

TOOLKIT

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INTRODUCTION

In 2024 the Labour Research Service was contracted to design and facilitate a series of workshops and discussions to support FES project staff apply a feminist lens to the project: *Just Transition in Africa – Shaping Green Industrial Policy through Social Dialogue* and to develop project ‘actionable recommendations’ with a feminist perspective.

This toolkit brings together examples of exercises used in a series of online workshops with FES country staff. The exercises aim to encourage active participation in the critical examination of one’s own experience and context and with these emerging insights develop appropriate strategies and action plans. Through creative methods that encourage dialogue, open-ended questioning and community building the exercises aim to deepen understanding of power dynamics and intersecting systemic inequalities.

The exercises in the toolkit can be used to foster dialogue at all levels and even when not directly used as a workshop tool, the approach underpinning the exercise is important for planning and reflecting on alliance building and action plans.

THE SPIRAL MODEL OF POPULAR EDUCATION

INTRODUCTION

The Spiral model starts with a reflection on lived experience, knowledge and the positionality of both the people you are engaging as well as yourself as project staff member/ researcher/ union leader etc. After sharing experience the idea is to engage in a process of critical reflection which involves analysing and questioning your experience to uncover underlying power dynamics and social structures. This process Paulo Freire¹ describes as the reflective process of developing critical consciousness. All of this happening in dialogue. As themes emerge new information and theoretical perspectives are sought so as to collectively co-create new knowledge. It is in this process that consciousness is deepened and connections are made between personal experience and the broader social and historical context. All of this leads to more effective experimentation with action plans based on the insights gained through the reflective cycles.

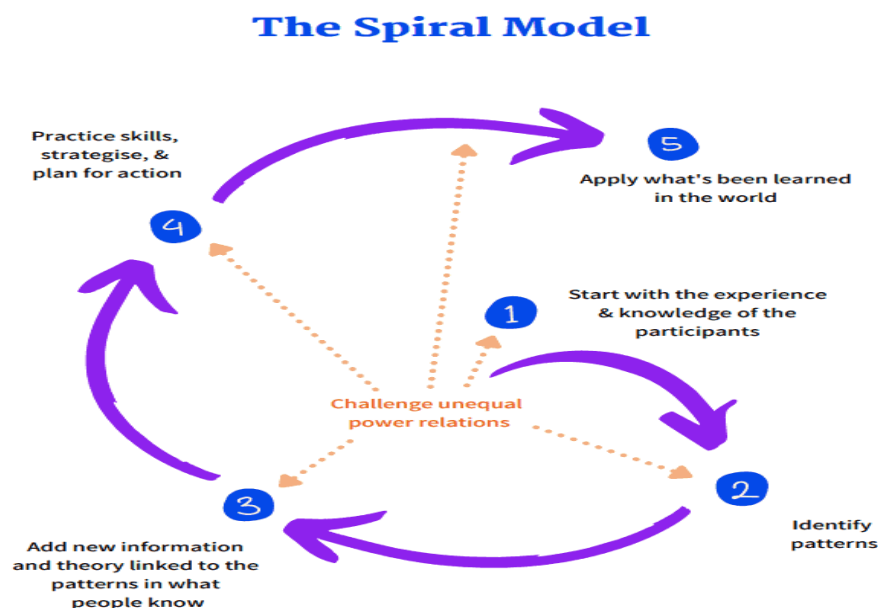
WHEN AND HOW TO USE THIS POPULAR EDUCATION SPIRAL MODEL

The spiral model is a useful tool for both understanding and planning for a Just Transition. It is particularly important when lived experience and collective wisdom is needed for driving action.

The spiral model is more than a framework for learning it represents a way of thinking. It helps us think of learning and action as an iterative process where you are revisiting and refining ideas through multiple cycles of reflection and action to strengthen your thinking, commitment and activities.

TOOL

<https://commonslibrary.org/the-spiral-model-a-learning-framework/#:~:text=The%20Spiral%20Model%20is%20a,anchors%20to%20the%20comfort%20zone.>



¹ Paulo Freire was a Brazilian educator and philosopher, best known for his influential work in the field of critical pedagogy.

WHEEL OF PRIVILEGE

INTRODUCTION

The "wheel of privilege" is a visual tool used to explore and understand the complex ways in which social privileges and disadvantages intersect and affect individuals. When combined with the concept of intersectionality, it becomes a powerful way to explore how different aspects of identity intersect to shape a person's experience of power and oppression.

It's often depicted as a wheel or a series of concentric circles, with different social categories or identities listed around the edges or within the sections. The idea is to illustrate how various forms of privilege (or lack thereof) can operate simultaneously and influence a person's experiences and opportunities.

WHEN AND HOW TO USE THE WHEEL OF PRIVILEGE

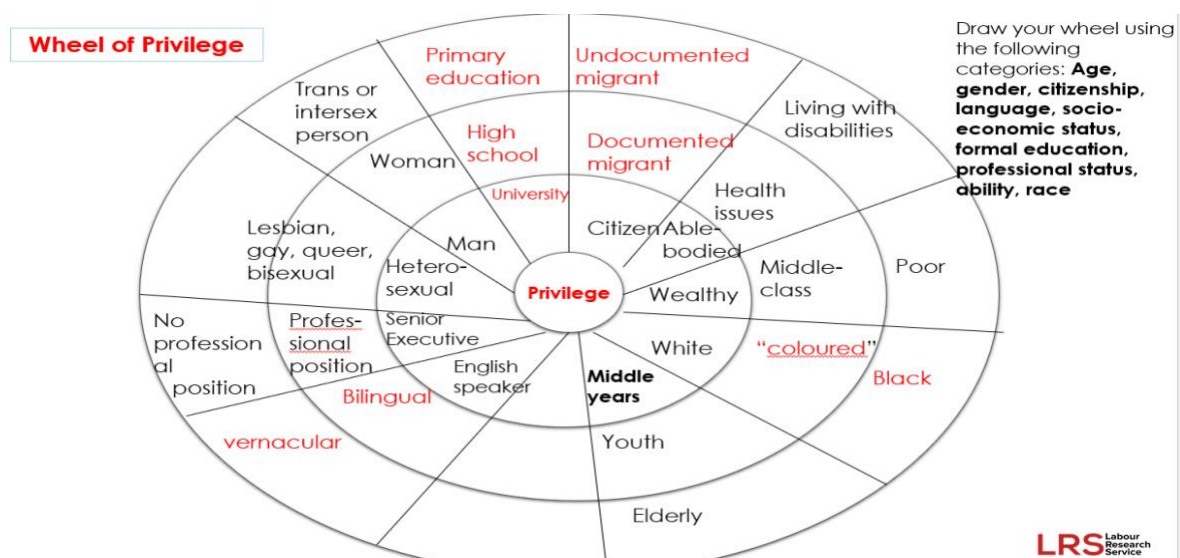
With the wheel of privilege as a tool you can encourage the people you are engaging with to reflect on their own positions of power and privilege, create a space for meaningful discussions about power and privilege, encourage empathy and understanding of other's experiences and see the interconnectedness of different forms of oppression and the importance of addressing this collectively.

When using this exercise it is important to use the template of the wheel and then decide on the categories most relevant to the topic you are discussing for e.g. age, gender, citizenship, employment status etc.

The exercise can start as a self-assessment and then move on to more collective conversations. After different rounds of discussion the exercise can conclude with a discussion on the potential actions participants can take to address inequities in their own lives and the lives of others.

TOOL

https://just1voice.com/advocacy/wheel-of-privilege/?srsltid=AfmBOorsqLvwhinvfhOluwE9yn_BAIX6rvjyZVrGvUTu3bBHXXFurifR



HEAD, HEART AND HANDS MODEL

INTRODUCTION

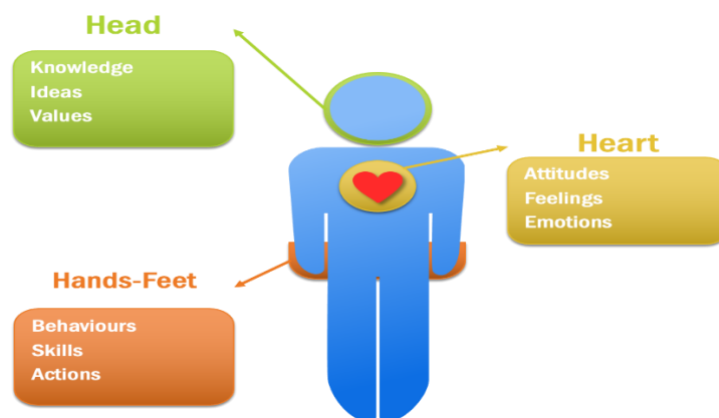
The "head, heart, and hands" model is a framework used in education, activism and leadership development to emphasise a holistic approach to learning and growth. It suggests that true understanding and development involves engaging not just the intellect (head), but also the emotions and values (heart), and the practical application of knowledge (hands). It's about integrating thinking, feeling, and doing.

This is a way of supporting engaging in a transformative experience that supports critical reflection, relational knowing and the will to take action.

WHEN AND HOW TO USE THE HEAD/HEART/HANDS TOOL

As a tool, the HHH can be used for both planning and reflecting in a holistic way. The head learning is probably the one that we are most familiar with as this includes the information sharing and research components of our projects. The heart component is usually assumed and we do not always plan or evaluate whether the people we are engaging with are for example more empathetic - an emotion key to solidarity building. The hands component is the taking action or the will to take action. As activists we sometimes come to this component prematurely without fully taking into account how much people are shifting at head and heart levels i.e. ensuring that they understand and feel committed to the actions being proposed.

TOOL



THE POWER OF STORYTELLING

INTRODUCTION

Stories are powerful tools for connection and learning, making them invaluable when working with groups. They transcend simple information sharing, engaging our emotions and fostering a shared understanding. By interlacing experiences and insights into narrative form, storytelling creates a more memorable and impactful learning environment, encouraging reflection, empathy, and a sense of community within the group.²

Storytelling is important for building agency so that those who are marginalised and silenced can claim their power, advocate for their rights and challenge dominant patriarchal narratives.

WHEN AND HOW TO USE STORYTELLING

“For any group that is marginalized and whose stories are not heard or valued, storytelling is an effective way for people to empower themselves by sharing their own stories in place of the stories told about them. It also allows us to build community and solidarity in our organisations and movements — as we hear each other’s experiences and understand better how we can learn from and relate to one another in the fight for justice. The more women’s stories are told and shared, the more it will become the norm that women’s stories are important and valuable. By telling our stories, we affirm their importance and create more space for others to tell theirs.” https://werise-toolkit.org/en/system/tdf/pdf/tools/Storytelling-Circle_0.pdf?file=1

TOOL TO ENCOURAGE STORYTELLING

STEP 1: Telling our stories Introduce Process:

- Each of you has a story to tell and in the next exercise we want to capture some of these stories, at the same time as we use this as an opportunity to practice listening and documenting her stories. Unfortunately, in the time we have we will only be able to get stories from half the group as the other half will be listening and documenting.
- Have them practice a storytelling methodology in pairs. One will be the storyteller, the other will listen carefully and document the story through note taking. Use the guide to help the teller tell her story. 2 Guiding questions/statements: • What is in my heart right now? • Who I am today? • I realised that life was different for me as a woman or girl when... • The story I want to share is... • I used my power within when... (or if not familiar with terms – what did I do to change the situation?)

STEP 2: Reflecting on the experience:

- How did those telling their stories feel? Did you feel safe, supported? • How did those listening feel? Were you moved? Were you able to resist intervening with your own experiences? • What did listeners have to do to ensure they were supporting the teller? • How would we make the space ‘safe’? • What did you have to do in order to document/ take notes? • What was missing? What did you need to hear more of? Was sufficient context given to help someone outside of the group to understand the story?

Facilitator ensures the following points covered:

- This is a limited process, ideally everyone should have adequate time to tell their whole story (what is in their heart right now), time for listening.
- What happens next: weaving the stories together: collective analysis, production of herstories/our stories (what form, for what purpose?).
- Importance and ethics of documentation, fact checking with storyteller.

https://werise-toolkit.org/en/system/tdf/pdf/tools/Storytelling-Circle_0.pdf?file=1

² <https://www.harvardbusiness.org/what-makes-storytelling-so-effective-for-learning/>

THE GENDER CONTINUUM

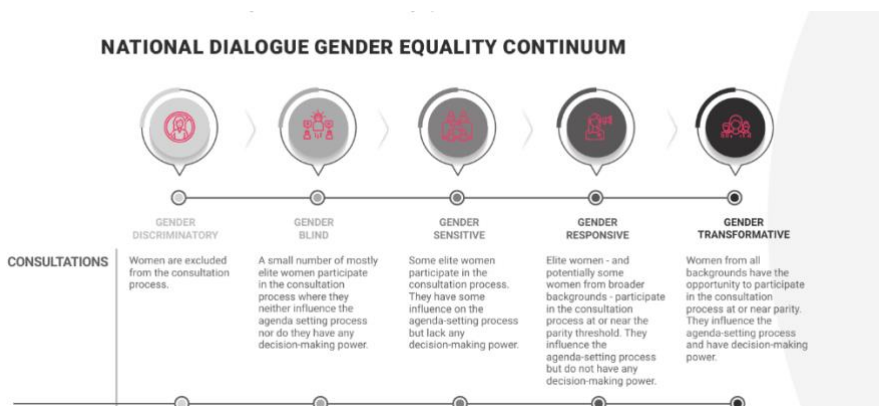
INTRODUCTION

The continuum provides a spectrum of how gender can be addressed in national dialogues, ranging from harmful to transformative approaches. This allows for a critical assessment of where a particular dialogue stands and what needs to be improved.

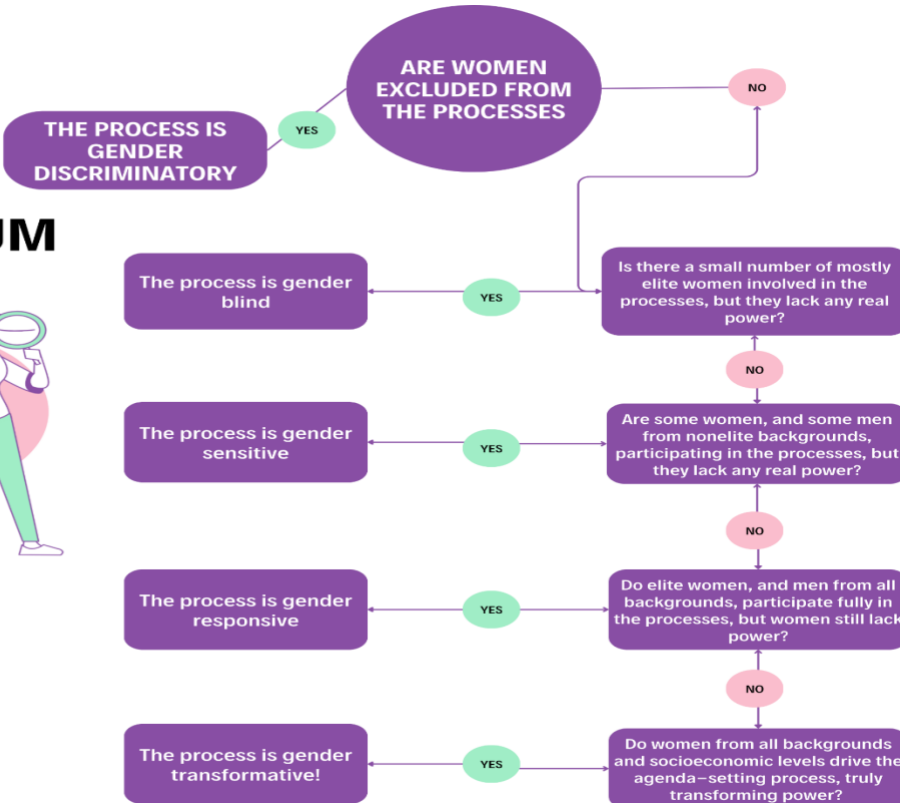
WHEN AND HOW TO USE THE GENDER CONTINUUM

As a tool it can assist us in understanding and analysing the different ways gender can be incorporated into the work we are doing. As an assessment tool it helps us understand where our present practices fall along the continuum.

TOOL



GENDER EQUALITY CONTINUUM



THE GENDERED NATURE OF TIME

INTRODUCTION

Time poverty is seen as a time burden on particularly women. Women's daily tasks include household work, care work and reproductive work to sustain their families. All this combined leaves them time-poor.

Care work and care responsibilities affect women and men in different ways depending on circumstances, including their gender, race, class, age, sexual orientation and gender identity, disability, marital status and migration status. Much of the care work performed by women is unpaid. With the challenges of climate change, 'environmental care' is taking on increased significance. Environmental care can include caring for animals and plants, reforestation, land rehabilitation and waste management. Just like in the home, where women's domestic labour is seen as essential yet it is unrecognised and not valued, so too is the environmental care work that women perform.

Even when environmentally friendly options are chosen like organic farming or waste management the intensive labour is left on the shoulders of the women adding to women's already heavy load of unpaid work. For example, in Senegal rural women's unpaid work, including domestic work, caring for relatives and communal work, takes 4 to 8 hours a day but at times up to 12 hours a day, which is significantly higher than the global average of 4.5 hours. [working-paper-the-climate-care-nexus-en.pdf](#) Women's time is viewed as infinite and her care responsibilities as her natural responsibility. This is often at the expense of her health and wellbeing.

WHEN AND HOW TO USE THE TIME EXERCISE

Using this tool can encourage discussion about gender roles and the gendered nature of time and encourage discussion on ways of creating more gender equity.

TOOL

Activity: Daily time use exercise - 'a day in the life of a woman.....'(please add in the details of a woman who will form part of the people who need to be taken into account in a Just Transition.

Aims of the exercise:

- Insight into the way women and men spend their time
- To unpack some of the differences between men and women in relation to their specific roles, how these roles are valued and how they are influenced by social norms and expectations of female and male behaviour and their responsibilities and opportunities.
- For participants to explore possible increases in the time women spend on care work and the reasons for these changes.

This exercise can be done in a 'fictional' or as an exercise that women and men affected by climate change engage in themselves.

Start at the beginning of your day and record the time you spend moving through the day starting from the time you wake up to the time you go to bed. (both the men and the women, if it is only a women's group then ask the women to complete the section for the men – using their knowledge to illustrate the way a 'typical' man in their community spends their day,

Both the day of the man and of the woman can be written up as 2 timelines so as to compare what happens at different times of the day.

In a plenary discuss the different timelines:

1. What is common in the 2 timelines what is different?
2. Is there any 'free time', and what do women and men do with this 'free time'.
3. What has changed in the way women and men spend their time over the past 10 years?

USING C190 AS A TOOL TO RAISE AWARENESS AND MOBILIZE FOR A JUST TRANSITION

INTRODUCTION

C190 is the first international treaty to recognize the right of everyone to a world of work free from violence and harassment, including gender-based violence and harassment. It provides a comprehensive framework for preventing and addressing violence and harassment in the world of work.

For a Just Transition to be truly equitable, it must ensure that new and existing jobs are free from violence and harassment. Implementing C190 helps create the safe and respectful work environments necessary for a fair transition. Both C190 and Just Transition advocate for policies that protect and empower all workers, particularly marginalized workers. This includes addressing gender-based violence and ensuring that women and other marginalised groups have equal access to new opportunities.

By integrating the principles of C190 into Just Transition strategies, we can ensure that the move towards a sustainable economy is not only environmentally sound but also socially just and inclusive.

WHEN AND HOW TO USE THE TOOL

A Just Transition requires the active participation of all stakeholders, including workers, employers, and communities. C190 supports this by promoting a culture of respect and dignity, which empowers workers to participate fully and safely in the transition process.

The use of personal stories can be a powerful tool to illustrate the impact of violence and harassment on workers' lives. This approach can help build empathy and support for the implementation of C190 principles in dialogues and negotiations around the Just Transition process.

Personal stories is a powerful way to highlight the intersection of workplace safety, gender equality, and environmental justice.

TOOL

Storytelling workshops (see storytelling tool)

Participants share their personal stories in a supportive environment. Use guided prompts to help them reflect on their experiences and articulate their stories.

GENDER ANALYSIS & NEEDS ASSESSMENT

INTRODUCTION

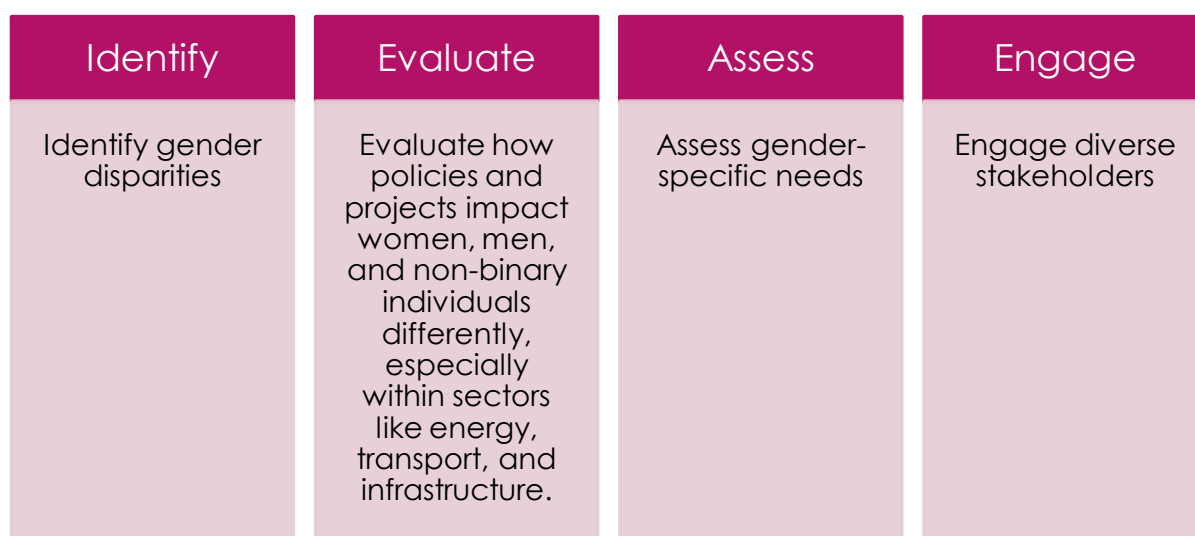
By systematically examining the distinct roles, responsibilities, access to resources, and power dynamics experienced by different genders, gender analysis and needs assessment illuminate the unique challenges and opportunities for feminist action. They move beyond generalisations to uncover the nuanced ways in which gender intersects with other social factors, ensuring that feminist interventions are not only relevant but truly transformative in addressing the root causes of gender inequality.³

WHEN AND HOW TO USE THE TOOL

When starting an initiative it is important to ensure that gender considerations are integrated at the start of the process as well as in the monitoring and evaluation process. It is also important for the process of creating or revising policies to ensure that they are inclusive and equitable

It is important to gather quantitative and qualitative data on gender roles, responsibilities, and relations. This can include surveys, interviews, focus groups, and existing reports. The analysis of this data is what lays the ground for developing recommendations.

TOOL



³ <https://eige.europa.eu/gender-mainstreaming/tools-methods/gender-analysis#:~:text=Gender%20analysis%20provides%20information%20on,and%20projects%3B%20their%20respective%20access>

CREATING A CHECKLIST FOR AN EFFECTIVE DIALOGUE

INTRODUCTION

A dialogue is not an end in and of itself. Working with a feminist lens a dialogue can be used to develop knowledge about oppressive systems in society and a space to understand how individuals reproduce these oppressive systems

It is important to keep in mind that change cannot happen with one dialogue. Dialogues can let loose a process or a set of actions but it is only with continuous dialoguing that we are able to reflect on our actions, plan new actions, grow ongoing trust and build relationships.

WHEN AND HOW TO USE THE TOOL

Having a single dialogue with a call for a common programme of action can have very limited results and lead to demoralisation on the part of the people and groups participating in the dialogue.

A dialogue that is preceded by careful planning, that focusses on sharing ideas and building collaborative relationships and that opens space for ongoing reflection to inform planning – is more likely to succeed than one where a person or group decides on the outcomes beforehand and uses the dialogue to get their outcomes rubber stamped.

If you are using a feminist lens to design your dialogue, your focus will be on a collaborative experience aimed at creating knowledge and practices that focusses on equity and justice and addresses oppression and exploitation.

The first step in preparing for a dialogue is recognising your own power and privilege and well as the relative power and privilege of the groups coming into the dialogue. Acknowledging this, even writing it down and then being conscious of this in your planning for the dialogue – is key to choosing the methods you use in the design of the dialogue.

Members of the different groups that you are inviting to the dialogue might have different levels of knowledge or experience in using concepts related to Just Transition e.g. social protection, decent jobs, equitable redistribution of resources etc.

One way of working with this could be to share resources speaking to these concepts before the time. This would need to use accessible language and have concrete and relatable examples. The resources could take many forms e.g. pamphlets, whatsapp clips, video clips etc.

Some design issues include: Shared intention setting, safe space, timing, open ended questions, encouraging the telling of personal stories

TOOL

Creating a Checklist for an effective dialogue. Can start the exercise with a discussion on what a failed dialogue looks and feels like

What does a failed dialogue look and feel like? *"I didn't take the other persons' experiences and feelings seriously, nor did I create an opportunity for them to actively participate in the conversation. Instead, I was more interested in convincing them to change their minds and arguing against their points. Consequently, the people I was attempting to dialogue with felt belittled, attacked and closed off to new ideas while I ended up frustrated, angry*

and deflated because they just wouldn't "get it." Because my dialogue had been ineffective, I wasn't changing minds. And when I spoke up later, I'd see eyes roll and heads shake that implied, "Well, here we go again."

Activity1 : Brainstorm- Think of 1 example of a dialogue that that has not been very successful.

In plenary:

- i. Describe what happened: what was the issue, who was involved, where did it take place, when and how did it all go wrong.
- ii. Describe what people thought and felt like at the end of the dialogue.

To consider:

There is a difference between dialogue and an explanation. We often mistake explaining for dialoguing. Explaining can be used as a tool to silence – when it not about sharing ideas and a collaborative relationship.

Dialogue is a mutual exchange of knowledge based on one's experiences where people are able to transform their lived experiences into knowledge.

Being conscious of power and privilege: Privileged groups reproduce their prejudicial ideas and systems that benefit them while marginalizing others.

Activity 2- Part 1: Think of a dialogue you are busy planning

- i. Who are the groups or individuals who will enter into your dialogue with more privilege?
- ii. What will that privilege and power look and feel like?

Activity2 - Part 2: Individual reflection

- i. What of your own privilege and power are you most likely to feel uncomfortable with going into a this dialogue?

Activity 3: Plenary Discussion: An example - bringing a trade union into the dialogue space

You might find that a trade union will carry relative power and privilege in a dialogue with community groups but experience less power and privilege in a group with "climate change" experts or representatives from Government Departments.

- i. What assumptions can you make about the relative power and privilege the trade union holds when coming into the dialogue?
- ii. What assumptions can you make about how the union will engage in the dialogue.
- iii. What have you learnt from previous engagements?
- iv. What can you do differently this time?

Plenary discussion – key learnings about bringing a trade union into a dialogue space.

Reference: [How To Practice Effective Feminist Dialogue – Lipstick & Politics](#)

ASKING POWERFUL QUESTIONS

INTRODUCTION

Feelings are based upon experiences. There is no more effective a way to shut down a dialogue than by suggesting that one's feelings and experiences are invalid.

It is important that we can engage with people's ideas rather than our assumptions about their ideas. Key to this are the questions that we ask. Questions can open the door to dialogue and discovery. They can lead to movement on tough problems; they can generate insights and inspire change.

WHEN AND HOW TO USE THE TOOL

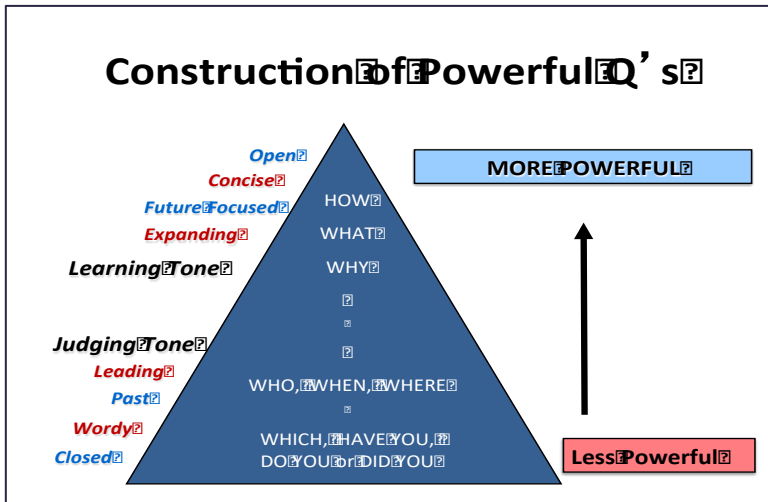
If questions can be so powerful, why do we often ask questions that lead to what we already know? Sometimes, the underlying attitude and tone of the questioner is judgemental rather than curious.

The **least powerful questions** are those that are closed-ended, asking *have you?* or *when will you?* These questions elicit specific information, or short answers such as yes and no. For the most part, these questions tend to be focused on information the questioner wants.

- The most compelling questions are those that **engage people's values, hopes and aspirations**. Powerful questions shift people's **attention from fixing a problem** to future possibilities.
- Powerful questions also reach into the **deeper meaning** of what might be going on or what could be. They usually **stay with** participants long after they've been asked.
- A powerful question also has the capacity to **"travel well"**—to spread beyond the place where it began.

In summary, there are no set rules for how to go about asking powerful questions, but you can consider the following

1. Your own attitude and tone as people do not appreciate feeling judged or interrogated.
2. Ask open-ended questions that generate curiosity .
3. Ask questions that surface underlying assumptions e.g. *What has led you to this conclusion?*
4. Ask questions that get at all sides of the situation, challenge, problem for e.g. *How might others see this? What other interpretations could you have about this situation?*
5. Ask follow up questions. This is not about making comments after each response; it is about deepening the response by asking questions such as: *Can you tell me more about this? What would that accomplish? How do you see yourself achieving that? What else?*
6. Make friends with silence. Give others the chance to consider your questions, to mull over what the question might mean to them.
7. Ask about questions that draw out what happened, instead of what the person speculates might have happened. *How do you know this happened? What did you see or what do you know from what others have told you?*
8. Ask questions that invite creativity, new possibilities, that generate energy and forward movement. Questions that leave the listener feeling energized and excited.
9. Come from a stance of curiosity, enabling others to gain their own insights. You can ask questions such as: *What did you learn from that?* and *What does this mean to you?*



Reference <https://emergentlearning.org/asking-powerful-questions/>