or left. Do not allow him to come in front of you. Point to the participant who should speak (this is a sign for the participant as well as for the interpreter). By means of nodding or with a hand movement show that you are listening to the participants and that what they are saying is important for you. The participants should speak to the trainer and not to the interpreter. Do not allow the interpreter to give his own opinion in public on each issue discussed in the room or to assess the participants' speeches.

Every evening after the event de-brief the day and discuss the next day's timetable. Clarify uncertainties that arose. Answer questions about what went on that day. Then discuss the next day's timetable. Prepare the charts and materials for the participants for the next day. Discuss in detail every exercise planned. Pay close attention to the instructions for working in groups. The best way is to write them down on a piece of paper and to give this to the interpreter so that there is no uncertainty. Make sure that the interpreter has understood the exercise. Make sure that the exercise does not offend against behavioral norms of the society.

Try to form a friendly relationship with the interpreter from the very first day. Invite him out for a meal before the workshop, talk to him about your work, ask about his job, his life... If you are satisfied with his work then recommend

him warmly to other trainers who are planning to conduct a workshop in the region.

3.2. Suggestions for possible workshops

This section provides examples of courses that have been run with this material in various countries. It also provides suggestions for announcing such a workshop or giving overviews of the programs.

We have chosen very different contexts and target groups in order to demonstrate the wide range of possibilities in which you can work with this topic. Therefore the descriptions of the workshop programs also contain some additional activities or inputs not to be found in this guide. They are marked with the word “external”.

At least one full day should be allotted for running a workshop with this activity guide. That much time is minimum to avoid giving the impression that these are merely stimulating but unconnected activities. A logically consistent flow should be the design goal of a workshop. Debriefing and evaluation should be an integral part of that flow.

There is enough material in this guide to design a workshop centered upon “the power of language” for three to four days. Arranging material thematically is an excellent way of designing from day to day. Some of the thematic topics in this guide are: identity, difference, culture, conflict, power and visions. Of course “the power of language” can easily be incorporated into a much longer course or training when combined with related topics such as human rights, democracy-building, restorative justice and so on.

3.2.1 International workshop by the Foundation for Education for Democracy

Workshop concept

After an opening welcome and the short ice-breaker *The market of names*, an overview of the entire course is presented within the metaphor of a “road we will follow”. The first session, *My personal language biography*, introduces participants to each other and establishes how variable personal language biographies can be. The session *Language and oppression* brings home the personal aspects of this problem. Participants analyze their feelings in situations when, through the use of language, they were discriminated against -- and when they discriminated against others. A natural continuation is *Languages in my classroom* wherein participants describe situations faced in their professional work (schools, trainers’ practice or other). The next two sessions are devoted to envisioning a model. In *Welcome to Utopia* participants imagine ideal solutions for the problem of inequality generated by the power of language. *Changes in my classroom* brings them back to the real world, requiring precise definition of desired goals, followed by practical plans to accomplish them. The next session, *A letter to myself*, reinforces the previous one by having participants think more deeply about the changes they intend to make in their professional work and to comment upon the plans of each other. The final session, *What we say at home*, links the various aspects of the workshop, firmly making connections among the participants through the diversity of their particular cultures and traditions.

Program of the workshop

Day 1

- 10.30 Opening - introduction
 - The market of names
 - Presentation of the program as a road (external)
- 11.45 Break
- 12.00 My personal language biography
- 13.00 Break
- 14.30 Language and oppression
- 16.00 Break
- 16.30 Languages in my classroom
- 18.00 End

Day 2

- 9.15 Welcome to utopia
- 10.15 Break
- 10.30 Changes in my classroom
- 11.45 Break
- 12.00 A letter to myself

13.00 Break
14.30 What we say at home
Closing ceremony (external)
16.30 End

3.2.2. Workshop at a European youth conference run by The Center for Applied Policy Research

Background and introduction of the program

Europe is marked by a great number of different languages and dialects. Some of these have become predominant international means of communication while others have lost importance or have even been officially oppressed at certain times. While the conference language is English, this workshop explicitly manifests, through practical interactive exercises, the plurality of languages and their impact on our identity in Europe.

Language is not only a means of communication; it roots us in our identity and in our culture. In other words: language has the power to create reality. This power can be a positive one, stabilizing our identity and providing orientation in the world. But it can also be a negative, if used to exclude certain groups from fully participating in international contexts or multilingual social groups. Often we are not even conscious of how we use language in the creation of our reality.

Workshop concept

The workshop provides participants the opportunity to reflect upon their own experiences and to use them to interact with each other, including conflictual interaction. They will develop a ‘plan of action’ for making first steps in improving their sensitivity for the power of language in everyday life. The European dimension of encountering different linguistic patterns, mutual prejudices and different approaches of communication will play a large role in this workshop, particularly based on participants’ personal experiences.

In three half-day sessions the workshop arranges activities in sequential stages:

- Raising awareness and taking responsibility
- Making connections with other participants
- Language and identity: creating reality
- Language and diversity: biographical aspects
- Language and inequality
- Putting it into everyday practice
- Action planning for one’s personal life
- Future visions and European aspects

Additionally a number of smaller non-verbal activities help switch perspectives and introduce the structure of wholly different channels of communication.

Program of the workshop

Day 1

- 16.00 Welcome, Introduction
- 16.30 Arranging the circle – Getting on board, making connections
- 17.30 Taking positions
- 18.30 Break
- 19.30 My personal language biography
- 21.00 Closing: Surprised, remember, think about more

Day 2

- 16.00 What we say at home
- 17.30 Colorful language I
- 18.30 Break
- 19.30 Colorful language II
- 20.30 Closing: Personal wishes for the use of language (external)

Day 3

- 16.00 Dilemmas concerning the power of language
- 17.30 A letter to myself
- 18.30 Feedback and Closing

3.2.3 International workshop of Living Bridges in Bulgaria run by the International Network: Education for Democracy, Human Rights and Tolerance

Background and Introduction of the program

Living Bridges is a European Youth organization with members from over 35 European countries. The conference language, the internet pages, as well as the publications of Living Bridges are in English. English helps us to communicate with each other and is widely regarded as a helpful tool for coming together and sharing ideas and thoughts.

But language is not neutral. It brings advantages and disadvantages. Non-native speakers may not be able to participate fully in a mono-lingual setting. Translation means that something of the spirit of the original language is lost. While English is the official language of Living Bridges, Russian and also French have become unofficial means of communication during conference breaks and for some groups of the organization. At our meetings all of this has been present but has often gone unnoticed and has not been explicitly focused upon.

Workshop concept

This workshop takes the power of language seriously by bringing the topic to the foreground for all participants of Living Bridges who come from so many language backgrounds. The full two-day seminar is an integral part of the overall 5-day-conference. In the workshop participants get to know each other through interactive methods that demonstrate the following:

- Language and cultural identity
- Language and the view on reality (grammatical structure, proverbs)
- Encounters of different languages (biographical experiences)
- Languages and situations of disempowerment
- Language and situations of conflict
- Non-verbal channels of communication
- Future visions for being sensitive to language at Living Bridges

Rather than stressing our unity (as our use of English as lingua franca does), the workshop tries to get at the deeper cultural roots of our linguistic diversity and works with this richness in a productive way. Together we want to explore our relation to language and the language of others and to discuss ways to keep this in mind for future meetings. Working with an intercultural and inter-ethnic facilitation team from Germany and the USA, the very presentation of the workshop itself will model ways in which the opportunities and challenges of linguistic and cultural diversity can be incorporated and strengthened in the Living Bridges program.

As a follow-up to the workshop Living Bridges' next "X-Roads" magazine (issue 10) will focus on the power of language, will present results of the workshop and will invite additional articles from different countries.

Program of the workshop

Day 1

9.00 Introduction, arranging the circle
10.00 My personal language biography
12.00 Break
15.00 What we say at home
18.00 Taking positions
18.30 Discussion / Emotional paper
19.00 End

Day 2

9.00 A simulation of cultural clash
11.00 Keeping the distance
12.00 Break
15.00 Welcome to Utopia
17.00 Going Home
18.00 Thermometer of satisfaction / Evaluating the entire workshop
19.00 End

3.2.4 Workshop for teachers: multilingualism in the German classroom

Background and Introduction of the program

The increasing multi-lingualism in our society imposes new challenges to the existing education system in Germany. On the one hand, growing up speaking several languages is something which the system has always promoted. On the other hand, there is great insecurity about how to deal with the multi-lingualism of the many immigrant pupils. Our education system is only reluctantly looking into the basic problems caused by a plural society .

Teacher training does not deal with "supportive measures for immigrants" but rather with the question "if and how to use the existing multi-lingualism in class rooms in a positive way?" Teacher training focuses on sensitizing children to the value of foreign languages while at the same time it actively tries to integrate other native tongues (the ones not being taught as foreign languages) into the classroom.

Workshop Concept

In the first part participants (teachers and executives in school offices) look into their own positive and negative experiences with multi-lingualism. In a second step they develop, as a team, new and innovative measures and strategies for everyday use.

Program of the workshop

Day 1

9.00 Introduction / Nametags - Getting on board
10.00 Break
10.15 My personal language biography
11.30 Break
11.45 What we say at home
12.45 Break
14.30 Languages in my classroom
16.00 Break
16.30 Hot seat - Discussion
18.00 End

Day 2

9.00 Brainstorming: how to make multilingualism visible (external)
10.00 Break
10.15 Input: Language awareness in the school system (external)
11.30 Break
11.45 Welcome to utopia - Closing

12.45 End

3.2.5 Workshop for international meeting of teachers of German

Background and Introduction of the program

The promotion of multilingualism and democratization of language rights has become an important issue not only in the education policy in Europe, but in many other countries. The political and economical integration processes, migration worldwide, the European Integration and the transformation in countries recently formed are all contributing to a permanent change of language constellation.

Most modern societies are no longer homogeneous wholes, but are immigration countries with different linguistic and ethnic groups. Despite this fact, in most of these countries people still hold onto the myth of a uniform language and culture. Traces of this kind of understanding of nationality are to be found right at the heart of the structures of the educational system as well as in the people working within these structures. This ambivalence is blocking the development of new perspectives in Education Policy.

Workshop concept

As a part of an International Conference on Multilingualism, this workshop attempts to become conscious of these issues, using participant perspectives and experiences to explore our own identities and differences in terms of language. The second part develops strategies for classroom situations in various contexts.

Program of the workshop

- 9.00 Introduction / Quotes and associations
- 9.15 My Personal Language Biography
- 10.00 Break
- 10.15 Mat of life: The significance of language
- 12.30 Break
- 14.00 Languages in my classroom
- 15.00 Break
- 15.15 Changes in my classroom
- 16.30 Break
- 17.00 Closing round: Discussion on possible strategies (external)
- 17.30 Evaluation questions
- 18.00 End

3.2.6 Workshop for volunteers run by the German Youth For Understanding Committee e.V.

Background and Introduction of the program

More and more teenagers are interested in spending a year abroad. During such a year the students live with a host family and attend school there. For the student and the host family such an exchange is not only an adventure but also a personal challenge. This is why the host family and the student need to be supported throughout the year by the organization responsible for the exchange.

Youth For Understanding offers such support on the local level through volunteers. These volunteers need certain educational tools for such an intercultural task. The basic tool kit includes an introduction into communication theory, the rules of counseling and information on the support structure of the exchange organization.

At the beginning of an exchange year, language is one of the central questions for all the parties involved in the exchange. The student has to learn a language that she often did not know at all before leaving the home country. The host family has to find a way to communicate with the new family member. The volunteer has to establish an open communication with the student and the host family. In these first months of the exchange it becomes quite clear how powerful language is. It also becomes obvious how important body language is if you cannot really talk with each other. All this is complicated even more by the knowledge that body language, language tone and mimicry are influenced by culture. This is why the volunteers should sensitize themselves for the power of language in this workshop. The effectiveness of the workshop can be increased by asking the attendance of exchange students who have already lived for more than six months in the host country.

Workshop concept

The workshop starts on Friday night and lasts through Sunday morning. The objectives of the workshop are:

- Raising awareness of language as an instrument of power
- Sensitizing the participants to different forms of language
- Establishing a relationship between language and both cultural and personal identity
- Learning to communicate the importance of language to student, host family and support volunteer
- Attending to related language issues such as culture shock and homesickness.

The methods of the workshop include discussions, short presentations, simulations, role plays and creative exercises.

Program of the workshop

Friday

- 19.30 Opening - introduction
 - The market of names
 - Visualization of the program (external)
- 21.00 End

Saturday

- 9.00 My personal language biography
- 11.00 Break
- 11.30 The exchange situation and language (external)
- 12.00 What we say at home
- 13.00 Break
- 14.30 Sculptures (external)
- 15.00 Of mirrors and power
- 16.30 Break
- 16.45 Communication without words (external)
- 18.00 Break
- 19.00 Language and oppression (in German)
- 20.30 End

Sunday

- 9.00 This face says about me... (external)
- 9.30 Role play: Language means home (external)
- 11.00 Thermometer of satisfaction
- 12.00 End

Appendix 1: Further reading

Handbooks and background material by contributing institutions

Participa / Chile

Corporación PARTICIPA (ed.) (1999). *Promoviendo la Participación Social y Política de los y las Jóvenes del Sector Sur-Oriente de la Región Metropolitana*. In *Informe Final*. Santiago de Chile.

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Centre for the Study of Conflict / Northern Ireland

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Dunn S. (ed.) (1995). *Facets of the Conflict in Northern Ireland*. London.

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University of Ulster - Centre for the Study of Conflict, Coleraine.

**Center for Applied Policy Research, Bertelsmann Foundation /
Germany**

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Streitkultur* (video). München.

Bertelsmann Forschungsgruppe Politik (ed.) (2001). *Toleranz – Grundlage
für ein demokratisches Miteinander*. (English Version: *Tolerance –
Basis for democratic interaction*) Second Edition Gütersloh.

Forschungsgruppe Jugend und Europa (ed.) (2001). *Eine Welt der Vielfalt.
Praxishandbuch für Lehrerinnen und Lehrer*. Second Edition Gütersloh.

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gesellschaftliche Praxis einer umstrittenen Tugend*. Frankfurt and New
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Heckel, Jürgen (1997). *Frei sprechen lernen: ein Leitfaden zur Selbsthilfe*.
München.

Nazarkiewicz, Kirsten and Schröer, Andreas (1998). *Toleranz-Bilder.
Photobox für die politische Bildung*. Gütersloh.

Siebert, Horst (1999). *Pädagogischer Konstruktivismus. Eine Bilanz der
Konstruktivismusdiskussion für die Bildungspraxis*. Neuwied.

Ulrich, Susanne and Frank, Jörg (1996). *Wort-Bild-Puzzle*. Gütersloh.

Ulrich, Susanne; Heckel, Jürgen; Oswald, Eva; Rappenglück, Stefan and
Wenzel, Florian M. (2001). *Achtung (+) Toleranz. Wege demokratischer
Konfliktregelung*. Second Edition Gütersloh.

Ulrich, Susanne; Henschel, Thomas R. and Oswald, Eva (2001).
*Miteinander – Erfahrungen mit Betzavta. Ein Praxishandbuch auf der
Grundlage des Werks "Miteinander" von Uki Maroshek-Klarmann,
Adam Institut, Jerusalem*. Third Edition, Gütersloh

Wierlacher, Alois (ed.) (1996). *Kulturthema Toleranz. Zur Grundlegung
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München.

ADAM Institute / Israel

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Bar-Haim, Rahi and Kaplan, Liat (1991). *From Cinderella to a New Fairytale: Humanistic Education Through Children's Literature*. (Hebrew). Israel.

Gur-Ziv, Hagit and Kaplan, Liat (1988). *My Declaration of Independence: A Study Program for Grades 1-6 and My Declaration of Independence: A Study Program for Grades 7-12*. (Hebrew). Israel.

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Maroshek-Klarman, Uki (1988). *Betzavta (Together): A Guide to Teaching Democracy Through Games*. (Hebrew, Arabic, English, German and Polish). Kinneret Publishing House, Israel.

Maroshek-Klarman, Uki (1991). *There Is No Such Thing As Some Democracy: On Education Toward Democracy and Democracy in the Education System*. (Hebrew, Arabic, English and Polish). Kinneret Publishing House, Israel.

Maroshek-Klarman, Uki (1993). *The Educational Process in Adam Institute Workshops*. (Hebrew, Arabic, English, German and Polish). New revised editions in English and Arabic (1999). Israel.

Maroshek-Klarman, Uki (1995). *Education for Peace Among Equals: Without Compromises and Without Concessions*. (Hebrew and English). Israel.

Maroshek-Klarman, Uki (1997). *Incitement and Freedom of Speech* (Hebrew). A new, revised edition of *Language and Politics: Tools to Increase the Awareness of the Political Uses of Language*, written and edited by Uki Maroshek-Klarman (1988) (Hebrew). Israel.

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on the Solidarity Seminar on Languages and Development. (pp. 134-38). Solidaridad, Manila.

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Enriquez, Virgilio C. (1988). *Filipino Values: Towards a New Interpretation (Using Local Language as a Resource).* In *Philippine Studies Newsletter*, 16, No. 3, October 1988, (pp. 29-34).

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Anet, Daniel. *Pierre Céréssole: Passionate Peacemaker.*

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IFOR (ed.). *May 24 International Women's Day for Peace and Disarmament Information Pack* (produced annually by IFOR and the International Peace Bureau).

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Wink, Walter. *The Third Way: Reclaiming Jesus' Nonviolent Alternative*. IFOR.

Foundation for Education for Democracy / Poland

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Bullock, O. Stallybrass. *Dictionary of Political Terms* (Polish) (Foundation for Education and Democracy) .

Butz M.; Faltus R.; and Cohen E. *Group work* (Polish, Lithuanian, Russian, Byelorussian, Ukrainian, Azeri, Mongolian, Kyrgyz, Uzbek, Crimean-Tatar, Azeri) (Foundation for Education and Democracy).

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- A classroom of difference
- A campus of difference
- A workplace of difference
- A community of difference

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Appendix 2: Contributors and project partners

Contributors

Walter Fisher

Mr. Fisher received his Baccalaureate in health and safety education from the Graduate University of Illinois in 1975 and has done extensive course work in health program evaluation and education dynamics. He is currently focusing on interactive training and peer education modalities. Mr. Fisher has designed and delivered programs on behalf of the A World of Difference Institute for AT&T, DuPont, Long Island Savings Bank, New York City Urban Fellows, Sun America Corp., and others. He has also trained a number of other facilitators to deliver diversity training programs including a cadre of trainers from Western Europe and the U.S. Army. In addition to this work in the corporate sector, Mr. Fisher has delivered training to law enforcement agencies and on college campuses across the country.

inquirer@earthlink.net

Eva Füssinger

Ms. Füssinger studied business economics at the Universities of Nuremberg and Cologne and specialized in "economic and social psychology" and "marketing". Since 1996 Ms. Füssinger works for the (German-)Swiss branch of the International Fellowship of Reconciliation (IFOR), the "Forum for Peace Education". Additionally, in co-operation with the municipality, the local organizations and institutions, Ms. Füssinger is running her own violence-prevention projects. Since 2000 Ms. Füssinger is member of the board of the Swiss Association for the Protection of the Child.

evfuessin@lycos.de

Lucia McGeady

Ms. Mc Geady graduated with a degree in English Literature in 1995 from the University of Ulster, Coleraine, Northern Ireland. She then went on to study Marketing & Management and graduated with a Postgraduate Qualification to teach in post primary schools. She taught for five years in St Joseph's Secondary School in Derry. She then went on to complete Masters degree in Education Management and has been employed at the University of Ulster at Magee in Derry, Centre for the Study of Conflict since January 2000. She co-ordinates an Action Research project which is focused on the enhancement of Community Relations and Education for Mutual Understanding. She has recently embarked on PhD study in the field of Action Research and Community Relations.

le.mcgeady@ulst.ac.uk

David Grant

Mr. Grant holds a Master of Fine Arts in Creative Writing from the Writer's Workshop, University of Iowa. He is currently Senior Advisor in Intercultural Communications at the Royal Tropical Institute in Amsterdam. He was recently coordinator for the International Fellowship of Reconciliation's global network of trainers in active nonviolence and reconciliatory mediation. Mr. Grant has presented trainings in the nonviolent transformation of conflict to political activists, NGO representatives, government officials, refugees and military personnel in Europe, Asia, North America and Africa. Previous experience includes founding "Peace Troupe: Nonviolent Struggle through the Cultural Arts," helping to create "The Listening Project" community organizing tool as a executive director of Rural Southern Voice for Peace, coordinating a soup kitchen in downtown Seattle, working as a Peace Corps Volunteer with Ayta aboriginals in the Philippines, and producing and directing public television programs in northern Florida.

bluefoxnl@yahoo.com

Cecilia O. Lioanag

Ms. Lioanag studied Social Work in the University of the Philippines (UP), Diliman and is now a Master of Arts candidate of the Clinical and Psychology Graduate Program of the Ateneo de Manila University. She is the Director for Services of the Well-Being Foundation, working in the area of psycho-social-spiritual support for the marginalized people. She also serves as a consultant / resource person for the Peace and Human Rights desk of the Institute for People Power and Democracy of the Aquino Foundation. The Rehabilitation and Welfare program of the families of victims of involuntary disappearance, an organisation of families of *desaparecidos*, and the Central Luzon Center for Emergency Aid and Rehabilitation. She is also coordinator of the support program for women caregivers of the Women and Children internal assistance center. Ms. Lioanag has developed training modules for personal growth and transformation, wholeness and well-being, psycho-spiritual nurturing.

pwci@codewan.com.ph

Pedro Mujica

Mr. Mujica studied at the Universidad Catolica de Chile and graduated in history in 1981. In 1984 he also graduated with a law thesis and received a Master's degree in Political Philosophy from the Universidad de Santiago de Chile. From 1998 – 1999 he was a researcher at the Universidad de Salamanca in Spain, with a grant from the Spanish government. In Chile, he worked for the National Commission on Truth and Reconciliation and for the Ministry of Justice, proposing policies on crime prevention and treatment of criminals. Since 1992 he is legal counsel for Participa and works on proposing amendments to the Chilean legal system for increasing the participation of civil society. He has written articles on civic education and electoral participation.

bertmuj@chilesat.net

Michelle Pincince

Ms. Pincince received her Master of Arts degree at The Ohio State University in June 1993. She has developed and supervised more than 200 anti-bias diversity training sessions and developed and facilitated training sessions on racial and ethnic diversity, oppression and homophobia. She is presently Project Director of the World of Difference Institute of the Anti-Defamation League (USA).

pincm@adl.org

Saber Rabi

Mr. Rabi began his academic studies at the Hebrew University of Jerusalem, in the faculty of Agriculture. In 1987 in Bulgaria he received an M.A. degree in Medieval Islamic Philosophy. Mr. Rabi has worked as a group facilitator, leading numerous workshops and seminars. He has also engages in theater work. For the last eight years he has worked at the Adam Institute facilitating education-for-democracy programs, encounter workshops, conflict resolution seminars and professional development seminars. He works with various target groups, ranging from early childhood to adult education. Mr. Rabi is currently senior coordinator at the Adam Institute, responsible for both program development and facilitation.

adaminst@netvision.net.il

Michael Seberich

Mr. Seberich studied North American Studies, Anthropology and International Law at the University of Bonn and the University of British Columbia. From 1997 to 1998 he worked as a Lektor for German language and German media at the University of Oxford. From 1998 to 2000 he worked as an intercultural counselor, trainer and head of the Sending Department for the German Youth For Understanding Committee e.V. He is currently project manager for the projects *Education for Democracy and Tolerance* and the *International Network for Education for Democracy, Human Rights and Tolerance* for the Bertelsmann Foundation. Besides his University degree Michael Seberich is a certified Communications Trainer.

michael.seberich@bertelsmann.de

Guy Ben Shachar

Mr. Shachar obtained a BA degree in psychology and sociology in 1994 from the Bar-Ilan University. Since 1991 he has been taking facilitation courses at the ADAM Institute as well as courses in personnel management. He has worked at various high schools in Israel and since 1999 for the ADAM Institute as staff training coordinator and in program development.

adaminst@netvision.net.il

Krzysztof Stanowski

Krzysztof Stanowski received his M.A. in history at the Catholic University of Lublin. During the underground period he was co-founder and one of the leaders of the independent Scouting movement in Poland. He was also active in the Solidarity movement. Since 1989 he is active in Foundation for Education for Democracy (FED). Mr Stanowski has conducted over 350 workshops for teachers, NGO and youth leaders in Eastern Europe, Central Asia and the Caucasus. He has developed numerous educational programs and educational materials. In FED he is responsible for international programs and training of trainers. In recognition of his activities Krzysztof Stanowski was twice granted the POL-CUL Foundation Award. He is a Steering Committee member of the World Movement for Democracy and Civitas International.

kstan@edudemo.org.pl

Susanne Ulrich

Ms. Ulrich studied Science of Administration (including Politics, Law, Economy, History and Sociology) at the University of Konstanz. From 1987 to 1992 she worked as a consultant for international youth exchange at the German Kolping Society Cologne. From 1990 to 1992 she was policy consultant for education about developing countries at the association for social and development aid of the Kolping Society. From 1992 to 1995 she was a freelance consultant in the field of youth exchange and out-of-school-education. Since 1995 she works at the Center for Applied Policy Research (C.A.P) at the Geschwister-Scholl-Institute for Political Science, Ludwig-Maximilian-University in Munich where she is research fellow for the Project *Education for Democracy and Tolerance*.

susanne.ulrich@bigfoot.com

Florian M. Wenzel

Mr. Wenzel was born in Rosenheim, Southern Bavaria. He studied in Edmonton, Canada, where he was enrolled in an undergraduate program for Social Sciences and Political Theory, and Essex, England, where he obtained his M.A. in Ideology and Discourse Analysis. In 1996, Mr. Wenzel completed an Internship in adult education and pursued additional studies in Adult Pedagogy at the Hochschule für Philosophie in Munich. Since 1998 he has been a student fellow at the Center for Applied Policy Research (CAP), Munich. Since July 1999 he is research fellow for the project *Education for Democracy and Tolerance*, currently focussing on questions of evaluation. He also works as a freelancer and consultant in the field of adult education.

florian-marinus.wenzel@weihenstephan.org

Ulrike Wolff-Jontofson

Ms. Wolff-Jontofson studied German Literature, History and Theology at the University of Würzburg. She served as Assistant Professor of the German Academic Exchange Service (DAAD) for German Language and Literature in Clermont-Ferrand, France. In 1970 she received her Diploma in Pedagogy and taught for several years at a Gymnasium in Freiburg. She also trained as therapist and mediator and freelanced in adult education. Her recent work includes a Lectureship at the Educational University in Freiburg and field research in Israel. Three years ago she obtained the Dr. Paed. degree and was Research Fellow at the Center for Peace Education. She is currently Managing Director of the Teacher Training Department at the Educational University, Freiburg.

jontof@t-online.de

Project partners

The Adam Institute for Democracy and Peace (Israel)

The Adam Institute is an independent, nonpartisan, nonprofit organization which focuses on developing and implementing educational projects to teach the fundamental principles of democracy. In its educational work with Arabs, Jews, new immigrants, schoolchildren, soldiers and police officers, the Adam Institute aims at breaking down stereotypes and teaching non-violent methods of conflict resolution.

<http://www.adaminstitute.org.il>

The Anti-Defamation League (USA)

The Anti-Defamation League (ADL) is a premier civil rights and human relations agency. When the ADL was established in 1913, its charter stated: “The immediate object of the League is to stop, by appeals to reason and conscience, and if necessary, by appeals to law, the defamation of the Jewish people. Its ultimate purpose is to secure justice and fair treatment to all citizens alike and to put an end forever to unjust and unfair discrimination against and ridicule of any sect or body of citizens.” With this charter, the ADL was calling for a society in which any minority group would be granted the same rights of citizenship and freedom from discrimination traditionally enjoyed by the majority. Today, the ADL maintains 30 professionally staffed offices in the United States, plus offices in Jerusalem and Vienna. ADL’s long-term commitment to fighting anti-Semitism and fighting for fair treatment for all people provides the context for all its anti-bias initiatives.

<http://www.adl.org>

The Benigno S. Aquino Foundation (Philippines)

The Aquino Foundation is a Philippine NGO involved in the promotion of democracy, good governance and human rights. As such, it has mounted training programs for the cooperative sector, and education programs on democracy and human rights for the Philippine National Police. It is currently developing leadership seminars for present and future political leaders of the country. The Wholistic, Empowering, Living, Liberating Being (WELL-Being) Foundation is a non-stock, non-profit, non-government organisation whose mission is to provide services for personal growth and transformation towards social transformation. It is one of the partners of the Aquino Foundation.

<http://www.codewan.com.ph> (general site on NGOs in The Philippines)

The Bertelsmann Foundation (Germany)

The Bertelsmann Foundation views itself as an institution whose work is both conceptual and operative. The Foundation conceives and initiates the projects or actively accompanies the projects from their formulation to their practical realization, working closely with competent partners from scientific, government or private institutions. The Bertelsmann Foundation strives to contribute tangibly to the solution of current social problems. Its projects are practice-oriented to serve as models and examples. Experience shows that theoretical analyses and empirical research alone do not send out lasting evolutionary impulses.

<http://www.bertelsmann-stiftung.de>

The Center for Applied Policy Research (Germany)

The Center for Applied Policy Research analyses and develops strategies to solve political problems in Germany and Europe. It works in a variety of projects as an institute for political consultation, e.g. European Integration; Europe and the Middle East; Transatlantic Relations; or Education for Democracy and Tolerance. The project Education for Democracy and Tolerance has adapted two international programs, from the Anti Defamation League and the ADAM Institute for educational use in Germany. It has also developed its own workshop concept called “Achtung (+) Toleranz”. It works with facilitators in schools, youth institutes, police and the administration throughout Germany.

<http://www.cap.uni-muenchen.de>

The Foundation for Education for Democracy (Poland)

The Foundation for Education for Democracy is an independent, nonprofit and nonpartisan organization. In workshops and teacher-trainings it promotes the dissemination of democratic and free-market ideas and helps democratic organizations to develop the skills necessary to exercise their rights and responsibilities in a democracy. The FED does active trainings in Poland and numerous Eastern European countries.

<http://www.edudemo.org.pl>

The Centre for the Study of Conflict (Northern Ireland)

The Centre for the Study of Conflict is a research center based at the University of Ulster. Its central aim is to carry out inter-disciplinary research on the conflict in Ireland, to encourage the growth of an academic community involved in conflict research, and to support this process through seminars, publications, visiting scholars and liaison with other institutions.

<http://cain.ulst.ac.uk/csc/>

The International Fellowship of Reconciliation (Secretariat in The Netherlands)

The International Fellowship of Reconciliation is an international, spiritually-based movement composed of people who, from the basis of a belief in the power of love and truth to create justice and restore community, commit themselves to active nonviolence as a way of life and as a means of transformation-personal, social, economic and political. It has branches, affiliates and groups in over 40 countries around the world.

<http://www.ifor.org>

Participa (Chile)

The work of Participa originates in the year 1988 when campaigns of citizen participation contributed to the return of democracy to Chile. Participa regards itself as a civil society institution, building bridges and coordinating initiatives with other sectors of society for promoting participation in the political process. It works with public institutions as well as with businesses and international organizations, primarily in Latin America. Participa also offers workshops and technical assistance and implements educational campaigns for tolerance, democracy and project planning.

<http://www.participa.cl>