



Working Paper

Diversity and Gender in the GIZ/AIZ-Leadership Approach

Leadership for Global Responsibility

Theoretical Background and Practical Tools
for Organisers and Facilitators

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Preface

“Dear reader,

At GIZ’s Academy for International Cooperation (AIZ), we design and implement leadership development programmes for participants from all over the world. Leaders participating in our programmes do not only come from different countries of the global South and North. They also represent different nationalities and ethnicities, different sectors of society, different religions and beliefs, different ages, sexual orientations, gender identities and so on.

Together with its partners, alumni and facilitators, the AIZ leadership development team has co-created a value-driven and competency-oriented leadership development approach. We call this approach *Leadership for Global Responsibility*. It places the core of the leader, the deeper dimension of the leader’s identity at the centre of all capacity development. This includes elements such as attitude, mindset, value constructs as well as having a sense of meaning and purpose.

Further cornerstones of *Leadership for Global Responsibility* are the four competency areas:

- Living collaboration
- Facilitating transformation
- Inspiring social innovation and
- **Leveraging diversity**

We claim: *Leadership for Global Responsibility* takes place in a context of diversity. Leveraging this diversity as a resource of mutual learning and innovation is thus a key objective of all GIZ leadership development activities.

While diversity has many different dimensions we emphasise in this working paper the special importance of the dimension of gender. We have chosen to do so following numerous requests from our partners, alumni and facilitators, who see a strong need for mainstreaming gender as an important aspect of diversity in their leadership development programmes.

We have tried to keep this working paper as practical as possible. And we hope that it will support you to design and implement leadership development formats that help you experience the highest potential of this precious resource that we call diversity, and that can be found in every group of human beings on this planet.”

Heike Pratsch, Klaus Althoff & AIZ Leadership Development Team

Academy for International Cooperation
Leadership Development

We would love to learn from your feedback. Please share your reflections with us, via email (leadership@giz.de) or on our leadership-lab (www.giz.de/leadership-lab)

You can find more information about our leadership approach and formats in our ToolBOX+ Leadership for Global Responsibility that can be downloaded via the following link: www.giz.de/akademie/de/downloads/AIZ_TOOLBOX_Plus_2015.pdf

This working paper “Diversity and Gender” can be downloaded via the link: www.giz.de/akademie/de/downloads/Diversity_and_Gender.pdf

Introduction

In this paper we speak about leadership and diversity in the context of international cooperation. We explore the concept of diversity from the dimension of gender and how this relates to other diversity dimensions such as nationality, ethnicity, religion or class. We also offer practical tools for working with diversity in leadership programmes and workshops.

Leaders, in the context of international cooperation, work with people who have diverse backgrounds – who come from different countries; who have different ethnical, organisational, socio-cultural and personal backgrounds; different gender identities; religious beliefs and world views. These diverse backgrounds translate into different perspectives, approaches, mental models and values.

While diversity represents a challenge for leaders, it also offers a **great potential:** teams that are more inclusive, and that fully integrate and leverage their diversity are likely to be more creative and innovative (Hewlett et al. 2013).

Diversity can be approached from the standpoint of upholding human rights, with a focus on ending discrimination and creating equality – and it can also be approached as an opportunity that can be leveraged to co-create sustainable solutions for global challenges such as climate change, migration or regional conflicts. These are challenges that require the integration of diverse and often conflicting perspectives. In both cases, it is important that diversity should not be ‘managed’ in the sense of ‘glossing over’ but rather encouraged and valued for the benefit of the whole. Therefore, the Leadership for Global Responsibility approach includes **‘leveraging diversity’ as one of its four competency domains for leaders** (for details, see AIZ 2013).

The paper is written for practitioners in the field of leadership development. It focuses on assisting organisers and facilitators of leadership programmes to create settings that enable leaders to acquire competencies for leveraging the potential of diversity in their work environments.

Chapter 1 presents some theoretical considerations. It describes how *Leadership for Global Responsibility* defines diversity. It examines the competency domain *leveraging diversity* and explores the approach of *mainstreaming diversity* through the particular case of *mainstreaming gender*. **The chapter introduces basic concepts that are required to fully appreciate the suggestions and tools that are presented in the following chapters.** The chapter is supplemented by definitions and references that will assist readers in deepening their understanding of the topic.

Chapters 2, 3 and 4 focus on practice.

Chapter 2 is written for organisers of leadership programmes or workshops and presents a collection of points to consider when organising *leadership journeys* (AIZ 2013).

Chapter 3 is written for facilitators and provides tips and checklists that can be used **in the process of preparing** a leadership programme or workshop.

Chapter 4 is also written for facilitators and focuses on tools, including tips for their application.

PART I: THEORETICAL BACKGROUND: DIVERSITY AND GENDER IN LEADERSHIP FOR GLOBAL RESPONSIBILITY

1.1 Diversity and gender – definitions and dimensions

Definition of diversity

The term diversity is complex and contested. As David Clutterbuck, a scholar working on diversity, puts it: “At one extreme, diversity can be seen as a means of overcoming injustice – righting wrongs – and at the other as a means of enhancing individual and group contribution to the organization’s goals” (Clutterbuck et al. 2002). This is mirrored by the range of meanings that the word diversity takes, depending on context, from ‘variety or plurality’, to ‘differences’ and ‘inequality’. Diversity, as used in our approach Leadership for Global Responsibility, comprises all these facets and aims at integrating the goals of equality politics and business success.

Diversity dimensions

Theories of diversity define and explore different dimensions of diversity, the choice of dimensions depending largely on the context and intention in which they are being studied.

In the context of **diversity management in the USA**, which focuses largely on business competitiveness, scholars have reduced the potentially endless list of dimensions to the so-called ‘Big 8’:

- ethnicity/nationality
- “race”
- gender
- organisational role/function
- age
- sexual orientation
- mental/physical ability
- religion¹

In the **intersectional discourse** that is interwoven with critical theories of diversity management and also originated in the USA, but is influenced by post-colonial discourses, the basic diversity dimensions are:

- gender
- “race”
- class, meaning the possibility to access financial resources²

1. Cox 1991, 2001; Sieben and Bornheim 2013. See also: Cox and Blake 1991; Cross 2000; Konrad et al. 2006; Krell et al. 2007; Krell and Sieben 2007; Loden and Rosener 1991; Plummer 2003; Thomas and Woodruff 2001; Vedder 2006.

2. Winker and Degele 2010; Smykalla and Vinz 2013; Essers and Benschop 2009; Hagemann-White 2013; Hofbauer and Krell 2013; Holvino 2008; Kamenou 2007; Mighty 1997; Sieben and Bornheim 2013; Vinz 2013.

In the **German discourse of diversity management**, the main diversity dimensions are:

- culture/ethnicity/nationality
- gender
- age³

In other countries or contexts, additional or different dimensions of diversity might be relevant.

Constructivist character

Dimensions of diversity are not given, as illustrated by their multiplicity and contextuality. Rather, they are always evolving and socially constructed. Diversity is the product of permanent and on-going processes and activities of diversification (Fuchs 2007).

For instance, in the case of the concept of race as a dimension of diversity, particular physical features were randomly chosen over others (e.g. colour of skin over size of fingers) to divide people into different social ranks. The ways in which this happens vary greatly across societies, and shift over time. The same is true for other dimensions such as nationality, ethnicity, gender, etc.

Impacts on individuals

Although the categories are only constructed, they still have a strong impact on individuals. They influence their worldviews and values. For example:

- People from different countries are influenced by different national cultures.
- Different religions provide different values and worldviews.
- Perspectives on the world differ between children and adults.

At the same time, the dimensions strongly influence the ability to access power and resources and they influence power relations between people. For example:

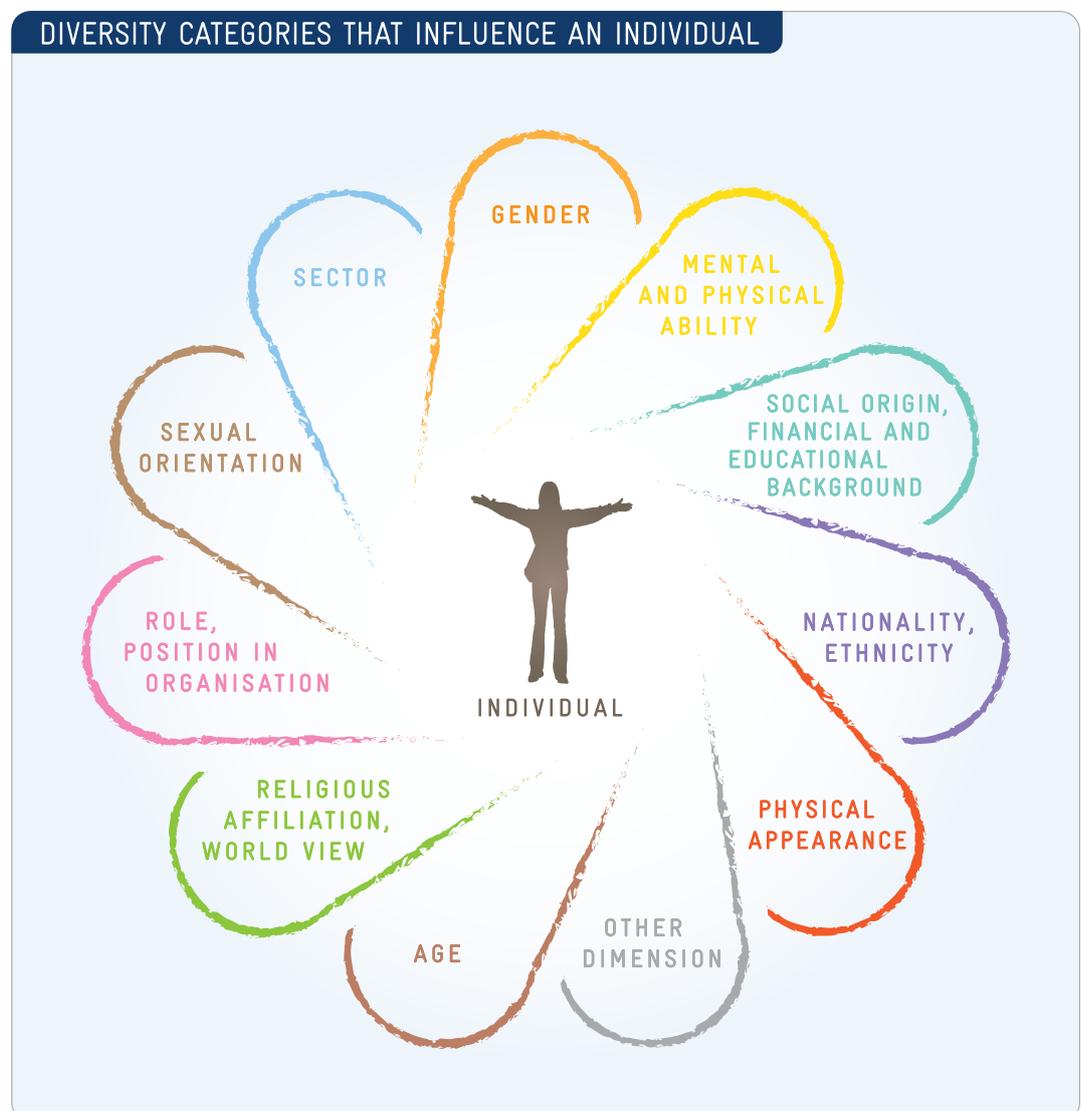
- Those with academic backgrounds have a broader set of opportunities than those without formal education.
- Employment opportunities are influenced by physical appearance.
- Men and women have different opportunities.
- Homosexual persons are treated differently from heterosexual persons.

3. Krell et al. 2007.

The intersection of diversity categories

Some theories and equality concepts tend to focus on one category only. The idea of lenses can be used to illustrate this: looking through a lens that focuses on the category of nationality, one sees a plurality of nationalities that differ from each other. If one looks through the lens of belief, one sees a variety of different beliefs. Early gender theories focus only on the constructed differences between men and women and fight for equality.

Reality is more complex, as the diversity dimensions are interwoven and there is an 'intersection' of the different dimensions. Everybody is influenced by many different dimensions of diversity at the same time.



In the end though, it is not categories that interact, but unique individuals. An individual, influenced by diverse categories, meets another individual who is also influenced by the same categories, but differently.

Gender – one important diversity dimension

Gender is a diversity dimension that plays an important role in the field of international cooperation. The commitment to gender equality is rooted firmly in international law. Therefore, this paper looks at diversity through the lens of gender, while at the same time including other important dimensions of diversity.

Definition of gender

We take a constructivist approach to gender. According to the document “Gender-responsive Project Management” (GIZ 2012a), the term gender refers to the **male and female roles shaped by a society, learned individually and re-negotiated by each generation**. Male and female roles are determined primarily by the social, cultural and economic organisation of a society and by the prevailing religious, moral and legal perceptions.

Female and male roles and the scope of actions performed by men and women are not static, but **are subject to constant change**.

They **can vary enormously** from one society to another, and even within one society there can be significant differences depending on social class, family status, and ethnic or religious background.

These roles are **not neutral** but are characterized by different possibilities for making choices as well as different rights and decision-making powers that predominantly disadvantage women. In contrast to societally-shaped roles or gender, biological sex is usually determined at birth and can only be changed in the long run (GIZ 2012a).⁴

This definition points out that gender as ‘socially constructed male and female roles, behaviours, activities and attributes’ can differ enormously from one society to another or even within one society as gender is always interwoven with other diversity dimensions such as class, status, ethnic or religious background. Or, differently stated, **gender is an intersectional multidimensional category**.⁵ This also means that socio-political questions of gender equality cannot be reduced to ‘women issues’ and are more than just the perception of differences between ‘men’ and ‘women’. Our approach strives to take into account this multidimensionality and intersectionality (Heinrich-Böll-Stiftung 2010).

Concretely, this means that it makes a difference whether a woman or man is white or black, homosexual or heterosexual, rich or poor, young or old, etc. The different categories influence each other and have a direct impact on power relations between people.

4. This definition points out that the biological sex is “usually determined” at birth. For the feminist Judith Butler, the biological sex is also constructed.

5. Smykalla and Vinz 2013; Sieben and Bornheim 2013; Hornscheidt 2009.

Definition of gender equality

The GIZ document “Gender-responsive Project Management”, defines gender equality as the **equal rights, responsibilities and opportunities of women and men and girls and boys**.

Equality **does not mean** that women and men will **become the same**, but that women’s and men’s rights, responsibilities and opportunities will not depend on whether they are born male or female.

Gender equality implies that the **interests, needs and priorities of both women and men are taken into consideration**, recognising the diversity of different groups of women and men. Gender equality is not a ‘women’s issue’ but should concern and fully engage men as well as women.

Equality between women and men is seen both as a **human rights issue** and as a precondition for, and indicator of, **sustainable people-centred development**. (Source: UN Office of the Special Advisor on Gender Issues and Advancement of Women 2001).⁶

International documents concerning gender equality

Gender equality is demanded in various international documents:

Gender equality and non-discrimination on the basis of sex are fundamental human rights, recognized by a number of international legal instruments and declarations and enshrined in most national constitutions. The Convention on the Elimination of All Forms of Discrimination Against Women (UN Women 1979) and the Cairo Programme of Action (UNFPA 2004) as well as the Beijing Platform for Action (UN Women 1995) are particularly relevant international agreements that commit countries worldwide to foster gender equality and follow the principle of non-discrimination. The Millennium Development Declaration (UN 2000a) and the Millennium Development Goals (UN 2000b) emphasize the importance of gender equality for sustainable development. In its Gender Equality Strategy (BMZ 2001), the German Federal Ministry for Economic Cooperation and Development (BMZ) declares the promotion of gender equality as a transversal issue across all areas of German development cooperation. The BMZ Development Policy Action Plan on Gender 2009-2012 (BMZ 2009) defines principles, thematic priorities and concrete measures to improve gender equality. **Gender equality and non-discrimination are therefore part of the essential values on which the GIZ/AIZ bases its work.** The integration of gender as gender mainstreaming into the approach “Leadership for Global Responsibility” takes these national and international frameworks into account. It also builds on the GIZ publications “Genderstrategie. Gender lohnt sich” (GIZ 2012b) and “Gender-responsive Project Management. A Practical Guide” (GIZ 2012a).

6. See also: GIZ 2012a., page 41.

Human rights related to sexual orientation and gender identity

The 2011 strategy on “Human Rights in German Development Cooperation” (BMZ 2001), issued by the German Federal Ministry for Economic Cooperation and Development, calls for improving respect for the human rights related to sexual orientation and gender identity through development cooperation by working on the root causes of their discrimination. The E-Info-Tool “Sexual orientation and gender identity as human rights issues in development cooperation” by GIZ, in cooperation with the German Institute for Human Rights (GIZ and German Institute for Human Rights 2013), also calls for considering human rights relating to sexual orientation and gender identity in development cooperation.

Sexual orientation refers to each person’s capacity for profound emotional and sexual attraction to individuals of a different gender, the same gender or more than one gender, and the capacity to have sexual relations with them.

Gender identity refers to each person’s deeply felt individual experience of gender, which may or may not correspond with the sex assigned at birth. Gender identity includes the personal sense of the body (which may involve, if freely chosen, modification of bodily appearance or function) and other expressions of gender including dress, speech and mannerisms.

Thus, we go beyond the assumptions that there are only two complementary sexes, male and female; and that heterosexuality is universal. Rather our approach **appreciates the diverse gender and sexual identities** existing in this world, including, amongst others:

Trans*: A person “whose formally assigned birth sex does not equal the person’s gender.” Trans* people may identify as man or woman, or they may feel that neither label fits them.

Inter*: A person “born with a sex/gender that does not fit the concept of a binary (male/female) gender order.”

Therefore, in this text, we do not only speak of “women and men” or “boys and girls”, but of “women, men and individuals with a different gender identity”.

1.2 What does “leveraging diversity” mean?

The approach Leadership for Global Responsibility makes use of a competency framework that combines a focus on the ‘core’ of a leader – the inner place from which he or she acts – and key leadership competencies that enable him or her to lead. These leadership competencies are clustered into the following four competency domains:

1. Living collaboration,
2. Facilitating transformation,
3. Inspiring social innovation, and
4. Leveraging diversity (AIZ 2013, 2014a).

These competency domains are dynamic and are continuously evolving in the co-creation work of AIZ/GIZ, its partners, alumni and facilitators. Before the start of a leadership programme or workshop, the AIZ/GIZ leadership team, partners and course facilitators suggest an initial competency framework that participants discuss, question and, if needed, modify, based on their needs and preferences.

Throughout the leadership journey, participants continuously reflect on their learning process and competency development; and at the end of the journey the whole group evaluates and revises the competency framework and recommends how to change and advance the framework. The AIZ partners and course facilitators integrate these recommendations when developing an updated version of the competency framework, which serves as the initial framework for the next leadership session.

Current definition of leveraging diversity

Diversity, in our understanding, is a fact, an opportunity and a challenge. It is the source of a beautiful richness of human experiences and perspectives on the world. On the other hand, where there is diversity, prejudice, misunderstanding and discrimination sometimes arise with consequences such as lack of access to education, different economic status and well-being or health coverage. Both aspects, challenge and opportunity, need to be held in awareness by responsible leadership. In the quest to develop viable, innovative and sustainable responses to urgent global challenges, diversity holds the potential to generate more comprehensive and complete perspectives on an issue, problem or question. Utilising this potential is a key leadership task in a context of International Cooperation. Leadership development formats with a highly diverse and international composition of participants therefore represent an ideal learning space and laboratory for exploring the potentials and challenges of diversity and developing needed competencies.

Leveraging diversity requires competencies, attitudes and behaviours such as:

- Valuing diversity as a source of mutual learning, creativity and innovation;
- Understanding that diversity categories are socially constructed and change over time;
- Awareness that diversity in groups, organisations and societies has power implications;
- Awareness of how I am influenced by different diversity categories;
- Awareness of own stereotypes and inner pictures about other groups;
- The ability to change perspectives and ‘step into the shoes’ of others;
- Sensitivity and an ability to care for equal chances of the diverse groups represented in a system;
- Commitment and an ability to reflect gender relations and engage for gender equality;
- The ability to bear ambiguity that may arise from differences in values, cultural norms and world views. (AIZ 2015)

1.3 Developing the competencies to leverage diversity

In the Leadership for Global Responsibility approach, participants and facilitators learn to leverage diversity through:

- experiencing a setting in which diversity is leveraged;
- from time to time, reflecting on this setting with the help of facilitators and becoming aware of their own way of behaving in this setting;
- presentation on the concept of diversity
- tools that explicitly deal with the subject of diversity (see tools in chapter 4).

From this perspective, it is very important that leadership programmes or workshops not only provide special diversity- and gender-inputs and tools, but that the whole leadership workshop is conducted in a way that it supports and leverages diversity.

Mainstreaming diversity

For several years, the concept of *mainstreaming diversity* played an increasing role in both the private and public sector. There are many different definitions and concepts that are summarized under the headline ‘diversity mainstreaming’. In the US private sector, the term is sometimes used for concepts of diversity management and sometimes applied for activities that explicitly aim at ensuring non-discrimination on the basis of gender, “race” and religion. In the public sector in Europe, the term *mainstreaming diversity* comprises activities that implement guidelines of the European Commission for non-discrimination on the basis of gender, ethnicity, religion, age, mental/physical ability and sexual orientation (Steuerwald and Ünsal 2012).⁷

In this document, the term *diversity mainstreaming* refers to both traditions and builds upon the definition of gender mainstreaming.

Definition of gender mainstreaming

According to the document “Gender-responsive Project Management” (GIZ 2012a), gender mainstreaming is widely understood as a **strategy for institutionalising and integrating gender concerns into the mainstream.**

This means **explicitly integrating the objective of gender equality in any planned action including legislation, policies and programmes** in all areas and at all levels, rather than handling it in isolation.

Hence **making women’s as well as men’s concerns and experiences an integral dimension** of the design, implementation, monitoring and evaluation of policies and programmes in all political, economic and social spheres so that women and men benefit equally and inequality is not perpetuated.

The ultimate **goal is to achieve gender equality** (GIZ 2012a).

What does mainstreaming diversity imply for leadership programmes or workshops?

Mainstreaming diversity in leadership programmes means that diversity is an integral dimension of the design, implementation, monitoring and evaluation of all activities.

This leads to the objective that women, men and individuals with a different gender identity from different:

- ethnicities/national origins
- ages
- religious affiliations/worldviews
- social origins
- sexual orientations
- mental and physical abilities
- sectors
- roles/positions in organizations
- financial and educational backgrounds

can benefit equally from leadership development programmes.

Equality refers to the equal rights, responsibilities and opportunities of people who come with different worldviews and values. Equality does not mean that the participants of leadership programmes or workshops will become the same, but that their different interests, needs and priorities are taken into consideration.

Participants of our programmes or workshops should develop competencies for valuing and leveraging diversity that they can apply in their home organisations and in their daily lives. This is ambitious and challenging for both organisers and facilitators. In practice, this means that organisers and facilitators should not only take care that women, men and people with a different gender identity can participate and benefit equally; but that also, for example, black and white women (as well as black and white men) shall have equal chances to participate and benefit, that the interests and needs of young and old women and men of different nationalities and cultural backgrounds are taken into consideration, etc.

While there are always limitations, it is important to come as close to this aim as possible. The more organisers and facilitators are able to follow and live this approach, the more leaders can develop their competencies in leveraging diversity.

The next chapters provide concrete *ideas for organisers and facilitators of leadership development programmes and workshops* on what gender mainstreaming (as part of diversity mainstreaming) can look like and function in practice, and which methods or tools might be applied.

PART II: BEFORE THE JOURNEY: HINTS FOR ORGANISERS

2.1 General principles for organisers

Mainstreaming diversity (that includes mainstreaming gender) begins with the co-creation of a dynamic competency framework and the overall organisation of leadership journeys as presented in the toolbox “Leadership for Global Responsibility” (AIZ 2013). It is important to ensure that:

- the organisation of leadership workshops and programmes, as well as the co-creation of the Leadership Competency Framework, is done collaboratively and inclusive to women and minorities from different backgrounds such as different countries, organisational backgrounds, ages, beliefs, sexual orientations, etc. If a highly diverse group of partners is not available, it is important to at least make sure that an equal number of women and men from different partner organizations and countries are included in the definition of the framework and co-creation of the setting.
- the organisers (AIZ and partners) choose both women and men (and/or persons with a different gender identity), if possible, from different nationalities/ethnicities, organisations, ages and/or with different mental/physical abilities or sexual orientations for the roles of facilitators and experts. The question of who facilitates and has the role of an expert has an important impact on the perception of who (globally) exhibits professionalism and expertise. The positive cooperation of facilitators and experts from diverse backgrounds presents role models for participants on how to leverage diversity.
- the organisers ensure that facilitators and experts have expertise in the fields of gender and diversity. This could/should be integrated in the announcements/call for facilitators and experts.
- the time and format of leadership development activities enable women and men (and/or persons with a different gender identity) from diverse backgrounds to equally participate. For example by respecting religious holidays, offering childcare so that parents can participate, choosing locations that allow physically disabled people to participate, etc.
- the selection process of participants and the selection criteria should ensure that the organisations’ diversities are represented and that the final workshop group consists of an equal number of women and men (and maybe persons with a different gender identity) from highly diverse backgrounds within the organisation and different sectors. This is important as participants learn from the setting in which they operate. The more diversity there is in the group, the more opportunities the participants have to gain experience and competencies in leveraging diversity that can be applied in their professional life as leaders or change-makers.

PART III: BEFORE THE JOURNEY: HINTS FOR FACILITATORS

3.1 General principles for facilitators

As pointed out in the toolbox “Leadership for Global Responsibility”, the facilitator is the most important tool (AIZ 2013).

This is especially valid for mainstreaming gender and diversity. How the facilitator/s perceive and value diversity has a decisive influence on the atmosphere, the selection and application of the tools and finally on the participants’ way of dealing with diversity. If the facilitator/s or multipliers do not practice what they preach, any diversity method will become useless or even contradictory.

This leads to the fact that facilitators and multipliers should:

- Aim at mainstreaming gender and diversity in all situations of the workshop. This sounds much easier than it is, since all people – including facilitators – have stereotypes and blind spots. Mainstreaming gender and diversity needs constant attention, mindfulness and practice.
- Keep in mind the cultural context in which the Leadership Journey takes place: How is the understanding and social acceptance of gender and diversity in the partner country? How does this affect the facilitation and the aspect of mainstreaming gender and diversity?

In order to be able to mainstream gender and diversity, facilitators and multipliers should therefore:

- Work on their attitudes, mindsets and habits in dealing with gender and diversity. They should be aware of their values, their mindsets, their attitudes and their fears concerning diversity and gender. They should reflect upon their stereotypes towards special groups as well as their blind spots. This work can be done through individual reflection and through attentive and sensitized feedback within the facilitator’s team.
- Prepare their teamwork so the team provides a role model that values and leverages diversities in an appreciative way.
- Ensure that the workshop setting and the selected tools enable an active participation of all participants.
- Create a safe environment in which to address personal and difficult topics.
- Practice using non-sexist and gender-neutral language in their daily life so that in the workshop/Leadership Journey they do not have to think about it but use it subconsciously.

From the perspective of the authors, the secret of good diversity mainstreaming that aims at valuing and leveraging diversity lies in a good balance of respecting and mainstreaming diversity on the one hand and looking for similarities and shared values of the participants on the other hand.

If the facilitator/s and multipliers ensure:

- that women, men and people of gender and/or sexual minorities from all different backgrounds have equal chances to participate and bring in their perspectives, and
- that in all workshop settings and in the applications of all tools, diversity is invited in and diverse perspectives and experiences are equally appreciated;

then it is not necessary to explicitly focus too much on the differences of the participants, and the facilitator/s can also focus on the similarities.

In this setting, participants experience what mainstreaming diversity means in practice. They appreciate and value their differences, learn from each other, discover similarities, possibly shared worldviews, values and common goals with regard to sustainable development. They experience that the valuing of diversity leads to more efficacy and efficiency in co-working processes.

3.2 Helpful tools/ checklists for facilitators

A. Checklist for self-reflection concerning diversity⁸

The following checklist can be used as an individual reflection in the preparation of a leadership workshop or programme:

Part 1: Reflection about diversity and gender, diversity mainstreaming and leveraging diversity

- What do diversity and gender mean to me? How do I perceive and value diversity and gender? Which experiences do I have with diversity and gender in my daily life and in workshop contexts? How could those experiences influence my facilitation?
- What does mainstreaming diversity that includes mainstreaming gender, mean to me? Is it important for me? Why? Which experiences do I have with it in my daily life and in workshop contexts? How could those experiences influence my facilitation?
- What does the competency domain, leveraging diversity, mean to me? (Why) is it important for me that the participants acquire competencies in leveraging diversity? How do I want to ensure that the competencies are acquired?
- How do I want to leverage diversity in the upcoming workshop/Leadership Journey? What is the understanding and social acceptance of gender and diversity in the partner country?
- Looking at diversity, mainstreaming diversity, and leveraging diversity: What results do I want from this Leadership Journey? What would be positive outputs or even outcomes? What is a successful leadership journey for me?

8. The checklist is a mixture of different checklists that were used by the author Christine Blome in the context of diversity trainings, intercultural trainings, anti-discrimination trainings and trainings for global education/education for sustainable development.

Part 2: Reflection about one's own position and its influence on the facilitation⁹

- Looking at gender and diversity, what are my aspects of diversity? To which groups do I belong?

Am I ...

- a man, a woman or other;
- young or old;
- black/ a person of colour or white;
- heterosexual, homosexual, bisexual;
- a Muslim, Christian, atheist, Jew, Buddhist, Hindu, etc?

Do I ...

- live in a so-called developed country or a so-called developing country;
- come from a city or the countryside;
- come from a rich or a poor family?

Did I ...

- have the chance to go to school and/or to university?

What position do I hold in a company, NGO or in the public sector? Do I work as a freelancer?

- How did and do those aspects influence ...
 - my life, my perception of reality and my goals in life?
 - my way of facilitating?
 - my teamwork with my colleague/s?

Part 3: Reflection about helpful aspects to look on gender equality and on diversity in an appreciative way

- What can help me to ensure that:
 - I overcome my stereotypes and my blind spots towards women and men and persons with a different gender identity from different backgrounds;
 - I look with open eyes and an open heart at the different participants;
 - I treat them equally;
 - women, men and/or persons with a different gender identity from different backgrounds have the same opportunities to participate and to bring in their differences and that their perspectives are appreciated?

9. The questions from part 2 are taken from a questionnaire developed by Claudia Schilling in the context of the ENSA-Programme (www.ensa-programm.com; ensa@engagement-global.de). Looking at the constructivist paradigm, one's own background deeply influenced and constantly influences the perception of reality, of what is perceived to be the "true reality". This also comprises stereotypes of how groups of people (men, women ...) are. And even more, the reality one believes in is steadily re-constructed in practice, meaning that if a person believes in something to be true, s/he acts in a way that reality becomes that truth. This is highly important for facilitators as they have a strong influence on the group. Therefore, they should be aware of (at least in a facilitation team) or be transparent about their backgrounds and how these backgrounds influence their perception of reality.

B. Checklist for teamwork¹⁰

In the context of mainstreaming diversity, it is helpful to work in a diverse team that functions as a positive role model for leveraging diversity in the workplace. The facilitation team should be mixed gender and composed of people from different backgrounds, like different ages, regions of the world, ethnicities, religions, etc.

As for any teamwork, it is important to prepare the joint work very well, particularly if the team is diverse and assuming the team wants to function as a positive role model for leveraging diversity. The following checklist can help in the preparation of the teamwork. It should be used in the very beginning of the teamwork before creating the workshop agenda. The team members should first think about the questions individually and then discuss them in the team. This exercise takes some time but it is very valuable as it allows participants to work through conflicts in their small groups and allows them to appreciate diversity.

Part 1: General motivation, goals, visions, envisioned outcomes

- Why do I work as a facilitator in the field of Leadership Development?
- What is my mission/vision that inspires me to do this kind of work?
- What do I want to reach by facilitating workshops/Leadership Journeys?
- When is a workshop/Leadership Journey successful to me?
- What should the group atmosphere be like?
- How will the participants learn and what will they learn? What do the team members want to learn?

Part 2: Teamwork in general

- What do I like about teamwork? Why do I prefer teamwork to working alone?
- What do I find difficult about teamwork? Where do I have to be cautious?
- What positive experiences did I have with teamwork, what negative ones? What did I learn from it for the future?
- How do I like to work in a team? For example, always facilitating together or dividing the facilitation of the tools?
- How can my colleague make me happy in (co-)facilitating? (For example, does s/he support me in front of the group; does s/he jump in if I have a blank spot?)
- How can my colleague make me angry? What disturbs me in teamwork?
- What do I wish from my colleague/s?
- How would I like to deal with disagreements/conflicts in our teamwork? Do I like to discuss conflicts and disagreements in front of the group or rather in breaks?

10. The checklist for teamwork is specially influenced by facilitation trainings done in the context of Service Civil International (www.sci-d.de), ASA-programme (www.asa-programm.de), ENSA-programme (www.ensa-programm.com) and GLEN-programme (www.glen-europe.org).

Part 3: Perspectives on gender and diversity

- How did I answer the questions of Checklist A?
- How would I like that we deal with our diversity in our team? Would I like to make it explicit in front of the group or rather not? What else is important for me, looking at our diversities?
- How can we ensure that we give a positive role model for leveraging our diversities?
- Where do I have blind spots¹¹ and how could my co-facilitator help me in overcoming them?

C. Checklist for the workshop setting and agenda

The following checklist should help in the planning and preparation of the agenda of the workshop/Leadership Journey. It can also serve as a final checklist when the agenda is ready.

- Is the workshop room accessible for people with limited physical abilities?
- Is childcare offered so that parents can participate?
- Does the agenda provide space for religious practices?
- Does the agenda provide space for women who need to feed a child?

11. Depending on the individual personal background, every person has blind spots when it comes to valuing and leveraging diversity. This is also valid for the authors of this paper. Accordingly, this paper and the checklists do not claim to be complete or all-encompassing as some groups might be missing. The readers, be it facilitators or participants of leadership workshops/Leadership Journeys, are kindly invited to add to the lists.

PART IV: IN THE LEADERSHIP JOURNEY: CHECKLISTS, GENDER AND DIVERSITY TOOLS

4.1 Checklist for the application of all tools

- Is the tool applied in a way that ensures and enables the active participation of all diversities that are represented in the group?
- Does the application of the tool ensure that different perspectives are invited in and appreciated?
- Does the application of the tool also offer space to look for similarities and the shared perspectives of the participants?
- In the individual countries represented, does the discussion about gender and diversity occur in the participants' home organisations? How is this being applied? How does this influence the application of tools?

4.2 Selection of some gender and diversity tools

The following tools are named *either gender or diversity tools*. While each *diversity tool* includes gender as one aspect of diversity, *gender tools* focus exclusively on gender issues.

Besides the following tools, the checklist 3.A can also be used and adapted for a self-reflection of leaders – either individually or in groups. Checklist 3.B can provide impulses for a reflection upon teamwork and/or leading diverse teams.

4.2.1. Gender-tool for the use of non-sexist language

In a workshop context, the use of language is highly influencing as it communicates what is seen (and re-constructed) as reality. The following tool can help to train and adapt non-sexist language in the workshop/Leadership Journey.

The complete tool is copied from the document “Gender-responsive Project Management. A Practical Guide” (GIZ 2012a, p. 52-53).

If facilitators use this checklist as a tool in the context of a workshop or Leadership Journey, it can be adapted in their home countries and languages.

Tool: Non-sexist language

Adapted from University College, Cork (1994): “Non-Sexist Language. A Guide.”

Gender-biased language is language that, either in grammatical use or direct statements, omits women or men and/or reinforces masculine and feminine stereotypes. Non-sexist language (gender-generic, gender-inclusive, gender-neutral, or sex-neutral language) is language that attempts to refer neither to males nor females when discussing an abstract or hypothetical person, whose sex cannot otherwise be determined. The use of sexist language is often unconscious and unintentional but nonetheless damaging. The goal

is to keep the language as inoffensive as possible. The assumption is that realities are shaped through the way we communicate and non-sexist language has the potential to transform gender relations.

It is often claimed that ‘man’ is a generic term, i.e. that it refers to all humans, male and female. However, certain male-specific words or phrases should be replaced by an equivalent gender-fair term.

Some examples of male-specific words:	Some examples of replacement terms:
Mankind	Humankind, humanity, people, human beings
Man-made	Synthetic, artificial, non-natural
A man’s job	A difficult task, an arduous job
The common man	The average person, ordinary people
Man the register	Staff the register

Some examples of gender-specific job titles:	Some examples of gender-fair job titles:
Mailman	Mail carrier, postal worker
Stewardess/steward	Flight attendant
Waitress/waiter	Server
Saleswoman/salesman	Sales representative, sales clerk
Fireman	Fire-fighter
Policewoman/policeman	Police officer
Congressman	Congressional representative
Chairman	Chair, chairperson, moderator

There are a number of ways to amend sexist language errors when dealing with pronoun usage.

<p>Drop the gender-specific term altogether.</p>	<p>Example: The doctor should have a calming effect on his patients. Correction: The doctor should have a calming effect on patients.</p>
<p>Make the subject plural.</p>	<p>Example: Each student should bring his paper to class for a peer-edit. Correction: All students should bring their papers to class for a peer-edit.</p>
<p>Use one/one's to replace gender-specific terms. Be careful not to overuse this solution; it may have an effect on the tone of your text.</p>	<p>Example: If the student attends the writing centre, his writing will definitely improve. Correction: If one attends the writing centre, one's writing will definitely improve.</p>
<p>Use both male and female pronouns (him/her, his/her, and s/he).</p>	<p>Example: The healthy athlete should get the appropriate amount of rest before his match. Correction: The healthy athlete should get the appropriate amount of rest before his/her match</p>
<p>Change to the passive form</p>	<p>Example: He must return it by the due date. Correction: It must be returned by the due date.</p>

4.2.2. Gender Tool: Thinking in boxes – the typical (fe)male leader

Purpose

The tool aims at reflecting about the constructions of gender roles, especially in the working context/leadership context.

Participants, time, place and materials

There should be at least 12 participants. The tool takes 45-90 minutes. Two rooms and two boxes, paper, glue and pens are needed.

Process

Step 1:

The participants are divided into two groups by asking, “Who wants to work on which gender?” Those who want to represent “female leaders” go to one room, and those who want to represent “male leaders” go to another room. This means you could end up with entirely male/female groups, or you could end up with two mixed groups depending on the choice of the participants. In the first step, everybody writes down on one paper what he or she thinks about the “other group”, that means the participants of the group “female leaders” write their thoughts about “male leaders” and participants of the group “male leaders” write their thoughts about “female leaders.” The formulations should be: “A male (or female) leader has to/should/can/cannot/ ...” The thoughts can also include stereotypes. After everybody has written down his/her thoughts, the participants are invited to put their papers in the box. This box is then handed over to the other group.

Step 2:

In the second phase, the participants write their requirements about “their group” (how should a “male leader” or “female leader” be/behave/act?) on a flipchart. Formulations can be: “As a male leader, I have to/should/can/cannot ...” or “As a female leader, I have to/should/can ...”

Step 3:

The boxes are then opened in the small groups and the statements of the other group are allocated to the group’s own statements.

Step 4:

The small groups share feedback as to whether they agree or not and how this influences their work as leaders.

Step 5:

In the end the small groups come together and share their perceptions.

Principles of success

Keep in mind that there might be participants who don’t identify simply as “male” or “female”.

Resources

The tool is adapted from the method “Denken in Kisten” (“thinking in boxes”), developed by GLADT (GLADT 2009).

Similar method

Another way of illustrating how gender identities are constructed is to work with images in the following way. This works best in small groups. In the middle of the workshop room, diverse pictures of men and women in working settings are presented. The participants are invited to choose one picture of a person who for them represents “a typical male leader” and one picture of “a typical female leader”. After they have chosen the pictures, they are invited to share their perceptions and gender constructions. Source: GLADT 2009

4.2.3. Gender-Tool: Stakeholder mapping – extended with a gender perspective

Tool: Stakeholder analysis with a gender perspective¹²

Stakeholders (and beneficiaries) are individuals or groups with a direct, significant and specific stake or interest and who affect or will be affected – positively or negatively – by a particular issue, goal, undertaking or outcome.

Stakeholder analysis is a crucial initial step in situation analysis. It identifies all primary and secondary stakeholders who have a vested interest in the issues with which the intervention is concerned. The goal of stakeholder analysis is to develop a strategic view of the human and institutional landscape, the relationship between the different stakeholders, and the objectives under consideration. Stakeholder analysis is best seen as a continuing process, which should engage different groups as issues, activities, and agendas evolve. Determining who needs or wants to be involved, and when and how it can be achieved is the first step in any collaboration effort. It is fundamental that enough time be budgeted to explore stakeholder views, values and perspectives so that a clear understanding of the human and institutional landscape can be established. Once stakeholder views are understood, a decision can be made on whether or not to pursue collaboration. As real situations are dynamic, it will be important to validate and revalidate a stakeholder group profile over time. The stakeholder assessment is also an appropriate time to explore whether or not gender will be a factor in the elaboration and implementation of future efforts.

The following Stakeholder Analysis Table can be used to structure a stakeholder analysis. This has the advantage of helping you to think through the variety of groups that may be affected by the initiative in question, and then to probe the interests of each group more fully, with an end result of better knowing and understanding the full range of stakeholders who may have an interest in a given initiative, policy or project.

12. Note: There are different tools for stakeholder analysis. Regarding the inclusion of a gender perspective, it is important to identify gender imbalances among the stakeholders to include gender actors (governmental, civil society, academics) – depending on the context as primary or secondary stakeholders – and to consider their gender capacities. In a second step, capacity building measures should be planned to fill potential gaps concerning gender awareness.

Begin by brainstorming all possible stakeholders, including marginalized stakeholders from the governmental and non-governmental sector. Then research the human environment. Talk to various stakeholders and ask them whom they would see as potential stakeholders for the initiative in question. This list of stakeholders would go in the first column of the stakeholder analysis table. Possible gaps, e.g. a lack of gender balance among the identified stakeholders, should be analysed and addressed. It may grow or shrink as your analysis progresses and your understanding deepens. The next step is to learn about each stakeholder group in as much depth as possible. The analysis involves determining:

Primary or direct stakeholders: Those who, because of power, authority, responsibilities or claims over the resources, are central to the initiative at hand. As the outcome of any action will affect them directly, their participation is critical. Primary stakeholders can include local community-level groups, private sector interests, local and national government agencies, etc. This category also includes powerful individuals or groups who control policies, laws or funding resources, and who have the capacity to influence outcomes. Failure to involve primary stakeholders at the start can lead to subsequent difficulties in achieving desired outcomes.

Secondary or indirect stakeholders: Those with an indirect interest in the outcome. They may be consumers, donors, national government officials and private enterprises. Secondary stakeholders may need to be periodically involved, but need not be involved in all aspects of planning and/or implementing the initiative.

Opposition stakeholders: Those who have the capacity to affect outcomes adversely through the resources and influence they command. It is crucial to engage them in open dialogue.

Marginalized stakeholders: Such as women, indigenous peoples, and other impoverished or disenfranchised groups. They may be primary, secondary or opposition stakeholders, but they lack the recognition or capacity to participate in collaboration efforts on an equal basis. Particular effort must always be made to ensure their participation.

Other considerations include:

- The nature and limits of each stakeholder's stake in the project, e.g. livelihoods, profit, lifestyles, cultural values and spiritual values.
- The basis of the stake, e.g. customary rights, ownership, administrative or legal responsibilities, intellectual rights, social obligations.
- Resources that each stakeholder has at their disposal and could bring to the initiative. What are the potential role(s), if any, in the initiative of each stakeholder?
- Any capacity gaps that may need to be filled so that the stakeholder can fulfil their role. This will form the basis of the initiative's capacity-building strategy.

Stakeholder Analysis Table							
Stakeholder	Type	Marg.?	Stake	Basis	Resources	Role	Gaps

Type = Primary (P) or Secondary (S). Also note here if this group is an Opposition (O) stakeholder.

Marg? = If the stakeholder is a marginalized group, put an “M” in this column; otherwise leave blank.

Stake = The nature and limits of the stakeholder’s stake in the initiative – e.g. livelihoods, profit, lifestyles, cultural values.

Basis = The basis of the stake – e.g. customary rights, ownership, administrative or legal responsibilities, intellectual rights, social obligations.

Resources = Resources that the stakeholder has at their disposal and could bring to the initiative, including gender competence.

Role = The potential role(s) in the initiative, if any, of the stakeholder.

Gaps = Any capacity gaps that may need to be filled so that the stakeholder can fulfil their role. Such capacity gaps can also include a lack of gender awareness. Capacity building measures should be planned to fill the gaps.

This tool, focusing on the gender perspective, is adapted from the document “Gender-responsive Project Management. A Practical Guide” (GIZ 2012a, p.78-80).

4.2.4. Diversity-Tool: Creating diverse peer groups (“Welcome diversity”)

Background/short description/purpose

As the toolbox Leadership for Global Responsibility points out, it is valuable to build peer groups of 4-5 participants who meet regularly for reflection, mutual support and collaborative work throughout the duration of a Leadership Journey (AIZ 2013, p. 40). The toolbox already points out that the peer groups should consist of highly diverse participants and they should ideally reflect the diversity of the group. The building of peer groups can be combined with a “diversity tool” named “Welcome diversity.” The method aims at introducing the competency domain “leveraging diversity”. It also focuses on the experience of reflection on similarities and diversities in the group and at building highly diverse peer groups.

Participants, place and time

The method can be applied in a workshop room or outside. The recommended group size is 8-20 participants and the tool takes 30-60 minutes, depending on the group size and on how long the input about the competency domain “leveraging diversity” will be.

When should this tool be used?

This tool should be used in the very beginning of the workshop/Leadership Journey, for example as a second tool after the “Check in.”

Process

Step 1: Introduction/Input

Participants are invited to sit in a circle or if outside, stand in a circle. The facilitator/s point out that the Leadership Journey functions as a laboratory for international cooperation. Here, the participants can learn to leverage diversity through looking at and valuing their differences and also through looking at their similarities. The facilitator/s point out that the ability to leverage diversity will be reached through special tools and also through daily practice in the workshop setting. This is valid for the whole Leadership Journey and especially for peer groups that are built in the next step. The facilitator/s point out that peer groups will play an important role as participants will meet and work regularly in those groups and this will offer a great opportunity to learn from each other's experiences. The facilitator/s point out that in order to be successful, it is important to compile peer groups with participants of highly diverse backgrounds. In order to build the diverse groups, the participants are invited to explore the diversity that is represented in the group.

Step 2: Introduction of the tool

The facilitator/s point out that they will state one aspect or category of diversity and that all participants, who from their perspective belong to this group, are invited to stand up and meet in the middle of the sitting circle. After they meet in the middle and greet each other (and maybe the other participants, still sitting, have given them applause), participants are invited to take a seat again. Then the next category is stated and again all participants who feel that they belong to this group stand up and go to the middle. After the facilitator/s have given some examples, participants are also invited to name categories of differences that play an important role for leadership in the context of international cooperation. After a while when enough diversity categories have been presented, the facilitator/s stop the process.

Step 3: Building of peer groups

Step 3 is adapted from “Welcome diversity” as used in: ENSA-programme (www.ensa-programm.com), DGB-Bildungswerk Thüringen e.V.: Baustein zur nicht-rassistischen Bildungsarbeit (www.baustein.dgb-bwt.de).

In the next step, participants are invited to build peer groups of 4-5 people. The task is to compile the groups in a way that each group represents the highest possible diversity. The facilitator/s define 2-5 corners or places where the 2-4 peer groups can meet (if there are 8 participants, there should be 2 peer groups; if there are 20 participants, there should be 4-5 peer groups.) Participants are invited to stand up and form the groups. It is likely that the participants will ask which categories are important for the compilation of the groups.

Facilitator/s should hand over this decision to the participants by saying that they should try to define what is important and create those groups by themselves. The participants will walk around and start a discussion process and finally meet in groups of 4-5 people in the corners. The facilitator/s should not intervene too much, but give space for the discussion process.

Step 4: Presentation of peer groups to the big group

After the groups are fixed, they present themselves to the group by representing their different backgrounds (for example, we are two men, two women, one person from business, one person from the NGO sector, one Muslim, one Christian, one atheist, etc.) The other groups can share feedback regarding the diversity of their groups. After all groups have presented themselves, the group can provide feedback about any changes that are needed in the group compilation. The facilitator/s should just intervene if a group consists only of men or women, only old or only young people or only people from the same country/ethnicity. In general, the participants will have ensured a diverse group compilation.

Step 5: Meta-reflection

After the groups are compiled, participants are invited to sit all together in the circle and reflect how it was for them and what they experienced. Facilitator/s can point out that through the method it became obvious that there are many similarities and differences at the same time and that it is not easy to define clear categories as diversities overlap each other. People can be similar and different at the same time.

Principles of success

- Facilitator/s should not judge but appreciate and value the diversities that are named.
- If the facilitator/s feels uncomfortable handing over the decision of diversity categories to the participants (in step 3 and step 4), they can choose the groups themselves.
- If the participants in step 5 don't stop as they haven't found the highest diversity, the facilitator/s should point out that there is not one right solution as many categories of diversity overlap each other. They should point out that the peer groups are not the only place for exchange in the workshop as there will be many possibilities to exchange in diverse groups.

4.2.5. Diversity Tool: BARNGA

Purpose

The tool aims at reflecting about cultures, majorities and minorities and the participants' way of handling rules, power and uncertainty.

Participants, time, place and materials

The method can be applied in a workshop room with tables. The recommended group size is 12 minimum and 24 maximum participants and the tool takes about 90 minutes. Every group needs a copy of the rules, cubes/dice, paper, and pens.

Process

Step 1:

The participants are divided into small groups. For each group, a table is situated in the four corners of the room. On each table lies a paper with rules, a dice/cube, paper, and pens. The rules are different on each table but the participants do not know this at this point in the workshop. After the participants have gone to their tables, they are not allowed to speak for the rest of the process. The participants have some time to read the rules and try them out. After everyone has understood the rules, the rules are collected by the facilitators and the real game starts. The participants play five rounds and then the scores are counted. After the first five rounds, the winner at each table (the participant with the highest score at each table) is invited to go clockwise to the next table and join the game at this table. Then again, five rounds are played and the winner moves to the next table.

The participants will be surprised that on the next table the rules are different. As the participants are not allowed to speak, they will realize this in the moment of playing. As the papers with the rules are given back to the facilitators and the participants are not allowed to speak, they will have to deal with the situation.

RULES:

Rule on every paper: The most important rule is that in this game it is absolutely forbidden to speak. Turns are taken in a clockwise direction and scores are kept. After five rounds the game is finished and the scores are added.

Additional rules for table 1:

The person with the darkest hair begins. At each turn the first participant is allowed to roll the dice twice.

6: If you roll a 6, you can throw the dice again and count both scores

5: If you roll a 5, the next person loses a turn

3: If you roll a 3, you gain 10 points

Additional rules for table 2:

The person with the lightest hair begins and, again, each one rolls the dice twice

3: If you roll a 3, you can roll the dices again and count both scores

4: If you roll a 4, the next person loses a turn

2: If you roll a 2, you gain 10 points

Additional rules for table 3:

The person with the shortest hair begins

5: If you roll a 5, you are allowed to throw the dices again and count both scores

1: If you roll a 1, the next person loses a turn

6: If you roll a 6, you gain 10 points

Additional rules for table 4:

- 4: If you roll a 4, you are allowed to throw the dices again and count both scores
- 2: If you roll a 2, the next person loses a turn
- 1: If you roll a 1, you gain 10 points

Step 2: Reflection

The facilitator invites all participants to form a big circle, revealing that there were different rules on the tables. After this, the participants who changed tables in the first round are asked how it felt to come to a new table and what strategies they used to deal with their reactions. Then the participants who stayed at their table are asked how it was for them when someone new came to their table and how they reacted.

In the second round of reflection, the participants are asked how they solved the situations, if and how they communicated over the rules, which rules they applied in the end and if the rules changed.

In the third round, the participants are invited to transfer the experiences to their daily work lives, by asking if they have experienced similar situations and how they dealt with them. The transfer can focus on different national cultures, on different organisational cultures or on dealing with majorities and minorities. The participants can also draw applications to other aspects of their lives as leaders in international development.

Source:

ENSA-Programme (www.ensa-programm.com)

Berliner Arbeitskreis für politische Bildung e.V. (www.bapob.de)

4.2.6 Diversity-Tool: Identity flower and “The most important aspect ...”

Background/short description/purpose

Participants are invited to reflect upon different aspects that influence their identity and to reflect on how those aspects influence their perception of the world.

Participants, place, time and materials

The method can be applied in a workshop room or outside, the recommended group size is 6-20 participants and the tool takes about 45 – 60 minutes depending on the group size. Materials needed are paper, scissors, glue and also the already created products such as value posters, rivers of life, personal leadership challenges (AIZ 2013).

When should this tool be used?

This tool should be used after having dealt with values and the tools that dealt with diversity.

Process

Step 1:

Participants are invited to create an identity flower by drawing a flower with 8 petals. In each petal, they put a moderation card on which they write one aspect/characteristic that is highly important for their personal identity. This can be a membership to one group (i.e. being a woman, a man, a Christian, a Muslim ...) or a personal characteristic. The participants should be invited to use the products they have already constructed (like a poster on leadership challenges, posters on rivers of life, value posters, etc.) for the definition and selection of the 8 most important characteristics.

Step 2:

Participants are invited to present their posters to the other participants in small groups and the groups are invited to share differences and similarities.

Step 3:

Possible extension of the method through adding another method: "The most important aspect."

In the next step, each participant has to remove the petal that is least important for her or him and explain this to the small group. Then the next petal has to be removed and so on until only one petal is left that is of the highest importance for the participant. This exchange enables everyone to see that for some people, nationality or gender is highly important and for others it is not. Differences and similarities are discovered that allow the participants to share a feeling of connection beyond all differences.

Source:

ENSA-programme (www.ensa-programm.com)

GLADT (www.gladt.de)

4.2.7 Diversity-Tool: Diversity checklist for the creation and implementation of prototypes

When the prototype is created, the participants are invited to check it from a diversity mainstreaming perspective by asking themselves the following questions:

Is the prototype constructed in a way that it produces positive results for or enables the active participation of individuals with a different gender identity from the different groups in my organisation?

Does the prototype ensure that different perspectives are invited in and appreciated?

Does the prototype also offer space to identify similarities and shared perspectives of the different people in groups?

REFERENCES AND RESOURCES

1. Resources of the checklists and tools

The resources of the tools, checklists and hints are integrated in footnotes or extra boxes in the text.

Many of the checklists and tools have been applied by the author Christine Blome who has worked for over 15 years as a facilitator, trainer, coach and consultant in the fields of international cooperation and sustainable development. Her focus lies in leadership development and transformative learning approaches in international multi-stakeholder settings.

Other checklists and tools were suggested by Claudia Schilling who is an expert in the fields of intersectionality & antiracism.

Suggestions concerning the gender aspect were given by Hilke Delbeck, a political scientist and theoretical as well as practical expert in gender issues.

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