

never
again
– Rwanda –

Critical Thinking Toolkit for Facilitators



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Never Again Rwanda

The Critical Thinking Toolkit was developed based on the lessons learned during implementation of a Civil Peace Service of the Deutsche Gesellschaft für Internationale Zusammenarbeit (GIZ) GmbH project with Never Again Rwanda. The present toolkit is designed specifically for the use of trained facilitators and requires previous training, skills and knowledge in critical thinking of facilitators. The toolkit was validated with all partners and is continuously updated to include the experiences of various partners in Rwanda with the Critical Thinking approach.

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Introduction

Never Again Rwanda [NAR] is a peace building and social justice organization that arose in response to the 1994 genocide perpetrated against Tutsis. Guided by a vision of a nation where citizens are agents of positive change and work together towards sustainable peace and development, NAR aims to empower Rwandans with opportunities to become active citizens through Peacebuilding and sustainable development. NAR places a particular emphasis on the youth as the future of a peaceful society.

Youth are considered to be majority of the population. They are faced with many challenges and frustrations such as unemployment, school drop-out , lacking possibilities to go to universities, uncertain future, influence from different actors such as families, religious communities, politicians and media, to mention but a few. However, their opportunities as well as support given to them remain limited. This frustration can be one of the fuelling factors for violent conflicts and high risk of manipulation among youth.

With obedience being an important and inherent part of the educational system and culture, youth learn that they have to obey authorities and elders. However, where obedience becomes overly strong, it can increase the risk of people being manipulated towards violence and this leads, in the long run, to mistrust, conflicts and massive killings. The 1994 genocide perpetrated against the Tutsis is a fluent example of how youth were manipulated into committing crimes against Humanity.

At a regional dimension, stereotypes and prejudices among the youth of the region [between countries and identity groups] are prevailing and interlinked with violent conflict and political tensions in the region. In addition, rumours have had great power on fuelling conflicts in the recent past of the region.

In order to empower youth with skills to resist manipulation, develop tolerance and strive to make in difference in the society through promotion of peace, NAR and its beneficiaries begun the use of critical thinking trainings to address the challenges highlighted above.

Critical thinking is a cross-cutting approach within the implementation of Never Again Rwanda's [NAR] programs and projects. Since June 2015, NAR peacebuilding team has been discussing different approaches to critical thinking and how to best foster it through the existing programs. As a result, this toolkit was developed. It provides an overview of the methodology used by NAR in fostering critical thinking skills among its beneficiaries. It serves to inform the facilitator on how to facilitate discussions using various tools which enable youth from different backgrounds to share their opinions in a constructive way.

Disclaimer

This critical thinking toolkit was developed by Never Again Rwanda in partnership with its partners: Vision Jeunesse Nouvelle and Ejo Youth Echo. It is designed to be used by facilitators who attended the training on critical thinking skills. Trained facilitators will only use this tool to organize discussions that foster critical thinking, specifically with youth. People who didn't attend the critical thinking training can still use it. However, they are advised to seek guidance from Never Again Rwanda or its partners to know its impact on boundary partners. When using the toolkit, facilitators are asked to give feedback to Never Again Rwanda or its partners to know the impact of it. Contacts of organizations are included in this document under the "imprint" section. These organizations can also be contacted for providing trainings on Critical thinking skills.

Even when trained on critical thinking and already have some knowledge, it is pertinent to stay open, attend follow-up sessions and continue strengthen skills in critical thinking and facilitating discussions. This can help to keep an open mind and enable a continuous learning process among trained facilitators.

Never Again Rwanda is making the toolkit free of charge for everyone who would be interested in this approach. However, users are not allowed to sell copies of the toolkit, change original documents or use it without reference to the original document. Never Again Rwanda encourages all users to take seriously into account Do-No-Harm considerations while using this toolkit and won't be accountable for any harm caused by the misuse of the document.

Structure of the Toolkit

This toolkit includes ready-made worksheets that facilitators can use to facilitate critical thinking discussions. Every worksheet informs the facilitator about the time and material needed for the session, guiding questions, steps to be taken and what the facilitator should be aware of while facilitating a discussion. The toolkit is a work in progress: Never Again Rwanda and its partners will continuously add more worksheets on various topics. There is also room for additions by facilitators themselves. All new worksheets will be discussed among the members of the Critical thinking working group and approved by the directors of partnering organizations. Never Again Rwanda will take the coordination role on the update of the document. The toolkit will further serve as a basis for the development of a manual on critical thinking which will provide useful materials for the training of facilitators.

Introduction to Critical Thinking

Critical Thinking in Rwanda

In the aftermath of the 1994 Genocide perpetrated against Tutsis, the Government of Rwanda and the Civil Society Organizations have been encouraging people to take charge of their own lives and actively contribute to the peacebuilding initiatives as well as the development of the country. The creation of exchange for and by the government as well as the Civil Society Organizations can provide opportunity to foster critical reflections among the participants. Through various community-based dialogues, citizen forums, umuganda ... community members are given a space to discuss issues hindering peace in families, openly share their opinions, challenge their own thinking and learn from each other. They develop a common understanding on everyone's role in the peacebuilding processes and development of the country.

Never Again Rwanda together with its partners from the Great Lakes Region, organize the public speaking and exchange every year. The event offers a platform for the youth to discuss their concerns on issues hindering peace and reflect on their contribution to overcome them through discussions which aim at developing empathy, self-responsibility, analysing rumours, challenging their stereotypes and prejudices.

In January 2016, Rwanda Education Board (REB) conducted a 10 day- workshop to produce materials/ modules to train teachers in order to prepare them for the implementation of the competence-based curriculum for teachers. This new approach in teaching and learning requires engaging learners in active learning and apply what they have learnt in real life situation. Its new methodology involves developing generic competences such as critical thinking, problem solving, communication, cooperation etc... It therefore requires the new mind sets of teachers with the attitude to embrace the change in their teaching methods/approaches. The new curriculum intends to shape the intelligence, the attitude, the mind and the spiritual life of the student and therefore puts emphasis on a holistic education¹.

If we take a quick look into Rwandan history we find

1 <http://www.education.rw/news/development-training-materials-new-curriculum-competence-based-curriculum>

that some Critical thinking is not a new concept in the country. Here is an example from New times article issued on February 1, 2016²: Students from Nyange Secondary School, located in the former Commune Kivumu [current Ngororero District, western province], were attacked by Interahamwe militiamen in the night of March 18, 1997. The militia attempted to separate out the students according to ethnic lines. Students refused to divide themselves as they said: "There is no Hutu or Tutsi amongst us, we are Rwandans." During that night six students were killed and many were injured by grenades. This one of many examples which show to what extent youth in Rwanda have been using critical thinking skills to resist manipulation. They refused to blindly obey the militiamen and chose to be united even though they knew the consequences they could face.

It is fair to say that there are other examples to consider. This is not the only one and we don't all have to do the same in order to be critical thinkers. Everyone can use critical thinking skills in their situation. What is important in this sense is the process that we go through in analysing the situation, values we consider in taking the decision, thinking about the advantages and disadvantages of our actions, brief acting responsibly.

Why does NAR encourage fostering critical thinking among youth?

The ongoing conflict in the Great Lakes Region has a greater impact on the youth as compared to the rest of the population. This is mainly due to the fact that various channels have been frequently used in the past to manipulate youth to become actors in violent conflicts. It was also realized that even though conflict may be evident in some of the countries in the region, the neighboring countries also tend to be affected in one way or another. Recent examples in the Region have shown that manipulation combined with blind obedience can lead to violence and insecurity. One can mention mass violence by youth in course of elections and mandate debates.

A fluent example from Burundi clearly proves this. The government has mobilized and armed Imbonerakure youth militias, which have harassed civilians across Burundi from even well before the protests started; it has imposed a media blackout and manipulated official

2 <http://www.newtimes.co.rw/section/article/2016-02-01/196663>

discourse; it has attempted extradition of opposition; and it has deployed excessive police force on the streets and torture in detention³.

In an endless series of wars in the Democratic Republic of Congo, youth have been actors of violence. As one armed youth-led group disappears, others are created playing a big role in the escalation of conflicts in the country: "With a lack of control over the flow of weapons, unemployed young people can easily get hold of arms with which to impose their will on their local neighbourhoods, spreading violence and terror"⁴.

Youth in Uganda have been used by various actors for their own interest: "The war over Uganda has been deemed as "a war fought by children on children," as children account for approximately 90% of the Lord Resistance Army's forces. No fewer than 50% of these recruits are girls and boys between the ages of eleven [11] to sixteen [16]. Although numbers of children abducted vary by source, all are extremely high. According to a 2005 UNICEF report, an estimated 25,000 children had been forcibly recruited by the Lord Resistance Army. Phuong Pham's in country study conducted in [November and December 2010] put the numbers between 25,000-38,000 from 1986-2006, with 24% girls and 76% boys. The actual number [September 17, 2015] of current combatants is estimated to be as low as 200-250"⁵.

When analysing the history of the 1994 Genocide perpetrated against Tutsis and recent conflicts in the Great Lakes region, the use and power of manipulation on the youth can be seen. Rumours, Stereotypes and overly strong obedience as well as a lack of reflection and agency among the people were used to manipulate them and convince them of the use of violence.

Critical thinking discussions and exchanges are of a paramount importance in strengthening the potential for peace and prevent the outbreak of violence based on manipulation through: questioning and the ability to analyse information as well as instructions given by authorities will contribute to overcome overly strong obedience and hence the potential among youth to be easily drawn into the use of violence. Through

3 <http://africanarguments.org/2015/11/06/what-lies-at-the-core-of-burundis-crisis/>

4 <http://www.youthpolicy.org/blog/development/the-role-of-youth-in-the-restoration-of-peace-in-kivu>

5 <http://www.worldreportnews.com/africa/children-youth-and-armed-conflict-how-youth-participation-in-armed-conflict-has-prevented-peace-in-africa-as-shown-by-a-case-study-in-northern-uganda>

discussions, participants also develop the ability to use evidence-based thinking and analysis of information given by any source will reduce the power of rumours, which has contributed to the use of violence in the region.

Stereotypes and Prejudices, e.g. across borders, have been identified as one of the main conflict factors in the Great Lakes Region. In the past, these prejudices have been used in order to encourage violence between groups. Critical thinking, especially with regards to the aspect of open-mindedness can contribute to reflecting on existing stereotypes and prejudices and in effect help to overcome them. Through critical thinking discussions, participants taking-on of other perspectives, learn to be open to other views and hence develop empathy and tolerance towards others. Through this process, stereotypes and prejudices are reduced in their potential to encourage violence.

Fostering societal change towards positive peace and development in the Great Lakes Region needs active and empowered individuals who take responsibility for their own action, develop agency and are willing to re-consider and change existing attitudes, patterns and behaviours which hinder peace and development. Participants who attend the critical thinking discussions learn to be responsible for their own actions as well as the consequences of their thinking, their attitudes and behaviours. It helps them to reflect on these consequences and through that reflection; they realize their own potential for change. It motivates them to contribute to societal change, which is important for sustainable peace and development.

1.1 What is Critical Thinking?

"We think so because other people all think so; or because – or because – after all we do think so; or because we were told so, and think we must think so; or because we once thought so, and think we still think so; or because, having thought so, we think we will think so..." Henry Sidgwick

Definitions and main elements of Critical Thinking

When talking about critical thinking, it is important to be aware of the meaning of "critical" in this context. It does not refer to "criticizing" but much rather to the original meaning of the word, which is "crucial", "highly relevant" and "able to discern".

In the course of centuries, within the professions of

mathematics, philosophy, psychology and pedagogy, different understandings of critical thinking have been developed. These different understandings include a focus on different elements. When considering peacebuilding, all of those traditions and understandings can give us some important insights and elements, which are crucial for fostering peace. Hence it is helpful to look at various definitions and elements of critical thinking, in order to identify those which are most relevant in peacebuilding.

DEFINITIONS

The following definitions can be used when explaining critical thinking. All of them try to give an overview over the various aspects of critical thinking, hereby taking a specific stand. It is usually advisable to use more than one definition of critical thinking, in order to show the variety of understandings, which are based on different traditions and foci within the field of critical thinking. When discussing a definition, it is good to analyse each element of it, as they are usually complex and hard to understand.

Definition 1:

"The ideal critical thinker is habitually inquisitive, well-informed, trustful of reason, open-minded, flexible, fair-minded in evaluation, honest in facing personal biases, prudent in making judgments, willing to reconsider, clear about issues, orderly in complex matters, diligent in seeking relevant information, reasonable in the selection of criteria, focused in inquiry, and persistent in seeking results which are as precise as the subject and the circumstances of inquiry permit."

Source: Facione [1995]: *The Starting Point: Excerpted from the 1990 APA Delphi Report*

Definition 2:

"Critical Thinking is disciplined thinking that is clear, rational, open-minded, and informed by evidence."

Source: <http://dictionary.reference.com/browse/critical-thinking>. Accessed: June 22, 2013

Definition 3:

"Critical thinking is the willingness to remain open to considering alternative perspectives, the willingness to integrate new or revised perspectives into our ways of thinking and acting, and the willingness to foster criticality in others."

Source: Raiskums, B.W. [2008]. *An Analysis of the*

Concept Criticality in Adult Education. Capella University.

Definition 4:

"Critical thinking is reasonable reflective thinking focused on deciding what to believe or do."

Source: Ennis, Robert [20 June 2002]. "A Super-Streamlined Conception of Critical Thinking", <http://faculty.education.illinois.edu/rhennis/SSConcCTApr3.html>. Retrieved January 18, 2013.

Definition 5:

"Critical thinking is sceptical without being cynical. It is open-minded without being wishy-washy. It is analytical without being nit-picky. Critical thinking can be decisive without being stubborn, evaluative without being judgemental, and forceful without being opinionated."

Source: Facione, PA., "Critical Thinking: What it is and Why it Counts," For the latest update visit www.insightassessment.com

WHAT CRITICAL THINKING IS NOT:

- Critical Thinking is not cynism or negativism
- Critical Thinking is not refusing certain topics
- Critical Thinking skills are not directly related to intelligence

ELEMENTS OF CRITICAL THINKING

According to the different definitions and traditions which formed various understandings of the concept of critical thinking, several elements can be identified as crucial.

| | |
|---|---|
| Analysis | Perspectives |
| <ul style="list-style-type: none"> • Analysis of positions and arguments • Evidence based thinking • Logical assessment | <ul style="list-style-type: none"> • Multiperspectivity and plurality of opinions • (Self-)reflectiveness and openness towards other/diverging opinions and points of view • Examples of topics: Overcoming prejudices and stereotypes |
| Critique of Ideology | Constructivism |
| <ul style="list-style-type: none"> • Analysing the role and structures of power in society • Identifying and questioning of structural violence • Examples of topics: the dangers of blind obedience – in connection to self-guidance, responsibility for my actions, agency and empowerment | <ul style="list-style-type: none"> • Finding practical solutions to identified problems • Integrate findings into daily life |

Worksheet – Head of a Critical Thinker

Form of the exercise: Brainstorming and Discussion



Objective

The session aims to encourage the brainstorming among participants on their understanding of critical thinking. It can be done as a start for discussions around Critical Thinking, or later in the process, as a reminder on the different elements of critical thinking.

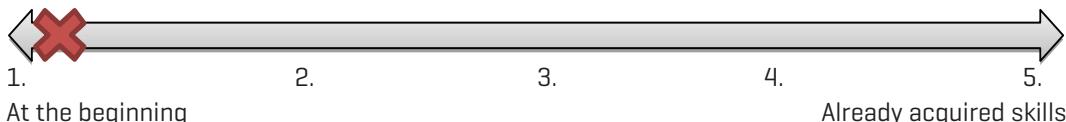


Needed material

Flipchart and Markers or Blackboard and Chalk



Time needed: 30 min



The activity can be done at the beginning of any process intended to foster critical thinking, as well as during the process in order to refresh the minds of participants or to help them brainstorm and order their thoughts on what critical thinking entails.



Guiding Question

What is in the head of a critical thinker?



Steps to be taken by the facilitator

Preparation:

The materials should be prepared and the facilitator should note down the most important elements of critical thinking, in order to be able to facilitate the discussion well and give the participants some hints.

Facilitation:

The facilitator introduces the session with explaining that critical thinking entails many different elements, which he would like to collect with the group today, in order to get an overview. The facilitator draws a head on the blackboard or the flipchart and asks the participants:

“What is in the head of a critical thinker”? OR

“If you imagine a very good critical thinker – what would be in his head?”

He collects all points which are coming. Contributions, which might not fit are not rejected, but discussed with the group [asking the question: why do you think this is part of critical thinking? What do the others think?]. If important points are still missing in the end, he asks questions in order to trigger contributions, or provides the group with them [but only at the end of the discussion].

Documentation:

It might be beneficial to document the points raised by the participants, as it can be helpful to come back to the results of this exercise at a later stage [e.g. when referring to the qualities of critical thinking].

What the facilitator should be aware of

- The brainstorming should be focused on fostering the reflection among the participants; hence it is important not to give them the answers in advance.
- Every idea is valuable, even if it doesn't fit. It is important not to discourage participants by judging the ideas. It's up to the group to decide whether something is critical thinking or not. You can also decide to note ideas which don't fit and re-discuss them at the end.
- As a facilitator, it is good to know about the different definitions and elements of critical thinking, as well as to be aware of which are the most important ones for peacebuilding. This can help you to facilitate the discussion with specific questions.



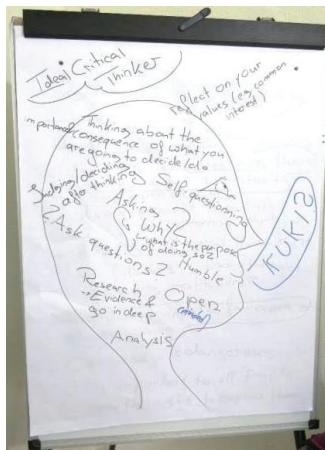


The most important elements of Critical Thinking in Peacebuilding

- Open-Mindedness
- Asking Questions – asking why? How do we know?
- Analysing
- Challenging ideas
- Evidence-based thinking
- Reflection on own values and thinking
- Opening new doors – being open for new ideas
- Questioning ideas which are given – no unquestioned belief in authority



Examples



Worksheet - Do you know a critical thinker?

Form of the exercise: Story Telling

This exercise aims at identifying examples of critical thinking within our direct environment – in order to make it something more tangible, real and achievable. It can be very helpful to reflect on how e.g. children, students or other members of society already use critical thinking. It also helps us to change perspective, as those people are most commonly not the ones we “look up to” as the most outstanding master minds and role models of history, but are rather like ourselves.

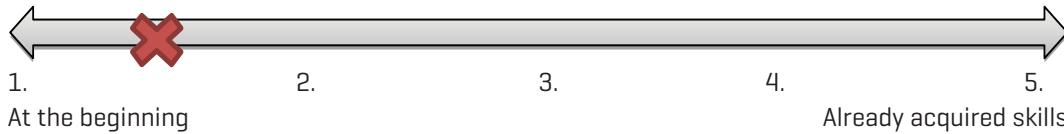


Needed material

Flipchart and Markers or Blackboard and Chalk



Time needed: 20 min



This activity can be done at the beginning, after explaining and discussing what critical thinking means.



Guiding Question

Think of one of your friends or siblings who is a critical thinker – what makes this person a critical thinker? Give an example of when he/she used critical thinking.



Steps to be taken by the facilitator

Preparation:

The facilitator should note the question, e.g. on the blackboard. It might be good if you, as a facilitator, briefly remind yourself of what critical thinking is and which elements of critical thinking are the most important for peacebuilding.

Facilitation:

The facilitator introduces the session with explaining that critical thinking seems to be a very complex issue when looking at definitions. But if we have a close look, we can find that some of our friends, siblings, even young children are sometimes using it already. Hence the exercise asks participants to reflect on their environment and identify those instances of critical thinking.

The facilitator poses the guiding question to the participants and asks them to take 10 minutes to reflect on it and note down an example.

"Think of one of your friends or siblings who is a critical thinker – what makes this person a critical thinker? Give an example of when he/she used critical thinking?"
Afterwards volunteers are welcome to share and discuss their stories with the group.



What the facilitator should be aware of

The focus of the exercise is to identify critical thinking in those people who are either close to us in age and status, or who are even younger than us. Hence here we should not refer to idols, heroes or role models like Mandela. This exercise should focus on identifying those critical thinker which are in next to us and hence which we can identify more easily with.

1.2 Why do we need Critical Thinking?

One of the central questions to critical thinking is **WHY?** So we also have to ask ourselves this question when it comes to the use of critical thinking – why should we use critical thinking? What does it help us? Why not stick to our usual way of doing things? Here are some of the potential answers to this question – even though there might be many more to be explored with the group in a brainstorming session (see Worksheet 3).

- Critical Thinking helps to separate yourself from the issue, step into the shoes of others – and hence to overcome biases.
- It helps people to be curious and know the reasons.
- Questioning, reflection and analysis support people in taking informed and reflected decisions.
- Through critical thinking, people are encouraged to think about the consequences of their actions before.
- Through critical thinking skills, people contribute to economic growth, development and democracy. Without critical thinking, it is more easy to exploit and manipulate people – e.g. to use violence.
- Critical thinking can help us to overcome one-sided ideologies, stereotypes and prejudices and hence live in a more peaceful and respectful society.
- Critical thinking contributes to personal growth in terms of empowerment. A critical thinker takes on agency and responsibility for his/her actions and decisions.

How does critical thinking contribute to peacebuilding?

Empathy, Appreciation for Diversity and Open Mindedness

Reflecting and being open to the reasoning of other people [including those with opposite opinions] **fosters** empathy and the possibility to take into consideration other views, needs and values [which is an important tool in conflict transformation]. Hence one of the changes we want to see is that participants are aware that stories and experiences of the same situation can be different for each individual, depending on how he/she experienced it.

They are open to accept other perceptions. As a precondition to this, participants develop the capacity to be open to other views and opinions, to consider them and

to reflect on other reasons, values, opinions, needs and actions, even if they don't share them.

Examples of how to achieve empathy and open mindedness: As part of projects which encourage regional exchange, such as e.g. Public Speaking, participants from different backgrounds and countries are exchanging their views and opinions, building team spirit across borders and backgrounds and developing a mutual understanding and respect. Discussions encourage empathy and open-mindedness where they provide room for diverging opinions, challenging different opinions and trying to understand views and positions of others.

Stereotypes and Prejudices

Within the process of developing critical thinking skills, participants can develop the ability to reflect and **overcome stereotypes and prejudices**. Hence participants are aware of their stereotypes and can reflect on their judgement which is based on these. Through exchange of experiences, participants analyse other experiences and stories which challenge their own stereotypes and are willing to overcome prejudices against others.

Rumours and Evidence

Participants base their opinions and actions on evidence – they have the capacity to analyse evidence and compare different evidences. They are also aware that there can be evidence of opposing arguments. Through **their ability to reflect on the validity of information** given to them, participants can more easily **identify rumours** as such.

Blind Obedience/ Self responsibility/ Reflecting Skills/ Manipulation

Critical thinkers don't act instantly based on information which is given without evidence. They first reflect on the messages, information and instructions given to them by the media, elders, authorities, teachers, etc. In a next step and through the acquired reflectiveness, an awareness of underlying values and moral development, participants take-on responsibility for their own actions, instead of referring to obedience ("I was told to do so – so I'm not responsible"). Through this, the probability of participants being manipulated by conflict actors is decreasing, which helps to prevent potential violent conflict. In discussions, participants are encouraged by the facilitators to provide evidence for their arguments.

Positive Change in society

Thinking critically about the system in which one lives

can empower this person to change it. In this sense critical thinking is the first step to changing a society, because one can only change something that he or she sees and understands. Through open discussions, participants learn from the experiences of others. They become active participants of existing forums- where they bring-in their own ideas and hence contribute to societal change and development [Umuganda, Family, Schools, and Policy forums at local level]. The participants are discussing their opinions on peacebuilding issues – like this they use critical thinking

in order to develop a better understanding of how peace can be built in their communities.

Worksheet - Do you know a critical thinker?

Form of the Exercise: Discussion

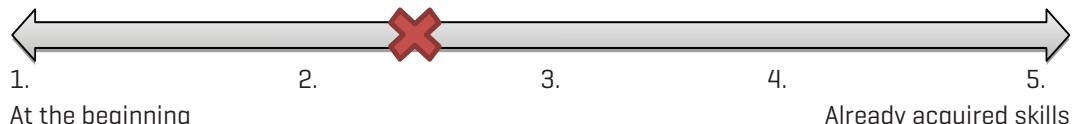
After introducing critical thinking and developing an understanding of what critical thinking is, it is important for all participants together, to discuss the main reasons why critical thinking is important to them. This can help participants to have a clearer understanding of both the importance and the limitations of critical thinking. It can also orient them in later discussions on when to use critical thinking.



Needed material
Blackboard and Chalk



Time needed: 30 min



This activity can be done after developing a good understanding with the participants of what critical thinking includes. It should also be done after doing some exercises/ practical examples of critical thinking.



Guiding Question
Why do we need Critical Thinking?



Steps to be taken by the facilitator

Preparation:

The facilitator should note the question, e.g. on the blackboard. It might be good if you, as a facilitator, briefly remind yourself of the main points on why critical thinking is important, especially in the framework of peacebuilding. This will help you to facilitate the discussion.

Facilitation:

The facilitator introduces the session with explaining that we have seen what critical thinking is, but in order for us to use it we should also discuss why we would need to do so. One of the principles of critical thinking is to always question. So the use of critical thinking itself should be questioned. The facilitator challenges the participants:

“Why do we need to use critical thinking?”

He collects all points which are coming. If important points are still missing in the end, he asks questions in order to trigger contributions, or provides the group with them (but only at the end of the discussion).

Documentation:

It might be beneficial to document the points raised by the participants, as it can be helpful to come back to the results of this exercise at a later stage [e.g. when justifying to other people why the group is working with critical thinking].



What the facilitator should be aware of

- The brainstorming should be focused on fostering the reflection among the participants; hence it is important not to give them the answers in advance.
- As a facilitator, it is good to be aware of your own understanding why critical thinking is important, as well as to note the most important points mentioned in this chapter. This can help you to facilitate the discussion with specific questions.

In order to foster critical thinking through this discussion, please also refer to point 2.1 (the guiding principles for facilitation) as well as point 2.3 (working with questions).

1.3 Challenges and Problems of Critical Thinking

As important, as critical thinking might be, it also comes with limits and challenges. In order to be a good and responsible critical thinker, it is important to be aware of these challenges. When supporting youth in developing their ability to think independently and critically, it is at the same time important to provide them with the ability to decide for themselves when and how they want to share their thoughts.

In preparation for such discussion, and also in preparation to any activities fostering critical thinking, it can be helpful to identify the challenges which exist

in the given framework and how they can be tackled in a way which still allows critical thinking. A helpful distinction can be made between what people think and what they share with whom and in which ways. It might hence be always helpful to develop your own thoughts, but you may decide not to share them in the same way with all audiences.

Personal challenges:

“Asking critical questions about our previously accepted values, ideas, and behaviours is anxiety-producing. We

may well feel fearful of the consequences that might arise from contemplating alternatives to our current ways of thinking and living; resistance, resentment, and confusion are evident at various stages in the critical thinking process" [Brookfield, 1987, S. 7]

- Doubts about oneself and insecurity through the questioning of basic values and ideologies.
- Emotional stress through the uncommon/new way of thinking and acting – especially where it doesn't lead to directly felt successes and achievements.
- The questioning might in general create a feeling of insecurity and fear, as common structures and guidelines of what to believe in or do are questioned in their validity.
- The process of critical thinking is connected to emotional stress and potentially negative emotions. Hence participants may try to avoid it.
- As critical thinking is focused on solving problems, it also might first of all lead to a greater awareness about these problems, which might result in a more pessimistic world view, as the critical thinker is now, more than before, aware of the problems surrounding him/her.
- Critical thinking helps a person to take responsibility for the own actions, to be reflected and rational in taking decisions. However, it provides more questions, than answers, which might be frustrating.

Social challenges:

- The social environment might react with irritation and rejection to the changed attitudes and behaviour of a person who starts using critical thinking in her life. This might be specifically true for persons of authority [such as parents, local leaders or teachers].

- Critical thinking might lead someone to change his/her behaviour or attitude which might create a conflict with the current norms of certain groups he/she is part of. Hence he/she can be seen as a 'rebel' or trouble maker and hence loose his position in the group/ be no longer accepted by the group.
- Another environment which might react negatively to critical thinking is the job-environment. It might increase the acceptance of a person, but it might also reduce it and block career opportunities.

The negative emotions, which might result from critical thinking, might be turned against the facilitator/teacher who is helping the participants to think critically. [How to deal with the challenges as a facilitator?](#)

Despite the many challenges, which the process of critical thinking is facing, it is important to also be aware the many opportunities it provides. As it is often the case with critical thinking, there is no clear answer when to use it and how, and when not. This should be the decision of each person, based on his/her own reflection. Hence when working with critical thinking with students, it is important to support and mentor them through giving them the space to discuss their challenges and learn from each other on how to deal with them. In the process of critical thinking, an ongoing discussion on the experiences and challenges with using critical thinking should hence guide the participants through the process.

Another important element can be the discussions with authorities [e.g. the team of teachers and the school management or where applicable also parents] on the understanding and importance of critical thinking.

Worksheet - Do you know a critical thinker?

Form of exercise: Brainstorming and Discussion



The brainstorming and discussion shall help the participants to identify challenges and limits of critical thinking, in order to analyse and reflect on how to deal with and overcome these challenges. It helps them to individually find a self-determined, reflected and responsible way of using critical thinking in their lives.

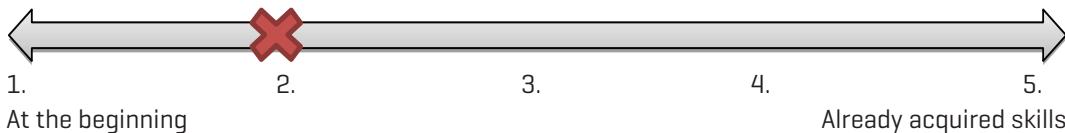




Needed material
Blackboard and Chalk



Time needed: 30 min



This session needs some good understanding of what critical thinking includes and usually also already some first experiences with critical thinking. It is good to do this exercise not only at the beginning of the process, but to also after using critical thinking for some time, as some of the challenges might occur to the participants only at a later stage.



Guiding Question

How can critical thinking bring you into trouble?

When is it better not to use critical thinking? Why?

What can you do to avoid major problems caused by critical thinking?



Steps to be taken by the facilitator

Preparation:

The facilitator should note the question, e.g. on the blackboard. It might be good if you, as a facilitator, briefly remind yourself of the main potential challenges and limits of critical thinking, especially in the school environment. You can also do a small brainstorming for yourself in order to reflect from your perspective on challenges and limits. This will help you to facilitate the discussion.

Facilitation:

The facilitator introduces the session, by explaining that when learning something new, it is always important to also think about its challenges and limits. Hence the discussion will focus on brainstorming the challenges and limits of critical thinking – but most of all to learn from each other on how we can cope with these challenges and limits.

The first round of brainstorming and discussion should follow the first two guiding questions:

How can critical thinking bring you into trouble?
When is it better not to use critical thinking? Why?

The facilitator can decide to write the key words of the contributions on the blackboard, in order to support the brainstorming process.

Examples of responses and questions, which the facilitator can bring in in order to trigger further discussions:

The critical thinker respects authority only if a person deserves it and accepts received knowledge only after understanding it!

- Critical thinking, and your career is dead!
- Can critical thinking divert you from following your goal?
- Where do you stop with critical thinking?
- Does critical thinking always lead to something positive?

After collecting several ideas on the problems of critical thinking, the discussion should enable the participants to find their own solutions for the identified problems:

.....
What can you do to avoid major problems caused by critical thinking?
.....

This discussion should empower participants to become responsible critical thinkers, being aware of the consequences of their actions and reflected on the implications and consequences of critical thinking itself.

Documentation:

It can be helpful for the group to note the mentioned coping strategies, as they might empower the group to cope with the limits and challenges. They might also at a later stage be re-discussed, after the participants have made more experiences in using critical thinking in their daily lives.



What the facilitator should be aware of

- The discussion should not discourage participants from using critical thinking, or give them a feeling, that in general, it would be better not to think critically. The focus should much rather be on “when we are using critical thinking – what do we have to be aware of and how can we behave in order not to get in trouble or in order to deal with the trouble”.
- It is a valid and important decision to use critical thinking, despite the trouble it may cause, as this can be a first step towards contributing to societal change.
- In order to foster critical thinking through this discussion, please also refer to point 2.1 (the guiding principles for facilitation) as well as point 2.3 (working with questions).
- The brainstorming should be focused on fostering the reflection among the participants; hence it is important not to give them the answers in advance.

2. Guidelines for organising discussions

2.0 Facilitating a discussion

Guiding Principles

The following principles are very important for the promotion of critical thinking among students. It can be very difficult and exhausting for students to learn how to think critically and they need a good, supportive guidance through teachers in order to experience critical thinking with its great and positive opportunities.

1. There should be a climate of confidence in the classroom/ in the group. No student should be afraid of being condemned by other students or by the teacher, because of mentioning his/her opinion, questions or arguments.
2. Mutual respect should be an important rule for the teacher and the students through all discussions/critical thinking sessions. This includes that the student and also the teacher are meeting each other on "eye-level".
3. Make sure, that there is really enough time for developing own thoughts. Only with enough time, a real "critical thinking" process is possible.
4. Try also to encourage students to share the opinions/questions/arguments, who are not as self-confidence as other students, but do not punish them.
5. Students are learning from the teacher as a role model. Therefore it is very important, that also the teacher is using critical thinking. The teacher should not present his/her own arguments /opinion as the only truth, but also accept strong arguments of the students, even if there are contradicting his / her own opinions.

10 Tips which help to facilitate a good discussion

1. Make sure, that no question, no argument, no opinion is silly or stupid. No personal condemnation or personal attack.
 - Every opinion, every question, every argument is very welcome to be shared with the group and can be challenged [without harming the dignity of the person]
2. We need to respect each other. We are meeting each other at "eye level" [**also** the teacher/ moderator/ or any other authority]

3. We have to create situation, in which people are 1. Surprised/wondered **and/or** 2. Willing to doubt / to question something/someone or themselves.
4. Choose an issue, which affects the participants
5. Try to get many different point of views
6. Make sure, that there is enough time for developing own thoughts [Only with enough time, a real "critical thinking" process is possible]
7. Try to visualize the critical thinking process [so that people are able to understand the process]
8. Try to find linking points for the students, in order they are able to integrate their new developed ideas/opinions etc. in their everyday life [e.g. show examples, ask them etc.]
9. Discuss also the possible problems, you could get by using CT all the time [DNH] [e.g. show own examples of situation, in which you got problems because of using CT –give/discuss solutions]
10. Students should enjoy CT, so it is very important that the whole discussion is not too serious [integrate jokes, funny statements, create an open, relaxed situation].

Retrieved from: http://www2.mediamanual.at/themen/kompetenz/mmt_1328_kritischesdenken_OK.pdf [26.05.2015]

2.2 The critical thinking process in four steps

When fostering critical thinking, it can be helpful to be aware of how the process of critical thinking unfolds. Based on this knowledge, the facilitator can initiate and guide a critical thinking process. The tools which are found in the toolbox are designed to support the process – accompanied by specific questions [see point 2.4 in this chapter].

The following concept of a critical thinking process is a merged concept, which integrates well known approaches from different "traditions" of critical thinking

1. Step: Initiation

- The students have to experience a certain event, which affects them emotionally and on a cognitive level. But it is also important, that students are not completely shocked or frustrated because of the event.

- The event/issue should also be concerned to their daily lives, so that they can identify themselves with the event/issue.
- The event/issue should create ambiguity, but not a complete disorientation.
- The students should develop the motivation to question/analyse/think about the given event/issue.

(E.g. surprised by the statement of a newspaper article, touched emotionally by an interesting movie, surprised because of a provoking quote)

2. Step: Forming an own opinion [Reflexion-Interaction]

Self-reflexion

- The students have to analyse and to interpret the given input for themselves. After this process, they should try to compare the new input with their existing experiences and knowledge. It is important that the students try to link the new information with their own, existing knowledge.

Discussion [Social Interaction]

- The students should discuss their different perspectives and try to understand the various opinions of their colleagues. The teacher can support the discussion by asking questions, which support the critical thinking process. [Socratic questions]
- The self-reflexion and the Social Interaction should rotate, so that the students can also think about the different perspectives of their class mates.

3. Step: Developing alternatives for life praxis

- After collecting different points of view and new knowledge, the students should think about the possible consequences of the gained information for their daily life.
- They should think and discuss about if/how they could use the new experience in praxis or if they could maybe even change certain ways of their own behaviour, because of the deeper insight in the discussed issue/problem.

(E.g. dealing in a different way with stereotypes, racism or rumours)

4. Step: Integration of developed alternatives

- The students should try to integrate the developed alternatives in their daily practice, in order to

change their own life and also the community in a positive way.

- During this integration, the students should reflect on the results and on the reaction of their environment (family, friends, classmates), in order to recognise if the developed alternatives are really useful or if they are creating a different or even negative impact. [Do No Harm]
- The whole critical thinking process could start again, if the developed alternatives are not leading to the expected, positive impact.

The 4 Steps cannot always be seen in this strictly separated order. The steps should show us, how an ideal critical thinking process could work, but in practice the steps are sometimes mixed or the order is not always the same.

2.3 Application of Critical Thinking in Daily Life

Critical thinking is inseparable to our daily lives. Since we always have to make decisions, choose from right to wrong, analyse and react to information we receive on daily basis, act responsibly in our communities, we always have to use critical thinking skills.

Through critical thinking discussions, participants base their arguments on evidence that is used to support their positions. They openly discuss the stories and experiences they face in their daily lives. In this process, they reflect on values guiding them while taking decisions, taking actions or advancing their ideas. They also become aware of issues hindering peace in their communities and think about what they can do to address them.

Staff members of Civil Society Organizations can use critical thinking throughout the implementation of their projects. Staff organize evaluation meetings to assess whether they are meeting the objectives of the project and can change their approaches if need be. These reflections inform the future implementation of the project and anticipate harm that it might create. This process of thinking about what is critical to one's project is key to its success.

Critical thinking is also useful in shaping the future of individuals. During a group discussion at the 2016 regional Public Speaking and exchange, a student from Uganda clearly stated how her friend used critical

thinking skills in her family. Her father asked her to do medical studies but she decided to go for arts. In her childhood, she had never dreamt of being a doctor. She was extremely interested in graphic design. When she completed her secondary school studies, she took time to talk to her father about her future. Her father was a medical doctor in the famous International hospital in the town. He wanted her daughter to do the same. She was quite sure that her father might not like her decision. However she talked to him about her decision. She finally convinced him that it was her right to follow her dream, do what she likes and excel in the career of her interest. After a long discussion, the father allowed her daughter to study arts. The girl joined the art college and she has got a nice job in the best film-making company in the town.

Critical thinking is also useful in advocating for people's rights. One fluent example to prove this statement was given by Diane AKITEKA, a Never Again Rwanda volunteer who attended four-day training on critical thinking in Huye. This is how she applied critical thinking skills in her life as a student and hereby stresses its importance in making a change in the society:

Three year ago, I used to believe in everything I was told. I couldn't manage to spare some time to analyse stories I was told. I was not even interested in details about all news I hear. Sometimes I took wrong decisions and spent a million of sleepless nights regretting what I did. This was obvious because I couldn't think about the consequences that might result from my actions.

In February 2015, my close friend informed me about Never Again Rwanda [NAR]. I went with her to the local Public speaking and exchange event. I attentively listened to speeches by the youth on the theme selected by NAR. I dare to say that the event awakened by brain and started thinking about my life and how I can be useful to my family and community members. I decided to join NAR and was part of the volunteers' team. Later in November 2015, for the first time, I was among 28 NAR volunteers who attended in Huye the training on critical thinking skills. The training has been one of the most fruitful experiences I have ever had in my life. By the end of the training, I committed myself to share those interesting skills to my fellow members of University Women Students Association. That has been a dream. The reality was a different story.

In January 2016, just before the second semester started, I was shocked by the results of my fellow students. More than 60 per cent had to re-take 1 module. This has been my first test as a critical thinker



and a students' representative in my faculty. This has been a very difficult situation because a good number of them were from the fourth year in different department. So, according to the academic rules and regulations, there should not be able to graduate at the end of the year. I started an investigation on the reason why they failed. My deep analysis lead to the fact that the lecturer prepared an exam on topics which were different from what he taught.

I had to face the university council to advocate for my fellow students. I was invited to a meeting of lecturers and staff members. Fortunately, I was trained about how to find and use evidence. I went with the syllabus as well as examination paper. I had enough documents to defend my people. I brought a diary in which the class

representative wrote down, on daily basis, the number of hours taught, module titles and their contents. They examined the content of the module in question and the examination paper I brought. By using acquired critical thinking skills, when I was asked what can be done to solve the issue, I thought for a while and came up with one idea in my mind. I requested them to remove that module from the first semester and put on the second one's timetable. The idea was approved by the university council. Students also liked the idea. They re-did the module again and did well in the exam. Later, I shared the critical thinking skills with members of University

Women association. They enjoyed the session a lot.

I am very grateful to NAR for having built my capacity in peacebuilding in general and critical thinking in general. Without this opportunity, I wouldn't have been able to advocate for my fellow students. With NAR, I was empowered to share my opinions and package my arguments with evidence. I am very proud to say that with critical thinking skills, youth from the universities will be given a space to confidently speak to professors and doctors on the change we can bring to the universities and communities. Thank you!

2.3.1. Worksheet - Application of critical thinking in daily lives

Form of the exercise: Plenary discussion



This exercise aims at reflecting on how critical thinking can be applied in participants' daily lives in order to make it something more tangible, real and achievable and enable them to think about its implication in improving their lives.

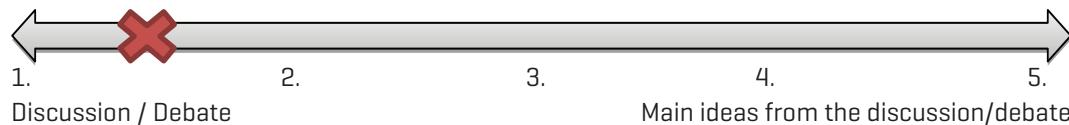


Needed material

Pen and Paper



Time needed: 20 min



This activity can be done at the end of the discussion / debate. Participants brainstorm and share their ideas on the following questions:

**Guiding Question**

- If you reflect on what you have been saying, what would this mean for your actions and behaviours in everyday life? Can you see a connection?
- What is the link between this session and your everyday life?
- What are you going to do differently?
- Can you apply your ideas in everyday life?
- Can this kind of thinking affect you in everyday life?

**Steps to be taken by the facilitator****Preparation:**

The facilitator should note questions, e.g. on the blackboard or the flipchart. The facilitator thinks about sub-questions which he/she'll ask in order to enable participants connect their independent ideas to their daily lives.

Facilitation:

The role of the facilitator is to encourage participants to think about implications of critical thinking in their everyday lives. The facilitation of this session should be based on the main ideas collected in the debate or discussion using various tools such as barometer of values, newspaper articles, role plays, quotes ... The facilitator asks participants to connect the ideas they provided in the discussion with their daily lives. They reflect on how those ideas should be realistic in their daily lives with the special focus on how critical thinking can influence their lives.

The facilitator poses the guiding question to the participants and asks them to take 10 minutes to reflect on them and get ready to share them in a plenary discussion.

**What the facilitator should be aware of**

- The focus of the exercise is to connect ideas provided in discussions to the participants' daily lives. They are invited to revisit their ideas and identify those which are realistic in their communities, schools and universities. They also reflect on how thinking critically can impact their lives.

2.4 Working with Questions – Socratic questioning

Examples of questions

What do you mean? Can you give an example?

WHY do you think so?

What do you assume when saying so?

HOW do you know this is true?

What else do we need to know?

Is there an alternative to thinking like this?

What caused you to think this way?

Where did you get the idea from?

What would be the consequence of thinking like this?



Questions are used throughout the process to make people react on statements or challenge others' ideas to make them think more about their own thinking. They can be integrated in group or plenary discussions. The questions are aiming at identifying the use and limits of critical thinking, at challenging the views of the participants, asking why they agree or not, and questioning on what can be the consequences when people believe, do or think that way.

"Socratic Questions" are those, which aim at fostering critical thinking and a disciplined, thoughtful dialogue. The teacher hereby asks questions instead of providing knowledge, in order to engage students in the logical examination of ideas. This helps them to develop a deeper knowledge of the topic. The questions are named after Socrates, an early Greek philosopher and teacher.

The questions can be used at many points in the learning process and at all levels. They are an essential part of any discussion, which aims at fostering critical thinking skills.

Tips for using Socratic questioning with youth

- Plan significant, open-ended questions that provide meaning and direction to the dialogue;

- Socratic questions should not be used, where the goal is to examine students' knowledge or where the teacher/facilitator expects a specific answer;
- Take your time: Allow at least thirty seconds for students to think and respond;
- Follow-up on students' responses;
- Periodically summarize the responses given by students in order to allow them to question and further examine these;
- Draw as many students as possible into the discussion;
- Don't rate or judge responses as good or bad;
- The process should be absolutely voluntary, otherwise students might fear that they are being examined;
- The questions should encourage participants to give reasons for their ideas and assess their evidence;
- The questions should allow participants to take-on different perspectives and change perspectives;

The teacher plays the role of a kind of critical mind, who encourages participants to further think as he/she questions and challenges all ideas which are posed.

Examples of Questions

| Type of Question | Examples |
|---|--|
| Clarification Questions | What do you mean by...? Could you put that another way? What do you think is the main issue? Could you give us an example? Could you explain more about that point? |
| Question about an initial question or issue | Why is this question important? Is this question easy or difficult to answer? Why do you think that? What assumptions can we make based on this question? Does this question lead to other important issues and questions? |
| Assumption questions | Why would someone make this assumption? What is assuming here? What could we assume instead? You seem to be assuming..... Do I understand you correctly? |
| Reason and evidence questions | What would be an example? Why do you think this is true? What other information do we need? Could you explain your reason to us? By what reasoning did you come to that conclusion? Is there reason to doubt that evidence? What led you to that belief? |

| | |
|--|---|
| Origin or source questions | Is this your idea or did you hear it from some other place? Have you always felt this way? Has your opinion been influenced by something or someone? Where did you get that idea? What caused you to feel that way? |
| Implication and consequence questions | What effect would that have? Could that really happen or probably happen? What is an alternative? What are you implying by that? If that happened, what else would happen as a result? Why? |
| Questions on the perspective and point of view | How would other groups of people respond to this question? Why? How could you answer the objection that would make? What might someone who believed think? What is an alternative? How are ... and 's ideas alike? Or different? |

Source: <http://www.intel.com/content/dam/www/program/education/us/en/documents/project-design/strategies/dep-question-socratic.pdf>

2.5 On Evidence

What is Evidence?

When using critical thinking, our arguments have to be supported by evidence – we need to be able to respond to the question:

"How do you know, that what you are saying is true?" and "Where did you get this idea from?"

Definitions

Evidence is: "The data on which a judgment or conclusion might be based or by which proof or probability might be established."¹

Or in other words; evidence is: "The available body of facts or information indicating whether a belief or proposition is true or valid."²

Types of evidence

In critical thinking, we refer to various types of evidence. The most important ones for our activities are the following.

Empiric / scientific evidence:

Empiric research always follows three main criteria, which have to be fulfilled, in order to provide scientific evidence:

- Objectivity: Research is/ can be repeated by a different person – still leading to the same results [i.e. the results of the research do not depend on

the researcher who is conducting it].

- Validity: A research is valid when it measures, what it intends to measure. E.g. a test of critical thinking skills should measure critical thinking skills, and not intelligence.
- Reliability: Findings are consistent in itself. If researchers replicate the same research experiment, using the same methods and obtain the same results, then the findings are reliable. A research/ test is reliable, if it produces the same results again and again, when measuring the same thing.

Research must be repeated before a finding can be accepted as well-established!

We can find research findings e.g. in the internet or in books (including school books), sometimes also in radio shows.

Examples from everyday life

Especially in the discussions with students, we encourage them to use examples from their everyday life in order to support their arguments. These everyday life examples are important, as they shall enable the youth to explain their arguments and relate their argumentation to their everyday-life. This shall motivate the youth to reflect on their experiences. Hence everyday life examples are crucial for the process of critical thinking.

However, this is not scientific evidence and is neither valid, nor reliable or objective, but they are rather subjective examples, valid only for a specific situation. Hence they cannot proof a certain argument to be right and applicable to any kind of setting.

1 <http://www.criticalthinking.org/pages/glossary-of-critical-thinking-terms/496#glossary-e>
 2 <http://www.oxforddictionaries.com/de/definition/englisch/evidence>

For example: A group of students identifies / experiences a certain conflict in their school. This experience can serve as evidence that there is this conflict in their school and that this is an issue, they would like to deal with. It can't however, serve as sufficient evidence for this to be a general problem in the country.

In order to strengthen examples as evidences, it is always good to combine them with different sources/ types of evidence.

Information given in the media [radio, newspapers, TV, internet]

Journalists compile information from different sources, which they then integrate in their reports. They may use research, interviews and every-day-life examples, speeches, debates, etc.

Even though journalists may base their reports on research, information provided through the media is commonly not accepted as scientific evidence in itself. Reports found in the media might also be biased or led by a specific [hidden] agenda, e.g. for political reasons.

Hence when analysing information provided by media, it is crucial to follow the steps mentioned below in order to identify the quality and applicability of the evidence given. It should also be combined with different types of evidence, in order to strengthen it.

Information from school books

Similar to information provided by media, school books bring together information from a number of sources. They are usually developed together with a state body, and hence might be influenced by a political agenda. In itself, they are not commonly accepted as scientific evidence, even though they might provide information on scientific evidence.

Hence when analysing information provided in school books, it is helpful to follow the steps mentioned below in order to identify the quality and applicability of the evidence given. It should also be combined with different types of evidence, in order to strengthen it.

Finding, evaluating and using Evidence

When searching for supporting evidence to an argument, we often find texts, debates, speeches, every-day-life examples and others. These have to be analysed according to the quality of their evidences. The following steps can guide through the process of analysing and evaluating the evidence given. They can still be completed by other steps.

The same steps can apply, when analysing supporting

evidences given by a different person – e.g. when we wish to identify whether or not we agree to this person.

1. Identify the provided evidence – which data is supporting the arguments made? What kinds of evidence or examples does the writer use?
2. How useful is this evidence? Does it really support the argument? Is the evidence strong enough?
3. Is the data up-to-date?
4. Does the text use reliable sources? What are these? What makes you think they are or are not reliable?
5. Is this evidence provided in the text objective, reliable and valid? What makes you think it is? What are short-comings of the data?
6. Do you think there may be any bias in the text? Give reasons and examples.
7. Does the writing reflect a political viewpoint? What did the writer want to achieve with writing this text?
8. Comment on any statistics used. Are these likely to give a true and full picture? What is their source of information? Is it up-to-date? Might it be biased? Is it objective, reliable, valid?
9. Be cautious in generalizing from one context or situation to another! Ask yourself, whether the evidence you are using can be applied to any situation, you are referring to.
10. Look for multiple, independent sources of evidence for your claim: Look several sources of evidence, which can support your claim/ argument. It is hereby important, that the different evidences are not related to each other/ depend on each other [e.g. two articles referring to the same speech would not count as independent evidences]
11. Look for opposing research or experiences, which could proof your evidence to be weak or wrong:
 - a. An important aspect of evidence-based thinking is that any statement can only be true, until it is proven wrong. Meaning that any evidence, even scientific one, is only true until there is evidence which proves the opposite to be right.
 - b. When there is contradicting/ opposing evidence, it is important to be aware of it and show this also in the argumentation. In this case it is important to evaluate the opposing evidence as well, in order to be able to argue, why you are still insisting on your evidence/ why you came to the conclusion that the opposing evidence is either not relevant in this case, or not valid.
 - c. Ask yourself: "Who might disagree with the given evidence or text and why?"

Be aware: In most cases [including scientific statements], our evidence is a reflection of our knowledge about a subject at a given time. This knowledge can be incomplete or faulty and is only true until it is proven to be wrong [falsified] by opposing evidence.

HOW TO PROVIDE EVIDENCE FOR VALUES (E.G. HUMAN RIGHTS, SOCIAL VALUES)?

The problem with our values is that we can't judge them through scientific evidence. They are beliefs founded in our cultures and backgrounds and are hence highly subjective.

However, it is an important element of critical thinking to reflect on our values, to be aware of what is guiding our thinking and acting and to be able to challenge these. Hence when discussing social values, it is important to make them transparent and to explain why one believes them to be right or wrong.

References can be made, e.g. to the International Charter for Human Rights, to other internationally ratified and agreed Human Rights documents, or explanations why you believe a certain behaviour to be right (e.g. using examples, reflecting on the consequences of this behaviour, etc.).

WHAT IS NOT EVIDENCE AND WHY?

- Reference to the Bible or Koran in order to proof that a certain behaviour is right:
An example for non-critical thinking with reference

to the bible could be: "In the bible it is written, that [quoting a verse]... so we have to follow this." Even though, this is referring to the Christian belief and something that is written somewhere, this is much closer to "blind obedience" towards the literal words in the bible or what a priest said, than to critical thinking.

- Reference to cultural/ societal attitudes and traditions in order to proof that they are right:
Cultural traditions and values are often important, guiding elements of our thinking. It is good to be aware of them and to reflect on their effect on our thinking and acting. Examples of traditions and customs may tell us how a certain situation is dealt with in a specific culture or setting. However, they may not provide us with sufficient evidence that this specific way of dealing with the situation is the right and appropriate one (especially not when generalizing for a larger group of people).

- Examples from every-day life which are generalized:
As mentioned above, examples from every-day-life are important, but not sufficient when speaking for a larger group of people. When generalizing, e.g. from one school to the whole country, we are likely to be false. Trying to proof the situation with regards to a larger group by using one single example from a specific context may lead us to creating stereotypes and supporting prejudices. Hence everyday-life examples where describing a specific context, but should not be generalized and are weak in their evidence for a general situation.

Worksheet – Is this evidence? (Speech Ron Gutman)

"Whenever you want to tap into a superpower that will help you and everyone around you live a longer, healthier, happier life, smile!"

Ron Gutman



Gutman provides a pile of evidence in his speech, which he uses in order to stretch his main argument. However the selection of evidence he provides is biased and not all seems to be of high quality. Hence this provides an opportunity to analyse which evidence is good (reliable, valid, objective) and how research should be done/ evidence should be provided.



What participants learn by doing this exercise:

- Analyse the evidence provided in a speech;
- Use the criteria for scientific evidence (objectivity, validity, reliability) at an example;

Discuss an example of how a biased sample of evidence can be used to manipulate / influence people.

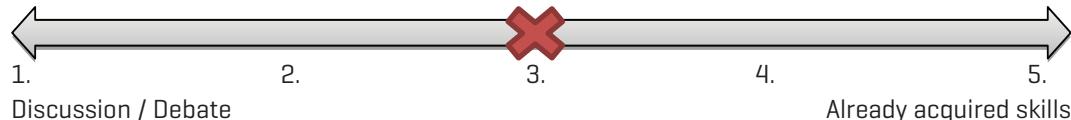


Needed material

- Printed speech (maybe also be read/presented to the group)
- If available: Computer, Sound-Boxes, Projector and Movie-Clip of the Speech



Time needed: 60 min



This method needs previous knowledge on criteria of evidence. It can however also be used in order to introduce the use of evidence.



Guiding Question

Understanding the speech

What is the main message, which you captured?

What is the evidence he provides? Which researches, etc. does he refer to?

What is his position? What is his intention with the speech?

Reflecting on the speech

Are you convinced by him? Why? Why not?

Is the evidence convincing? Why? Why not?

How good is the evidence he is providing?

Could there be opposing evidence?

Is his evidence objective / valid / reliable?

What should be added in order to make it more convincing?



Steps to be taken by the facilitator

Preparation:

The materials should be prepared and the facilitator should read the speech in advance to make sure he/she has understood it entirely. It is also helpful to note down potential questions and issues for the facilitation of the discussion. The facilitator should prepare in which way the speech is going to be presented (whether all students receive a copy, he/she will read it or there is an option to show it with a projector). Either previous to or after the discussion on the speech, there should be an input on "what is evidence", provided by the facilitator which bases on the information given in this chapter.

Facilitation:

The facilitator introduces the session with giving some little background on Ron Gutman. He/she then presents the speech or requests from someone in the group to read it/uses a projector to show it to the group.

Make sure that all participants capture the content of the speech well – if needed, translate some parts of the text to Kinyarwanda.

Start [by using the mentioned guiding questions] with

- discussing first the content of the speech, [20 min]
- then reflect on it (30 min)

Take enough time to discuss each question in depth. You can use Socratic questions in order to foster the debate.

**What the facilitator should be aware of**

- It is the facilitator who has to encourage participants to challenge themselves and their understanding of the situation. You can use Socratic questions [see chapter 2.3].
- The essential part of this discussion is the analysis of how evidence can be used, what is a good evidence and how it can also be used in order to manipulate/influence how people think.
- It is key to show that this speech is not to be seen as a “role model” for students, but rather an example for critical reflection on how to do it better.
- The speaker is trying to influence people in order to support his point, using a biased sample of information. It is important to reflect on this point with the students and discuss, how they can be aware that a speaker is trying to influence/manipulate their opinions by choosing evidence and rhetoric tools.
- It is very important for the discussion that the facilitator is fair-minded and not biased.
- Do not influence the discussion by your own opinion, students shall develop their own arguments.
- Make sure that everyone is respected even if others disagree with his/her position
- Take into consideration the guidelines for facilitating discussions [see Chapter 2: Guidelines for organizing discussions]

**Handout for the Facilitator – On Ron Gutman**

Ron Gutman is the founder and CEO of HealthTap -- free mobile and online apps for immediate access to relevant, reliable and trusted health answers and tips from a network of over 38,000 U.S.-licensed doctors. He's responsible for the company's innovation, vision and product. Before this, he founded and led an online consumer health company that developed the world's largest community of independent health writers; it was acquired in early 2009.



Handout to the Group

Ron Gutman: The hidden power of smiling

https://www.ted.com/talks/ron_gutman_the_hidden_power_of_smiling/transcript?language=en

0:11 When I was a child, I always wanted to be a superhero. I wanted to save the world and make everyone happy. But I knew that I'd need superpowers to make my dreams come true. So I used to embark on these imaginary journeys to find intergalactic objects from planet Krypton, which was a lot of fun, but didn't yield much result. When I grew up and realized that science fiction was not a good source for superpowers, I decided instead to embark on a journey of real science, to find a more useful truth.

0:41 I started my journey in California, with a UC Berkeley 30-year longitudinal study that examined the photos of students in an old yearbook, and tried to measure their success and well-being throughout their life. By measuring the students' smiles, researchers were able to predict how fulfilling and long-lasting a subject's marriage would be,

1:04 how well she would score on standardized tests of well-being, and how inspiring she would be to others. In another yearbook, I stumbled upon Barry Obama's picture. When I first saw his picture, I thought that his superpowers came from his super collar.

1:21 But now I know it was all in his smile.

1:24 Another aha! moment came from a 2010 Wayne State University research project that looked into pre-1950s baseball cards of Major League players. The researchers found that the span of a player's smile could actually predict the span of his life. Players who didn't smile in their pictures lived an average of only 72.9 years, where players with beaming smiles lived an average of almost 80 years.

1:54 The good news is that we're actually born smiling. Using 3D ultrasound technology, we can now see that developing babies appear to smile, even in the womb. When they're born, babies continue to smile -- initially, mostly in their sleep. And even blind babies smile to the sound of the human voice. Smiling is one of the most basic, biologically uniform expressions of all humans.

2:20 In studies conducted in Papua New Guinea, Paul Ekman, the world's most renowned researcher on facial expressions, found that even members of the Fore tribe, who were completely disconnected from Western culture, and also known for their unusual cannibalism rituals,

2:37 attributed smiles to descriptions of situations the same way you and I would. So from Papua New Guinea to Hollywood all the way to modern art in Beijing, we smile often, and use smiles to express joy and satisfaction.

2:56 How many people here in this room smile more than 20 times per day? Raise your hand if you do. Oh, wow. Outside of this room, more than a third of us smile more than 20 times per day, whereas less than 14 percent of us smile less than five. In fact, those with the most amazing superpowers are actually children, who smile as many as 400 times per day.

3:22 Have you ever wondered why being around children, who smile so frequently, makes you smile very often? A recent study at Uppsala University in Sweden found that it's very difficult to frown when looking at someone who smiles. You ask why? Because smiling is evolutionarily contagious, and it suppresses the control we usually have on our facial muscles. Mimicking a smile and experiencing it physically helps us understand whether our smile is fake or real, so we can understand the emotional state of the smiler.

3:58 In a recent mimicking study at the University of Clermont-Ferrand in France, subjects were asked to determine whether a smile was real or fake while holding a pencil in their mouth to repress smiling muscles. Without the pencil, subjects were excellent judges, but with the pencil in their mouth -- when they could not mimic the smile they saw -- their judgment was impaired.

4:23 In addition to theorizing on evolution in "The Origin of Species," Charles Darwin also wrote the facial feedback response theory. His theory states that the act of smiling itself actually makes us feel better, rather than smiling being merely a result of feeling good. In his study, Darwin actually cited a French neurologist, Guillaume Duchenne, who sent electric jolts to facial muscles to induce and stimulate smiles. Please, don't try this at home.

4:54 In a related German study, researchers used fMRI imaging to measure brain activity before and after injecting Botox to suppress smiling muscles. The finding supported Darwin's theory, by showing that facial feedback modifies the neural processing of emotional content in the brain, in a way that helps us feel better when we smile. Smiling stimulates our brain reward mechanism in a way that even chocolate -- a well-regarded pleasure inducer -- cannot match.

5:27 British researchers found that one smile can

generate the same level of brain stimulation as up to 2,000 bars of chocolate.

5:38 Wait -- The same study found that smiling is as stimulating as receiving up to 16,000 pounds sterling in cash.

5:48 That's like 25 grand a smile. It's not bad. And think about it this way: 25,000 times 400 -- quite a few kids out there feel like Mark Zuckerberg every day.

6:01 And unlike lots of chocolate, lots of smiling can actually make you healthier. Smiling can help reduce the level of stress-enhancing hormones like cortisol, adrenaline and dopamine, increase the level of mood-enhancing hormones like endorphins, and reduce overall blood pressure.

6:19 And if that's not enough, smiling can actually make you look good in the eyes of others. A recent study at Penn State University found that when you smile, you don't only appear to be more likable and courteous, but you actually appear to be more competent.

6:36 So whenever you want to look great and competent, reduce your stress or improve your marriage, or feel as if you just had a whole stack of high-quality chocolate without incurring the caloric cost, or as if you found 25 grand in a pocket of an old jacket you hadn't worn for ages, or whenever you want to tap into a superpower that will help you and everyone around you live a longer, healthier, happier life, smile.

2.6 Checklist for organizing good discussions

You are planning to facilitate a good discussion which fosters critical thinking? Did you think about the following aspects of this checklist?

- Is the topic of the discussion close to the reality of the group? Will it touch them and be relevant to their every-day life experiences?
- How exactly will your discussion foster critical thinking amongst the students?
- Did you prepare all materials needed for the discussion? (e.g. handout, background information)
- Do you have enough time and a convenient room for the discussion?
- Have you reminded yourself of the guiding principles and suggestions for facilitating a discussion? How will you make sure that the Critical Thinking guiding principles will be maintained during the discussion (see above)?
- Did you check the 10 principles for a good discussion / How will you make sure that the 10 principles for a good discussion are integrated in the discussion?

[Go step by step through the list]

- Did you prepare a list of questions, which you can use in order to encourage the participants in their critical thinking? [Refer to the input on working with questions]
- Is there anything else you did not think about, which could become a problem during the discussion?

2.7 Monitoring the Output of a Critical Thinking Discussion

Following the four steps of a Critical Thinking Process [see point 2.2], the facilitator can ask himself / herself the following questions in order to monitor whether the discussion fosters critical thinking:

Guiding Questions to monitor Step 1: Initiation

- Do participants show interest in the topic discussed?
- Did the topic/method/tool create ambiguity among the participants [did they question their own beliefs and share diverging opinions]?

Guiding Questions to monitor Step 2: Forming an own opinion (Reflexion-Interaction)

- Do participants link the ideas shared during the discussion with their own, existing knowledge and opinions?
- Are there diverging ideas in the group?
- Did participants show in their contributions that they challenge their own opinions and that they are willing to take into consideration new perspectives?
- Did I ask adequate questions which helped participants in their reflection process and challenged their views?

Guiding Questions to monitor Step 3: Developing alternatives for life practise

- Did participants come up with possible consequences in their everyday life, which may result from the opinions and actions shared in the discussion?

Guiding Questions to monitor Step 4: Integration of developed alternatives

- Did participants discuss, how they can integrate newly acquired ideas and skills in their daily life?
- Did participants come up with possible changes in their daily behaviours, based on the newly acquired reflections and ideas?

3 Toolbox

3.1 Debates based on articles

General guidelines

HOW DEBATES FOSTER CRITICAL THINKING

Debates are one of the tools used for critical thinking within discussions and workshops. A debate needs a **group big enough to split in two considerable sub-groups** and some time for preparation in the groups. The concept is that participants **are asked to take-on a specific position and defend it**. Especially where this position is not congruent with their own, this requests the participants **to think about a different point of view, find arguments for it and defend it**. It hence fosters their **ability to analyse positions** which are not theirs, which is a pre-condition for open-mindedness.

Within the course of the discussions, elements of critical thinking will also be applied such as the way arguments are structured, evidence is provided and other ideas are challenged.

Which material can be used?

In this method the facilitator needs **two newspaper articles which portray opposite opinions** on the same topic (e.g. contradicting articles from The New Times on an up-to-date topic). Articles help to foster Critical Thinking as they provide us with an example and argumentation of how someone thinks. They are specifically interesting, **where they provoke our own thinking**, as they take an opposite position to ours.

Articles can also be very helpful in **analysing the techniques of reasoning** (analysing the structure of an argument, analysing how different arguments are structured in order to support a conclusion, analysing how evidence is being given).

How to do it?

The participants are divided into two groups for this session. Before starting the debate, each group gets one article to **identify the main position and the arguments**, which are mentioned in their article. The participants should prepare themselves in order **to defend the position of the article**. They can also develop new arguments and find more evidence supporting this position.

After the preparation time, the two groups discuss on a question/ statement that is related to the topic of the articles. Both groups should **discuss as they think, the author of their article would discuss**. The facilitator(s) should note the main arguments of both groups. Finally all participants can leave the position of their authors and reflect together with the facilitator on the debate.

As facilitator, you should support the participants when they have problems with understanding the articles or the question/task. As a fair-minded moderator, make sure that **the participants show respect to each other** during their debate and that both groups **have enough time to share** their developed arguments.

Worksheet – Should the bill be split?



Debates help participants to defend a position, which is not necessarily their own and hence to become open to other opinions and thoughts. In this debate the participants should discuss and reflect on the traditional roles of men and women in Rwandan society, when it comes to the decision who should pay the bill in a restaurant or a bar. Through this debate the participants should also reflect on their own attitude towards the importance of cultural values and gender roles and understand different points of view.



What participants learn by doing this exercise?

- Understand the position of the author of an article
- Find good arguments for the position of the author, even if that is not the own opinion
- Find arguments, which are able to oppose the arguments of the other group
- Question the arguments put-across in an article
- Understand different points of view on the same topic
- Reflect on strong/weak arguments of both groups

Question and reflect on their own opinion and values

**Guiding Question**

For the facilitation during the discussion:

- What is your position and what are the main arguments supporting your position?
- Why do you think so?
- How do you know?
- What do you have that could challenge the arguments of the other group?

For the session of reflection after the discussion:

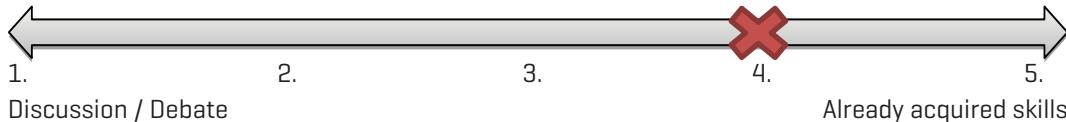
- What was the strongest argument of the other group?
- What was the evidence supporting this argument?
- How could your main argument be challenged?
- Do you think you had the best evidence for your arguments? What could be improved?
- Did one of you change his/her personal opinion while discussing? Why? Why not?

**Needed material**

- Blackboard and Chalk [or Flipchart and Markers]
- Enough copies of both newspaper articles
- Chairs or benches

**Time needed:**

About 120 min [10 min Introduction, 30 min Preparation, 50 min Discussion, 20 min Reflection]



This method needs skills in analyzing and understanding articles and arguments. The participants need also some skills in reasoning and developing own arguments for a certain position.



Steps to be taken by the facilitator

Preparation:

The materials should be prepared and the facilitator should note down the most important arguments of the articles, in order to be able to facilitate the session well and give the participants some hints.

Facilitation:

1. The facilitator introduces the session with explaining the method. Then he **splits the group into two sub-groups which will work each on one of the articles** [i.e. group 1 dealing with the article "women want men, not misers!" and group 2 dealing with the article "why not? We all work!"]. The first task is to:
 - **Identify the main position and arguments from your article.**
 - **Prepare yourself to defend this position. You can also develop new arguments and find more evidence supporting your position.**

Make sure that everyone understood the task, before the participants start to go into their group and analyze the article in order to prepare themselves for the debate.

The facilitator can support the participants if they have problems with understanding the article.

During their time for preparation, prepare two chair ranges [facing each other], for the opposing groups.

2. After the preparatory time, ask the groups to come back and to sit opposite to each other. **The whole group will be part of the debate** [not just representatives]. Moderate the discussion by asking the first group about their opinion on "whether the bill should be split? Make sure that the participants show respect to each other, listen to each other and that both groups have enough [equal] time to share their arguments. Note the main arguments of both groups in order to make them visible [blackboard/ flipchart]. You can use the above mentioned **guiding questions for the discussion**

Documentation:

It might be beneficial to document the arguments raised by the participants during the debate, especially for the time of reflection.

Reflection:

After the discussion, participants are asked to analyse the arguments which they have given and also to reflect on their own thinking process. Hereby the above mentioned **guiding questions for reflection** can be used.



What the facilitator should be aware of

- The focus of the debate is that participants focus on, understand and defend a position, which is not theirs, but given to them from outside. This takes time to accept, especially where participants are of a different view than the author that they are supposed to support.
- Other than in the usual debates we know, the aim is not to defeat the other group, but rather to learn from each other's reasoning and to be motivated by it to develop ever better arguments and evidences. Hence it is essential that the debate does not have any competitive character.
- As a facilitator, it is good to have read the articles and reflected on the arguments which are there on both sides.
- It is very important for the debate that the facilitator is fair-minded and not biased.
- Take into consideration the guidelines for facilitating discussions [see Chapter 2: Guidelines for organizing discussions]

**Handout for the Facilitator**

Potential arguments of Group 1

Women want men, not misers!

1. Adam ate a forbidden fruit –because of this he got punished by God to sweat and tire for the good of his family. Hence, as the bible proofs it, this is now compulsory for every man who ever walked the planet.
2. Men like to undermine women and make fun of them when they try to enter into a male dominated field (e.g. engineering, football, dressing, roles in the relationship etc.). Here they never respect gender equality. They only respect it when it is to their benefit, such as sharing expenses. They want women to act independently and emancipated only where it is to their own benefit.
3. Men usually like to show their superiority to women. So if they want to be superior, they should be in every aspect of life and not just, when it benefits them. They hence should also pay the bill.
4. If we look into the bible, it is clearly stated, that a man is expected to look after his woman.
5. When the man cannot pay a simple bill, what happens when babies will roll in?
6. The man initiated the date, so he has to pay.
7. We cannot accept raising children in a world where men cannot even pay for their girl's meal.
8. God created the man first. When the bill comes, he should also grab it first.

Potential arguments of group 2

Why not? We all work!

1. In the past, few women used to work, so few of them had money. So then automatically, when a guy took her out, he was the one to pay (as he was the one who had money). Now, as women are working and having a good income, it is unfair that only the men should be the ones to pay.
 2. In the past it was not possible for a woman to ask a guy out. But this is no longer a rule, as reality proofs – there are many women who ask guys to go out. So if that tradition can change, why not also the tradition of the man being always the one who pays?
 3. Experience also shows that women sometimes use the dates to exploit the man. E.g. they order the most expensive food but don't eat it. Hence there should be some equality in sharing the bill, such that women can't use this opportunity to exploit the men.
 4. If you want gender equality and women emancipation, this should be with regards to all situations. So if you want equal rights and independence, this also needs to include equal responsibilities. If women stick to old traditions, such as the men paying, then they undermine their own equality.
 5. You can judge the character of a women on how she behaves at a date:
 - If a woman insists on paying or splitting – she is an independent woman;
 - If she lets you pay sometimes – she is slightly traditional but able to take care of herself;
- If she lets you pay every time – she is just after your money.



Handout for group 1

"Should the bill be split?" [The New Times, March 6, 2015]

Women want men, not misers!



RACHEL GARUKA

I'm more than certain that when God told Adam that after eating the forbidden fruit, his punishment was that he would sweat and tire for the good of his family, He meant it.

Just because this happened like a billion years ago doesn't mean we should ignore it now. That was meant for any man who has ever walked the planet.

Some men are funny, when it comes to women trying to do something in a male dominated field, they think she is misplaced and should stick to being a woman. Whatever that means!

Then when it comes to paying expenses, we should throw all that out the window and act like the independent and emancipated woman that we are.

They are quick to throw their superiority in your face; I just wish they could show this superiority in every aspect of life. And I base this on the rate at which men are asking women for financial favours.

Men are expected to look after the woman [or for some, the women] in their life. God was neither drunk nor half asleep when He stated that. And that includes the single fellows out on a date. If he can't even foot a simple bill, what happens when babies start rolling in?

I find it overwhelmingly odd for a guy to ask a girl out on a date and then pass the bill to her at the end of it after paying for his plate alone. Like seriously? Where does he even look when doing this? At the ceiling? The floor? Pretends to pick a call perhaps? He initiated the date so, man up and pay the damn thing. If not for anything, do it for manhood's sake.

It is called being a gentleman. Yes, I know this is a dying breed but I am confident we can do better. I refuse to accept we are raising kids in a world where men can't even pay for their girl's meal.

God created man first, so when the bill comes, he should be consistent and grab it first. If a guy insists on this splitting the bill thing, when calling up a girl, let her know of this arrangement.

Should he find it even remotely strange to mention, perhaps even embarrassing, there's your answer right there.

If you can't afford to pay for it, don't suggest it. It is that simple. Better yet, go to the market, buy enough to whip her up a simple stew and invite her over. Just don't ask her to reimburse you.

editorial@newtimes.co.rw

Handout for group 2

"Should the bill be split?" [The New Times, March 6, 2015]

Why not? We all work!



IVA R. MUGISHA

What I'm about to say is totally beneficial to the women who believe that they can handle an independent life.

So if you think that you'd rather live on a silver spoon provided by the man in your life than work yourself to independence and self-satisfaction, I beg you to stop reading now and switch to the right immediately! Gone? Good. I can now start.

Let's start from the genesis of this whole idea of guys having to pay the bill while on a date.

In the past, few women used to work. Instead, they would stick around at home knitting clothes and cleaning utensils; that means that few of them had money. So if a guy noticed some girl, he would ask her out and since he was the one with the money, he would definitely be expected to foot the bill.

However, things have changed. As many women as men have jobs now. Unfortunately, the issue of men having to pay the whole bill on dates has become an unfair tradition.

Those days, it was criminal for a woman to ask a guy out. Look around now; it's no longer a rule. Women ask guys out now! They are no longer shy to check a guy out, like him and then ask him out on a date. If something as important as that has changed, why don't we start sharing bills?

A friend of mine [names withheld without request], shared with me an escapade he had with a young and gorgeous lady, a media relations officer of some company.

My friend says that while he and miss gorgeous were on a date at a five star restaurant, she ordered for the most expensive food on the menu. However, when the food arrived, she toyed around it and only ate 10 per cent of it. When he asked her why she wasn't eating, she said that she had suddenly lost appetite. Wow!

When my friend suggested that they split the bill, she was shocked, acting like she'd been hit by a thunderbolt.

When I asked him why he had asked her to share the bill, he said that although he doesn't enjoy gluttons who stuff food in the mouth with both their hands, he enjoys the company of a woman who has an appetite. Generally, he wasn't willing to spend on someone who just wastes his money.

People keep talking about women emancipation, equal rights and independence; however, if women keep expecting men to pay through their noses all the time, this freedom is going down the drain.

Here is the verdict for men: If she insists on paying or at least splitting it, then you've got an independent woman. If she lets you pay sometimes and other times get her half, then you have someone slightly traditional but still able to take care of herself. If she lets you pay every time without giving it a second thought, then she is not after you but the money.

editorial@newtimes.co.rw

Quotes

General guidelines

How Group discussions on Quotes foster critical thinking

Quotes can be triggers for discussions and reflections on specific issues, such as an understanding of equality, obedience or education. Quotes are usually a sort of "wisdom" we like to refer to in our every daily lives. Hence it is specifically interesting to question the validity of these ideas, to assess them and try to understand them – to "look behind" and around and develop through this a deeper understanding of the issue. It can also help us to understand that "heroes" such as Martin Luther King Jr. or Nelson Mandela can also be questioned and should not just be agreed to without first thinking about what it means that they are saying.

A group discussion enables an unstressed atmosphere, which is a useful precondition for increasing participation and promoting spontaneous inputs. Another benefit of group discussions is the possibility to get multifaceted points of view on one issue. Especially if there is enough time a group discussion is a cost-efficient possibility to get a differentiated opinion on a certain issue. In group discussions, it is important to have a good moderation by an appointed moderator. One important element of group discussions is listening to the points of the others [especially those which are opposing one's views

Which material can be used?

In this method the facilitator can use quotes of well-known people like Nelson Mandela and Martin Luther King Jr. with a focus on African thinkers. We can also inform about the context in which the quote was used, in order to help the participants to understand why and how the quote was stated. For further background we can also give the biography of the authors of the quotes if it is needed for a better understanding of the quote.

How to do it?

- The facilitator should give a quote, which is challenging or provoking for the participants.
- It is important to encourage the participants to share their opinions, especially if they are opposing the perspective of the author or the given opinions of other participants.
- Make sure that the students can share their opinions, without fearing condemnation or mockery.
- Make use of Socratic questioning in order to provoke new thoughts among the students. Try also to encourage them to oppose the quote, as they are likely to first all agree [opposing the quote helps them to enter a deeper reflection process].
- During the discussions, the participants can also identify how and why they think that someone used critical thinking.

Worksheet – Swami Chinmayananda

"Children are not vessels to be filled but lamps to be lit!"

Swami Chinmayananda



The quote "Children are not vessels to be filled but lamps to be lit" from the Indian thinker Swami Chinmayananda can encourage an open discussion among the **participants about their role as students and about the way they are learning at school or at home**.

Discussions on quotes help youth to understand, challenge and question the thoughts of well-known thinkers. It is thus a first step to question authority and assess the ideas of an authoritative figure on its validity. Discussions also help to **promote spontaneous inputs and the possibility to get multifaceted points of view** on one issue.



WHAT PARTICIPANTS LEARN BY DOING THIS EXERCISE?

- Analysing, understanding and interpreting the quotes
- Challenging, questioning and assessing the thoughts of “great” thinkers.
- Listen to / understand different perspectives/ positions
- Reflecting the own opinion
- Be able to change the own opinion because of good arguments of other participants
- Find good arguments and evidences for the own position

Guiding Question



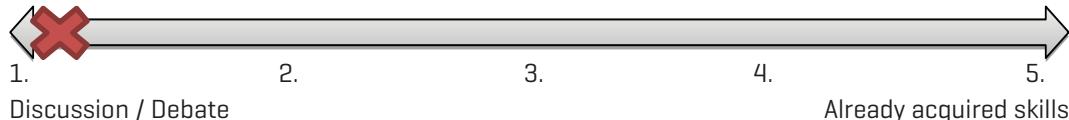
- How do you understand the quote?
- Do you agree with the quote?
- Why? Why not?
- Where did you get your ideas from?
- How do you know that what you are saying is true?
- Could we also think differently?
- What does this mean for our everyday life?

Needed material

- Blackboard and Chalk



Time needed: 30-60 min



This method needs skills in understanding and interpreting a quote. The participants need also some skills in reasoning and developing arguments for their own opinions. Nevertheless it can also be used as a “warm up” in a first session on critical thinking.



Steps to be taken by the facilitator

Preparation:

The materials should be prepared and the facilitator should note down the most important background information for the quote, in order to be able to facilitate the session well. It is also helpful to note down some key issues that he/she would like to tackle through questions during the discussion.

Facilitation:

The facilitator introduces the session with presenting the quote [e.g. on the blackboard]:

“Children are not vessels to be filled but lamps to be lit.” Swami Chinmayananda

Make sure that all participants capture the statement well in terms of language – if needed, translate to Kinyarwanda.

Moderate the discussion by asking for the opinion of the students [encourage specifically diverging and challenging positions]. Use the given questions for fostering Critical Thinking through the discussion beneath the students. Aim at empowering the students to develop a deeper understanding of the meaning of the quote and a clearer position on why they would agree to it or not.

Use Socratic questions [see chapter 2.3] in the process – especially the ones mentioned above as **guiding questions**.



What the facilitator should be aware of

- Essential for the facilitation of a discussion based on a quote are the questions provided by the facilitator. It is the facilitator who has to encourage participants to challenge themselves and the quote and to enter into a deeper thinking process. Refer to the Socratic questions [see chapter 2.3].
- The process can take time – it might need many questions and some time for reflection with the group, until a deeper reflection process and discussion starts. Hence it is good to plan enough time and give the group at least 30 minutes to one hour to reflect deeper on the quote.
- Encourage statements, which oppose the quote or the majority of the group, in order to create a lively debate. If no opposite opinions are coming from the students, provide them with some arguments or questions, which could be used in order to counter their argumentation.
- Every argument is valuable, even if it doesn't fit. It is important not to discourage participants by judging their arguments/ideas. It's up to the group to decide whether an argument fits in the discussion or not.
- It is very important for the discussion that the facilitator is fair-minded and not biased.
- Do not influence the discussion by your own opinion, students shall develop their own arguments.
- Make sure that everyone is respected even if others disagree with his/her position
- Take into consideration the guidelines for facilitating discussions [see Chapter 2: Guidelines for organizing discussions]



Handout for the Facilitator – On Swami Chinmayananda

Swami Chinmayananda is counted amongst the most notable spiritual leaders in India. He was considered as an authority on the ancient Indian scriptures, especially the sacred Bhagwad Gita and the Upanishads. He was the founder of the Chinmayananda Mission and also the author of more than 30 books, dedicated to the philosophical belief behind religion. Swami Chinmayananda spent forty years of his life in helping others. He opened a number of ashrams, schools, hospitals, nursing homes and clinics throughout the world.



Worksheet – Hanna Arendt

“Nobody has the right to obey”

Hanna Arendt



The quote “Nobody has the right to obey” from the German thinker Hanna Arendt can encourage an open discussion among the **participants about obedience** and several aspects, which are connected with obedience.

Discussions on quotes help youth to understand, challenge and question the thoughts of well-known thinkers. It is thus a first step to question authority and assess the ideas of an authoritative figure on its validity. Discussions also help to **promote spontaneous inputs and the possibility to get multifaceted points of view** on one issue.



What participants learn by doing this exercise?

- Analysing, understanding and interpreting the quotes
- Challenging, questioning and assessing the thoughts of “great” thinkers.
- Listen to / understand different perspectives/ positions
- Reflecting the own opinion
- Be able to change the own opinion because of good arguments of other participants
- Find good arguments and evidences for the own position



Guiding Question

- How do you understand the quote?
- Do you agree with the quote?
- Why? Why not?
- Where did you get your ideas from?
- How do you know that what you are saying is true?
- Could we also think differently?
- What does this mean for our everyday life?

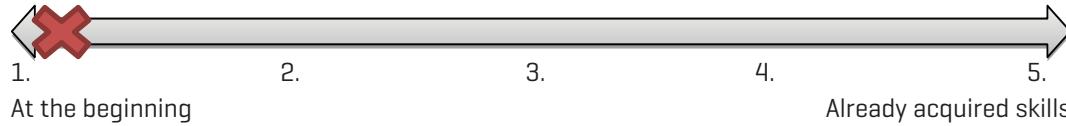


Needed material

- Blackboard and Chalk



Time needed: 30-60 min



This method needs skills in understanding and interpreting a quote. The participants need also some skills in reasoning and developing arguments for their own opinions. Nevertheless, it can also be used as a "warm up" in a first session on critical thinking.



Steps to be taken by the facilitator

Preparation:

The materials should be prepared and the facilitator should note down the most important background information for the quote, in order to be able to facilitate the session well. It is also helpful to note down some key issues that he/she would like to tackle through questions during the discussion.

Facilitation:

The facilitator introduces the session with presenting the quote [e.g. on the blackboard]:
"Nobody has the right to obey."

Make sure that all participants capture the statement well in terms of language – if needed, translate to Kinyarwanda.

Moderate the discussion by asking for the opinion of the students [encourage specifically diverging and challenging positions]. Use the given questions for fostering Critical Thinking through the discussion beneath the students. Aim at empowering the students to develop a deeper understanding of the meaning of the quote and a clearer position on why they would agree to it or not.

Use Socratic questions [see chapter 2.3] in the process – especially the ones mentioned above as **guiding questions**.



What the facilitator should be aware of

- Essential for the facilitation of a discussion based on a quote are the questions provided by the facilitator. It is the facilitator who has to encourage participants to challenge themselves and the quote and to enter into a deeper thinking process. Refer to the Socratic questions [see chapter 2.3].
- The process can take time – it might need many questions and some time for reflection with the group, until a deeper reflection process and discussion starts. Hence it is good to plan enough time and give the group at least 30 minutes to one hour to reflect deeper on the quote.
- Encourage statements, which oppose the quote or the majority of the group, in order to create a lively debate. If no opposite opinions are coming from the students, provide them with some arguments or questions, which could be used in order to counter their argumentation.
- It is very important for the discussion that the facilitator is fair-minded and not biased.
- Do not influence the discussion by your own opinion, students shall develop their own arguments.
- Make sure that everyone is respected even if others disagree with his/her position
- Take into consideration the guidelines for facilitating discussions [see Chapter 2: Guidelines for organizing discussions]



Handout for the Facilitator – On Hanna Arendt (1906-1975)

Hanna Arendt was one of the most influential political philosophers of the twentieth century. She was born into a German-Jewish family and was forced to leave Germany in 1933. Arendt was working for a number of Jewish refugee organisations in Paris. In 1942 she immigrated to the United States and soon became part of a lively intellectual circle in New York. She held a number of academic positions at various American universities until her death in 1975.

In 1961, she attended the trial of Adolf Eichmann, a high-ranking German Nazi and one of the technocrats involved in the Holocaust, in Jerusalem as a reporter for "The New Yorker" magazine. Two years later, she published "Eichmann in Jerusalem" which caused a deep controversy in Jewish circles. In the publication Hanna Arendt analysed the shocking contradiction, she noticed during Eichmann's trial: Hanna Arendt expected, that Adolf Eichmann, a man who was responsible for the killings of millions of people, would act, speak and look like a monster. Instead of being a monster, Arendt experienced Eichmann as a rather trivial bureaucrat who justified his actions by claiming that he had simply obeyed his orders. Arendt's studies became an important literature with regards to explanations for mass violence and crimes such as genocide.



Worksheet – Galileo Galilei (on Religion)

"I do not feel obliged to believe that the same God who has endowed us with sense, reason, and intellect has intended us to forego their use."

Galileo Galilei



This session shall help participants to reflect on **one example, where the use of critical thinking has always been challenging** – the religious belief. Participants are to understand, analyse and reflect on different perspectives on **the use of critical thinking with regards to religion** in order to open up their minds to other perspective, develop their own opinions on it and options on how to deal with the issue.

Discussions on quotes help youth to understand, challenge and question the thoughts of well-known thinkers. It is thus a first step to question authority and assess the ideas of an authoritative figure on its validity. Discussions also help to **promote spontaneous inputs and the possibility to get multifaceted points of view** on one issue. The quote

What participants learn by doing this exercise?

- Discuss on one example, where the challenges of critical thinking become practical;
- Develop an own opinion, based on the analysis of various perspectives, arguments and evidences;
- Analysing, understanding and interpreting the quotes
- Challenging, questioning and assessing the thoughts of "great" thinkers.
- Listen to / understand different perspectives/ positions
- Reflect on the own opinion, attitude and values which guide the own thinking and acting.
- Be able to change the own opinion because of good arguments of other participants
- Find good arguments and evidences for the own position
- Develop additional options how the topic can be seen, approached and what that means for everyday life.

**Guiding Question**

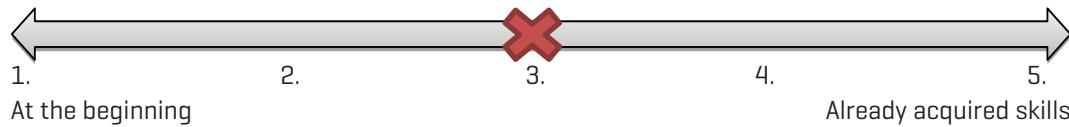
- How do you understand his position? Could there be a different understanding of it?
- What is it that he wants to say? Why do you think he is saying that?
- Do you agree with his opinion? Why? Why not?
- Do you think critical thinking is possible with regards to religion? Why? Why not?
- What arguments do you have for your opinion?
- Are there other perspectives?
- How do you know? What is the evidence which is supporting your view?
- Is there someone who changed his/her position during the sharing of our opinions?

**Needed material**

- Blackboard and Chalk



Time needed: About 60 min



This method needs skills in understanding and interpreting a quote. The participants need also some skills in reasoning and developing arguments for their own opinions. In addition to this, the quote might question some of the fundamental beliefs of the participants and thus create frustration, confusion or stronger reactions. It is good to be prepared to deal with such emotions when introducing the quote.

**Steps to be taken by the facilitator****Preparation:**

The materials should be prepared and the facilitator should note down the most important background information for the quote, in order to be able to facilitate the session well. It is also helpful to previously reflect on some of the key issues, which might come up during the discussion. As this discussion goes also in direction of the challenges and limits of critical thinking, it might be good to just keep them in mind and reflect on them before doing the discussion.

Facilitation:

The facilitator introduces the session with presenting the quote [e.g. on the blackboard]:

"I do not feel obliged to believe that the same God who has endowed us with sense, reason, and intellect has intended us to forego their use." Galileo Galilei

Make sure that all participants capture the statement well in terms of language – if needed, translate to Kinyarwanda.

Make sure that all participants capture the statement well in terms of language – if needed, translate to Kinyarwanda.

Moderate the discussion by asking for the opinion of the students [encourage specifically diverging and challenging positions]. Use Socratic questions [especially the ones mentioned as Guiding Questions above] for fostering Critical Thinking through the discussion among the students. Aim at empowering the students to develop a deeper understanding of the meaning of the quote and a clearer position on why they would agree to it or not. It is also important to reflect with students on the evidence they have for their opinion and the consequences that result from their opinions [e.g. if I believe that critical thinking is important for my being and my life, am I then not wrong to decide not to use critical thinking when it comes to religion?].

Use Socratic questions [see chapter 2.3] in the process – especially the ones mentioned above as **guiding questions**.



What the facilitator should be aware of

- Essential for the facilitation of a discussion based on a quote are the questions provided by the facilitator. It is the facilitator who has to encourage participants to challenge themselves and the quote and to enter into a deeper thinking process. Refer to the Socratic questions [see chapter 2.3].
- Be aware of the discussion on challenges and limits of critical thinking and the possible options to deal with these [see Chapter 2]
- Be specifically sensitive to how participants perceive the discussion, as it might challenge some of their fundamental beliefs. [Refer to “Challenges and Problems of Critical Thinking” in Chapter 2, page 15ff.]
- The process can take time – it might need many questions and some time for reflection with the group, until a deeper reflection process and discussion starts. Hence it is good to plan enough time and give the group at least 30 minutes to one hour to reflect deeper on the quote.
- Encourage statements, which oppose the quote or the majority of the group, in order to create a lively debate. If no opposite opinions are coming from the students, provide them with some arguments or questions, which could be used in order to counter their argumentation.
- It is very important for the discussion that the facilitator is fair-minded and not biased.
- Do not influence the discussion by your own opinion, students shall develop their own arguments.
- Make sure that everyone is respected even if others disagree with his/her position
- Take into consideration the guidelines for facilitating discussions [see Chapter 2: Guidelines for organizing discussions]



Handout for the Facilitator – On Galileo Galilei and Critical Thinking in Religion

Galileo Galilei

Galileo Galilei was an Italian intellectual who is known for being active as Astronomer, Physicist, Engineer, Philosopher and Mathematician. He was born in 1564 and died in 1642. Even though Galileo is by now acknowledged as one of the greatest scientist of all times, his findings at the time were very controversial and caused him to be in conflict with the Roman Catholic Church, as they questioned the world view as well as the interpretation of the bible which was installed by the church.

Some thoughts on religion and critical thinking

- The relationship between religious believes and critical thinking is complex and much debated.
- "What makes something religious is the religious experience, not the institution of religion." [William Reinsmith according to Richard Carrier]. Hence critical thinking may be used in order to analyse faith and the institutions which stand for this faith (e.g. the church).
- "Practices such as meditation need 'observation, presence of mindfulness, and healthy doubt.' [William Reinsmith according to Jack R. Weinstein] Hence critical thinking would be needed, in order to strengthen the ability to meditate (as example of one religious practice).
- "Credo ut intellegam" – "I believe so that I may understand" [Anselm of Canterbury]. Some great religious personalities based their critical thinking skills in their believe, and also had the power to question institutions, such as e.g. the catholic church in the case of Martin Luther, the "father of the reformation" which lead to the foundation of the Lutheran Protestant Church. Martin Luther was also the first person to translate the Bible from ancient Greek to German as he questioned the politics of the catholic church which would not make the Bible accessible to all people (as they did not understand Greek).
- "Theology is the rational and systematic study of religion and its influences of and of the nature of religious truth."¹ Hence it requires the ability to think critically.

¹ Source : <http://wordnetweb.princeton.edu/perl/webwn?o2=&o0=1&o7=&o5=&o1=1&o6=&o4=&o3=&s=theology&h=000&j=0#>



Worksheet – Dignity

"In our hearts and in our laws, we must treat all our people with fairness and dignity, regardless of their race, religion, gender or sexual orientation."

Bill Clinton



The quote from Bill Clinton focuses on reflecting with the group their **understanding of dignity** and also what this understanding means for their actions.

This discussion shall also be part of the activities towards the **2015 International Day of Peace**, which has the theme "Partnership for peace, dignity for all". The discussion shall give participants an opportunity to reflect on the theme of the international day of peace, but also give input to the international debate on dignity which evolves around peace day.

Discussions on quotes help youth to understand, challenge and question the thoughts of well-known thinkers. It is thus a first step to question authority and assess the ideas of an authoritative figure on its validity. Discussions also help to **promote spontaneous inputs and the possibility to get multifaceted points of view** on one issue.



What participants learn by doing this exercise?

- Give input to the debate on the International Day of Peace
- Question and further develop their understanding of dignity
- Challenging, questioning and assessing one of the values, which we claim to base our actions on.
- Listen to / understand different perspectives/ positions, reflecting the own opinion and values
- Be able to change the own opinion because of good arguments of other participants
- Analyse the consequences for our actions, which should result from our thinking. Reflect on our actions and change them, where applicable.



Guiding Question

- How do you understand the quote?
- Do you agree with the quote?
- Why? Why not?
- Where did you get your ideas from?
- How do you know that what you are saying is true?
- Could we also think differently?
- What does this mean for our everyday life?

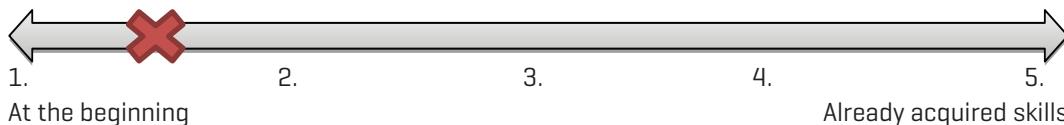


Needed material

- Blackboard and Chalk



Time needed: About 30 - 60 min



This method needs skills in understanding and interpreting a quote. The participants need also some skills in reasoning and developing arguments for their own opinions. Nevertheless, it can also be used as a “warm up” in a first session on critical thinking, if carefully facilitated.



Steps to be taken by the facilitator

Preparation:

The materials should be prepared and the facilitator should note down the most important background information for the quote, in order to be able to facilitate the session well. It is also helpful to note down some key issues and questions that he/she would like to tackle through questions during the discussion.

Facilitation:

The facilitator introduces the session with presenting the quote [e.g. on the blackboard]:

"In our hearts and in our laws, we must treat all our people with fairness and dignity, regardless of their race, religion, gender or sexual orientation." Bill Clinton

Make sure that all participants capture the statement well in terms of language – if needed, translate to Kinyarwanda.

Moderate the discussion by asking for the opinion of the students [encourage specifically diverging and challenging positions]. Use Socratic questions [especially the ones mentioned as Guiding Questions above] for fostering Critical Thinking through the discussion among the students. Aim at empowering the students to develop a deeper understanding of the meaning of the quote and a clearer position on why they would agree to it or not. It is also important to reflect with students on the evidence they have for their opinion and the consequences that result from their opinions [e.g. if I believe that everyone has the same right to dignity- what would that mean for my behaviour towards my younger siblings, beggars on the street or house-helpers?].

Use Socratic questions [see chapter 2.3] in the process – especially the ones mentioned above as **guiding questions**.

Documentation:

Use the documentation sheet, in order to collect the main points for discussion. These points can be used for advocacy by NAR at the International Day of Peace.

What the facilitator should be aware of



- Essential for the facilitation of a discussion based on a quote are the questions provided by the facilitator. It is the facilitator who has to encourage participants to challenge themselves and the quote and to enter into a deeper thinking process. Refer to the Socratic questions [see chapter 2.3].
- The process can take time – it might need many questions and some time for reflection with the group, until a deeper reflection process and discussion starts. Hence it is good to plan enough time and give the group at least 30 minutes to one hour to reflect deeper on the quote.
- Encourage statements, which oppose the quote or the majority of the group, in order to create a lively debate. If no opposite opinions are coming from the students, provide them with some arguments or questions, which could be used in order to counter their argumentation.
- It is very important for the discussion that the facilitator is fair-minded and not biased.
- Do not influence the discussion by your own opinion, students shall develop their own arguments.
- Make sure that everyone is respected even if others disagree with his/her position
- Take into consideration the guidelines for facilitating discussions [see Chapter 2: Guidelines for organizing discussions]



Handout for the Facilitator – Dignity as a guiding principle of human rights

"Whereas recognition of the **inherent dignity** and of the **equal and inalienable rights of all members** of the human family is the **foundation of freedom, justice and peace** in the world,[...]" Preamble, Universal Declaration of Human Rights.

"Everyone is entitled to all the rights and freedoms set forth in this Declaration, **without distinction of any kind**, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status." Art. 2, Universal Declaration of Human Rights.

- With regards to the courts/jurisdiction there is no common understanding of what human dignity requires
- Human Dignity is not only a fundamental right in itself, but it is also the foundation for all other Human Rights



3.3 Role plays and dilemma discussions

General guidelines

How Role Plays and Dilemma Discussions can foster critical thinking

A moral dilemma describes a difficult moral decision. It includes two coequal values, which are both very important for the addressees. If the individual decides to support one value, he/she also decides to injure the other value at the same time. By discussing stories about moral dilemmas, the youth are invited **to share their thoughts** with the group. The group discussion allows the individual **to recognize new aspects or different arguments**.

Discussing moral dilemmas seems to be a good possibility for the youth **to reflect critically on their own values and their conception of morality**. They are also able to discuss different ideas of morality with other people (family, youth, teacher, etc.).

There are different ways to introduce moral dilemmas, one of which is the use of role plays.

In these role play, the scenario, which is given in the dilemma. They then **discuss on the positions they take** about the choices of the characters in the scenarios. The scenarios are short stories which are accompanied by questions to make participants **think of what they**

would do in the given situations. The discussions are participative in the sense that, during the discussions, **other participants can step** in and continue the role play on how they think they would act if they were in the situations given in the scenarios.

Which material can be used?

You can use several moral dilemmas for a role play, but it should always be a real dilemma (meaning that there is no good solution to it – any action will always lead to a negative consequence). It is also useful, if the presented values of the moral conflict situation are connected to the daily life of the students, so that the participants could imagine a similar moral dilemma in their life.

How to do it?

The facilitator is presenting a certain scenario (moral dilemma) to the participants. Volunteers play the scenario at first in front of the group. Depending on the position they took, the actors have to find arguments for their position and try to discuss with the other actor(s) as they would be the person/group in the scenario. For supporting the first volunteers, each actor gets a short "role introduction" with possible arguments and thoughts of their role. During the discussion, other participants can step in and continue the role play for another actor and e.g. share new arguments within the discussion. After the role play, participants discuss on what they would do in such a situation.

Worksheet – Joe



The Joe Dilemma focuses on the **traditional roles in a family** as well as on the topic of **obedience**. Its discussion can help participants to reflect on these values and usual ways of behaviour. This can challenge a part of their reality and encourage their reflection.

Through the role play, participants are encouraged to try to understand and take-on different perspectives.



What participants learn by doing this exercise?

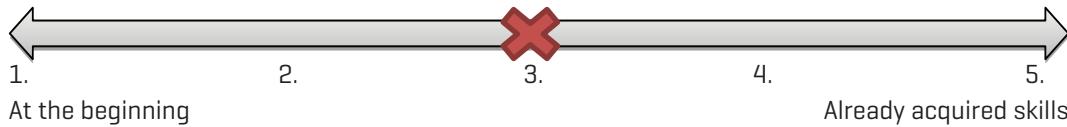
- Analysing and understanding the situation of a moral dilemma;
- Reflecting on personal values and behaviours through a situation in which they are questioned;
- Challenging, questioning and assessing the thoughts positions and perspectives, in order to better understand them;
- Listen to / understand different perspectives/ positions
- Reflecting the own opinion
- Be able to change the own opinion because of good arguments of other participants
- Find good arguments and evidences for the own position

**Needed material**

- Printed dilemma sheets [maybe also written on a blackboard]



Time needed: About 30 - 60 min



This method needs skills in reflecting on values. As it touches the basic principles according to which families are organized, it might be better to use it after participants have gotten used to difficult questions and reflections on their values.

**Guiding Question**

1. Should Joe refuse to give his father the money?
1a. Why or why not?
2. Does the father have the right to tell Joe to give him the money?
2a. Why or why not?
3. Is the fact that Joe earned the money himself important in this situation?
3a. Why or why not?
4. The father promised Joe he could go to the camp if he earned the money. Is the fact that the father promised the most important thing in the situation?
4a. Why or why not?
5. In general, why should a promise be kept?
6. Is it important to keep a promise to someone you don't know well and probably won't see again?
6a. Why or why not?
7. In general, what should be the authority of a father over his son?
7a. Why?



Steps to be taken by the facilitator

Preparation:

The materials should be prepared and the facilitator should note down different roles, which are going to be part of the role play. It is also helpful to note down the questions, as they are to be posed in the given order. Additional questions to facilitate each part of the discussion can also be helpful. Another good preparation could be to go through the dilemma before and reflect on important issues and questions which may arise.

Facilitation:

The facilitator introduces the session with identifying two volunteers who will play the situation. He introduces the situation and gives the roles (see handout below) to the two volunteers. One is going to play Joe, the other one will play his father.

Make sure that all participants capture the situation well – if needed, translate the text or the roles to Kinyarwanda.

After introducing the situation, let the two volunteers play their role. You can ask them to stop after 2-5 minutes of argument and ask for additional volunteers from the group who would like to take-over the roles. They would just continue the discussion from where the previous team stopped.

After closing the role play, you can start a discussion with the whole group according to the guiding question [start with Nr. 1 up to 9 – depending on your time]. Take enough time to discuss each question in depth. You can use Socratic questions in order to foster the debate.



What the facilitator should be aware of

- It is the facilitator who has to encourage participants to challenge themselves and their understanding of the situation and to enter into a deeper thinking process. Encourage them to participate in the role play and refer to the Socratic questions (see chapter 2.3).
- The essential part of the process is the reflection on the values which are behind our acting. It is core to go deeper in the reflection and ask ourselves – why is it that we think, this could be the best behaviour, and what do we build this impression on?
- The process can take time – it might need many questions and some time for reflection with the group, until a deeper reflection process and discussion starts.
- It is very important for the discussion that the facilitator is fair-minded and not biased.
- Do not influence the discussion by your own opinion, students shall develop their own arguments.
- Make sure that everyone is respected even if others disagree with his/her position
- Take into consideration the guidelines for facilitating discussions (see Chapter 2: Guidelines for organizing discussions)

Handout for the group

The Dilemma

Joe is a fourteen-year-old boy who wanted to go very much to a football camp during holidays. His father promised him he could go if he saved up the money for it himself. So Joe worked hard at the market and saved up the 40,000 RWF it cost to go to the camp, and a little more besides. But just before the camp was going to start, his father changed his mind. Some of his friends decided to go to a beach party in Rubavu, and Joe's father was short of the money it would cost. So he told Joe to give him the money he had saved from the market. Joe didn't want to give up going to the football camp, so he thinks of refusing to give his father the money.



Joe's Position (to be given to the one playing Joe)

- I have worked hard for this money and it is my own, I can do with it what I like.
- Dad gave me a promise, which he has to keep, he promised that I will go to the camp if I work hard. It's my right to go.
- Obedience to my dad is important, but he can't just use me like that.
- How can I do that and respect him at the same time?
- It is very important for me to go to the football camp – and it is a one-time opportunity, while he can go to Rubavu any time.
- I was the first one with the need.
- It is not my responsibility to give money to my father.
- It's not a necessary thing for him to go to Rubavu, but just a fun trip, so it's not like a family need that I should support.



Position of the Father (to be given to the one playing the father)

- I'm paying for the life and education of my child, so I have a right to get some support from them.
- My children have to obey me always – without exception.
- My children have to show me respect and their support.
- I am the bread earner and administrator of the family, so I can also decide what happens to the money of this family.
- The football camp is not so important, I anyways never thought it was something, that we as a family would have to support.
- I don't see how the youth camp will contribute to the well-being of the family.
- He can go to the youth camp next year.

Worksheet – The good bribe



The “good bribe”-dilemma focuses on the **dilemma of a teacher with regards to corruption** as well as on the question, **whether a negative action can be justified by good consequences**. Its discussion can help participants to reflect on these values and usual ways of behaviour. This can challenge a part of their reality and encourage their reflection.

Through the role play, participants are encouraged to try to understand and take-on different perspectives.



What participants learn by doing this exercise?

- Analysing and understanding the situation of a moral dilemma;
- Reflecting on personal values and behaviours through a situation in which they are questioned;
- Challenging, questioning and assessing the thoughts, positions and perspectives, in order to better understand them;
- Listen to / understand different perspectives/ positions
- Reflecting the own opinion
- Be able to change the own opinion because of good arguments of other participants
- Find good arguments and evidences for the own position

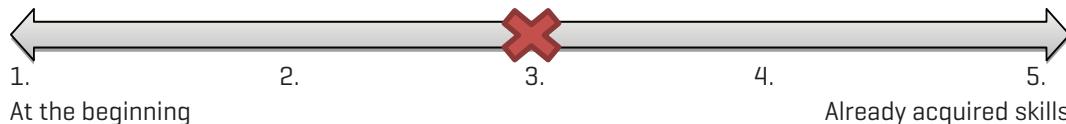


Needed material

- Printed dilemma sheets [maybe also written on a blackboard]



Time needed: About 60 - 90 min



This method needs skills in reflecting on values. As it touches the basic principles according to which families are organized, it might be better to use it after participants have gotten used to difficult questions and reflections on their values.



Guiding Question

- Imagine you are the advisor to the teacher – what would you advise him to do? Why?
- How does this story change the way we think about corruption?
- Can a negative action be justified by a good cause?



Steps to be taken by the facilitator

Preparation:

The materials should be prepared. The facilitator can prepare a small role play, which he will play together with one participant, in order to make the situation clearer. It is also helpful to note down the questions. Additional questions to facilitate each part of the discussion can also be helpful. Another good preparation could be to go through the dilemma before and reflect on important issues and questions which may arise.

Facilitation:

The facilitator introduces the session with reading the dilemma. Make sure that all participants capture the situation well – if needed, translate the text or the roles to Kinyarwanda.

In order to make the situation clearer, the facilitator can identify one participant to play with him the two main characters [teacher and business man/father].

After closing the role play, you can start a discussion with the whole group according to the guiding questions. Take enough time to discuss each question in depth. You can use Socratic questions in order to foster the debate.



What the facilitator should be aware of

- It is the facilitator who has to encourage participants to challenge themselves and their understanding of the situation and to enter into a deeper thinking process. Encourage them to participate in the role play and refer to the Socratic questions.
- The essential part of the process is the reflection on the values which are behind our acting. It is core to go deeper in the reflection and ask ourselves – why is it that we think, this could be the best behaviour, and what do we build this impression on?
- The process can take time – it might need many questions and some time for reflection with the group, until a deeper reflection process and discussion starts.
- It is very important for the discussion that the facilitator is fair-minded and not biased.
- Do not influence the discussion by your own opinion, students shall develop their own arguments.
- Take into consideration the guidelines for facilitating discussions [see Chapter 2: Guidelines for organizing good discussions]

Handout for the group

The Dilemma

Innocent has been a head teacher for many years. He always liked to think of himself as an incorruptible and straight kind of person. He believed in fairness and equal treatment of his students and wanted to run a very honest and transparent administration of the school.

Something had happened, however, that presented him with a real dilemma. Just one week ago, students have been writing their final exams. Among others, one of the students which everyone knew was the son of a rich business man had failed completely. Now, at a wedding last Saturday, the father of the boy had secretly taken Innocent aside. Whispering conspiratorially into his ear, he said, "You know, my boy is really a good boy and I would like him to become as successful in life as I am. What pains me is that it seems he has not been able to succeed the exams."

"Well", he continued, "I'm sure you and I can do something about that. I'm prepared to give a full scholarship to 100 students in need all around the country, who would otherwise be unable to attend any school, if you can guarantee me that my boy will pass the exams. The students would be free to choose a good school and I would fully fund their education up to A-Level. If not, then I'll spend all the money just on my own family."

He slapped Innocent on the back, said, "Think it over," and slipped back into the crowd. Innocent knew this was a kind of bribe. But could it really be wrong to help one boy pass the exams when the reward would be so obviously for the good?

3.4 Speeches

General guidelines

How Group discussions on Quotes foster critical thinking

Speeches are used to encourage people to discuss after listening to or reading a speech. They can be **a starting point for people to analyse given opinions and arguments as well as to agree or disagree with the point of view of the speaker.** Part of this discussion is, that participants give their reasons of agreeing or not with the speaker, finding arguments and evidences opposing or supporting the speaker and reflecting on their own opinion on it. They can, for example, also identify the way critical thinking was used in the speech, etc.

Questions to **challenge the arguments and evidence** which were given by the speaker or by participants during the discussion can be planned before. Those questions are to help participants think of other possible arguments supporting their view; it can also push them to challenge the view of the authority who made the speech. It is to help them **see that not every speech by an authority is to be believed in without questioning, even if it might be an interesting/powerful one.**

Which material can be used?

For fostering Critical Thinking through listening or reading speeches to/from famous speakers, it is **important that the speech is touching, challenging and/or provoking for the participants.** It is also beneficial, if the topic of

the speech is connected with the daily life of participants. The speech should **encourage the participants to think more deeply about a certain topic.** The **language** of the speech should **not be too difficult for the audience**, so that they can concentrate on the content. **The length of the speech should be reasonable (10-20 minutes).** You can also use parts of long speeches, if the content is still understandable.

How to do it?

Before the session, the facilitator needs to choose a speech according the above mentioned criteria, and develop questions which allow the participants to challenge the arguments of the speaker and which help them to develop diverse perspectives/ arguments/ evidences. You should also go through the speech and try to clarify difficult parts of the speech for yourself so that you can help the participants to understand the speech during the session.

Prepare the material that is needed for listening to the speech [loudspeakers, PC or CD-player] or for reading the speech [enough copies of the speech]. Make sure that everyone really understood the content of the speech.

After reading/listening to the speech, facilitate the discussion by using challenging questions, which encourage the students to think critically about the content of the speech.

Worksheet – Chimamanda



"The problem with stereotypes is not that they are untrue, but that they are incomplete!"

himamanda Adichie



The speech of Chimamanda focuses on how our perceptions are sometimes guided by biased or one-sided information. Hence discussing this speech can help the participants to reflect on which are the “single stories” that they have themselves in their lives and which they would like to overcome. Hence in the reflection and discussion, it will help participants to **reflect on prejudices and stereotypes**, which are present especially in their own environment and how to deal with them.

Through the analysis of a speech, participants receive a different input and trigger for their thoughts. They have the opportunity to learn and reflect on the thoughts of someone else.



What participants learn by doing this exercise?

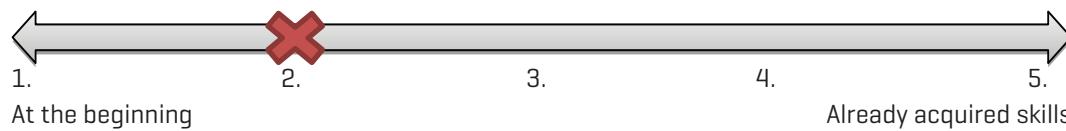
- Identify and reflect on stereotypes and prejudices in their own environment
- Analysing, understanding, learning from a speech through reflection;
- Reflecting on personal values and behaviours through challenging thoughts;
- Challenging, questioning and assessing thoughts positions and perspectives, in order to better understand them;
- Listen to / understand different perspectives/ positions
- Reflecting the own opinion
- Be able to change the own opinion because of good arguments of other participants
- Find good arguments and evidences for the own position

**Needed material**

- Printed speech [maybe also be read/presented to the group]
- If available: Computer, Sound-Boxes, Projector and Movie-Clip of the Speech

**Time needed:** About 90 min

[20 min for the speech, 20 min for making sure everyone understood, 50 mins for discussion]



This method needs skills in reflecting on values. It can however also be used at the very beginning of the process, depending on the questions used and facilitation.

**Guiding Question****Understanding the speech**

What is she talking about? What is the main message, which you captured?

Which examples does she give? What is her evidence?

What is her position? What is her intention with the speech?

Reflecting on the speech

Do you agree to what she is saying why or why not?

What is your argument and evidence? How do you know, that ... is the case?

Reflecting on the quote

"The problem with stereotypes is not that they are untrue, but that they are incomplete."

What does she mean? Why is she saying so?

Do you agree? Why? Why not? How do you know?

Could there be other perspectives and arguments, which are also true?

What would be the consequence of saying so for our everyday life?



Steps to be taken by the facilitator

Preparation:

The materials should be prepared and the facilitator should read the speech in advance to make sure he/she has understood it entirely. It is also helpful to note down potential questions and issues for the facilitation of the discussion. The facilitator should prepare in which way the speech is going to be presented (whether all students receive a copy, he/she will read it or there is an option to show it with a projector).

Facilitation:

The facilitator introduces the session with giving some little background on Chimamanda Adichie. He/she then presents the speech or requests from someone in the group to read it/uses a projector to show it to the group.

Make sure that all participants capture the content of the speech well – if needed, translate some parts of the text to Kinyarwanda.

Start [by using the mentioned guiding questions] with

- discussing first the content of the speech, [10 min]
- then reflect on it [30 min]
- and finally discuss one quote which is taken from the speech [20 min]

Take enough time to discuss each question in depth. You can use Socratic questions in order to foster the debate.



What the facilitator should be aware of

- It is the facilitator who has to encourage participants to challenge themselves and their understanding of the situation. You can use Socratic questions (see chapter 2.3).
- The essential part of the process is the reflection on the consequences of such a thinking for the own reality. It is important to go deeper in the reflection and ask ourselves – why is it that we think, this could be the best behaviour, and what do we build this impression on? What is the consequence if we agree or disagree to what the speaker is saying? Would we have to change our own behaviour or attitude in some situations?
- The process can take time – it might need many questions and some time for reflection with the group, until a deeper reflection process and discussion starts.
- It is very important for the discussion that the facilitator is fair-minded and not biased.
- Do not influence the discussion by your own opinion, students shall develop their own arguments.
- Make sure that everyone is respected even if others disagree with his/her position
- Take into consideration the guidelines for facilitating discussions (see Chapter 2: Guidelines for organizing discussions)



Handout for the Facilitator – On Chimamanda Adichie

Chimamanda Ngozi Adichie [born on 15 September, 1977 in Nigeria] is a young Nigerian author of books which are successful at an international level. She is claimed to be part of a generation of young, Anglophone authors, attracting a new generation of readers to African literature. Some of her most notable works are "Half of a Yellow Sun", "Purple Hibiscus" and "Americanah". Chimamanda lives in the USA but is implementing projects and workshops especially in Nigeria.



Handout to the Group

Chimamanda Adichie: The Danger of a single story

TED Global, July 2009, http://www.ted.com/talks/chimamanda_adichie_the_danger_of_a_single_story/transcript?language=en#t-58409

0:11 I'm a storyteller. And I would like to tell you a few personal stories about what I like to call "the danger of the single story." I grew up on a university campus in eastern Nigeria. My mother says that I started reading at the age of two, although I think four is probably close to the truth. So I was an early reader, and what I read were British and American children's books.

0:38 I was also an early writer, and when I began to write, at about the age of seven, stories in pencil with crayon illustrations that my poor mother was obligated to read, I wrote exactly the kinds of stories I was reading: All my characters were white and blue-eyed, they played in the snow, they ate apples, [Laughter] and they talked a lot about the weather, how lovely it was that the sun had come out. [Laughter] Now, this despite the fact that I lived in Nigeria. I had never been outside Nigeria. We didn't have snow, we ate mangoes, and we never talked about the weather, because there was no need to.

1:25 My characters also drank a lot of ginger beer, because the characters in the British books I read drank ginger beer. Never mind that I had no idea what ginger beer was. [Laughter] And for many years afterwards, I would have a desperate desire to taste ginger beer. But that is another story.

1:43 What this demonstrates, I think, is how impressionable and vulnerable we are in the face of a story, particularly as children. Because all I had read were books in which characters were foreign, I had become convinced that books by their very nature had to have foreigners in them and had to be about things with which I could not personally identify. Now, things changed when I discovered African books. There weren't many of them available, and they weren't quite as easy to find as the foreign books.

2:14 But because of writers like Chinua Achebe and Camara Laye, I went through a mental shift in my perception of literature. I realized that people like me, girls with skin the color of chocolate, whose kinky hair could not form ponytails, could also exist in literature. I

started to write about things I recognized.

2:35 Now, I loved those American and British books I read. They stirred my imagination. They opened up new worlds for me. But the unintended consequence was that I did not know that people like me could exist in literature. So what the discovery of African writers did for me was this: It saved me from having a single story of what books are.

2:58 I come from a conventional, middle-class Nigerian family. My father was a professor. My mother was an administrator. And so we had, as was the norm, live-in domestic help, who would often come from nearby rural villages. So, the year I turned eight, we got a new house boy. His name was Fide. The only thing my mother told us about him was that his family was very poor. My mother sent yams and rice, and our old clothes, to his family. And when I didn't finish my dinner, my mother would say, "Finish your food! Don't you know? People like Fide's family have nothing." So I felt enormous pity for Fide's family.

3:42 Then one Saturday, we went to his village to visit, and his mother showed us a beautifully patterned basket made of dyed raffia that his brother had made. I was startled. It had not occurred to me that anybody in his family could actually make something. All I had heard about them was how poor they were, so that it had become impossible for me to see them as anything else but poor. Their poverty was my single story of them.

4:12 Years later, I thought about this when I left Nigeria to go to university in the United States. I was 19. My American roommate was shocked by me. She asked where I had learned to speak English so well, and was confused when I said that Nigeria happened to have English as its official language. She asked if she could listen to what she called my "tribal music," and was consequently very disappointed when I produced my tape of Mariah Carey. [Laughter] She assumed that I did not know how to use a stove.

4:48 What struck me was this:

4:50 She had felt sorry for me even before she saw me. Her default position toward me, as an African, was a kind of patronizing, well-meaning pity. My roommate had a single story of Africa: a single story of catastrophe. In this single story, there was no possibility of Africans

being similar to her in any way, no possibility of feelings more complex than pity, no possibility of a connection as human equals.

5:20 I must say that before I went to the U.S., I didn't consciously identify as African. But in the U.S., whenever Africa came up, people turned to me. Never mind that I knew nothing about places like Namibia. But I did come to embrace this new identity, and in many ways I think of myself now as African. Although I still get quite irritable when Africa is referred to as a country, the most recent example being my otherwise wonderful flight from Lagos two days ago, in which there was an announcement on the Virgin flight about the charity work in "India, Africa and other countries." [Laughter]

5:55 So, after I had spent some years in the U.S. as an African, I began to understand my roommate's response to me. If I had not grown up in Nigeria, and if all I knew about Africa were from popular images, I too would think that Africa was a place of beautiful landscapes, beautiful animals, and incomprehensible people, fighting senseless wars, dying of poverty and AIDS, unable to speak for themselves and waiting to be saved by a kind, white foreigner. I would see Africans in the same way that I, as a child, had seen Fide's family.

6:34 This single story of Africa ultimately comes, I think, from Western literature. Now, here is a quote from the writing of a London merchant called John Locke, who sailed to west Africa in 1561 and kept a fascinating account of his voyage. After referring to the black Africans as "beasts who have no houses," he writes, "They are also people without heads, having their mouth and eyes in their breasts."

7:04 Now, I've laughed every time I've read this. And one must admire the imagination of John Locke. But what is important about his writing is that it represents the beginning of a tradition of telling African stories in the West: A tradition of Sub-Saharan Africa as a place of negatives, of difference, of darkness, of people who, in the words of the wonderful poet Rudyard Kipling, are "half devil, half child."

7:31 And so, I began to realize that my American roommate must have throughout her life seen and heard different versions of this single story, as had a professor, who once told me that my novel was not "authentically African." Now, I was quite willing to contend that there were a number of things wrong with the novel, that it had failed in a number of places, but I had not quite imagined that it had failed at achieving something

called African authenticity. In fact, I did not know what African authenticity was. The professor told me that my characters were too much like him, an educated and middle-class man. My characters drove cars. They were not starving. Therefore they were not authentically African.

8:20 But I must quickly add that I too am just as guilty in the question of the single story. A few years ago, I visited Mexico from the U.S. The political climate in the U.S. at the time was tense, and there were debates going on about immigration. And, as often happens in America, immigration became synonymous with Mexicans. There were endless stories of Mexicans as people who were fleecing the healthcare system, sneaking across the border, being arrested at the border, that sort of thing.

8:53 I remember walking around on my first day in Guadalajara, watching the people going to work, rolling up tortillas in the marketplace, smoking, laughing. I remember first feeling slight surprise. And then, I was overwhelmed with shame. I realized that I had been so immersed in the media coverage of Mexicans that they had become one thing in my mind, the abject immigrant. I had bought into the single story of Mexicans and I could not have been more ashamed of myself. So that is how to create a single story, show a people as one thing, as only one thing, over and over again, and that is what they become.

9:36 It is impossible to talk about the single story without talking about power. There is a word, an Igbo word, that I think about whenever I think about the power structures of the world, and it is "nkali." It's a noun that loosely translates to "to be greater than another." Like our economic and political worlds, stories too are defined by the principle of nkali: How they are told, who tells them, when they're told, how many stories are told, are really dependent on power.

10:11 Power is the ability not just to tell the story of another person, but to make it the definitive story of that person. The Palestinian poet Mourid Barghouti writes that if you want to dispossess a people, the simplest way to do it is to tell their story and to start with, "secondly." Start the story with the arrows of the Native Americans, and not with the arrival of the British, and you have an entirely different story. Start the story with the failure of the African state, and not with the colonial creation of the African state, and you have an entirely different story.

10:51 I recently spoke at a university where a student

told me that it was such a shame that Nigerian men were physical abusers like the father character in my novel. I told him that I had just read a novel called American Psycho -- [Laughter] -- and that it was such a shame that young Americans were serial murderers. [Laughter] [Applause] Now, obviously I said this in a fit of mild irritation. [Laughter]

11:29 But it would never have occurred to me to think that just because I had read a novel in which a character was a serial killer that he was somehow representative of all Americans. This is not because I am a better person than that student, but because of America's cultural and economic power, I had many stories of America. I had read Tyler and Updike and Steinbeck and Gaitskill. I did not have a single story of America.

11:54 When I learned, some years ago, that writers were expected to have had really unhappy childhoods to be successful, I began to think about how I could invent horrible things my parents had done to me. [Laughter] But the truth is that I had a very happy childhood, full of laughter and love, in a very close-knit family.

12:16 But I also had grandfathers who died in refugee camps. My cousin Polle died because he could not get adequate healthcare. One of my closest friends, Okoloma, died in a plane crash because our fire trucks did not have water. I grew up under repressive military governments that devalued education, so that sometimes, my parents were not paid their salaries. And so, as a child, I saw jam disappear from the breakfast table, then margarine disappeared, then bread became too expensive, then milk became rationed. And most of all, a kind of normalized political fear invaded our lives.

12:56 All of these stories make me who I am. But to insist on only these negative stories is to flatten my experience and to overlook the many other stories that formed me. The single story creates stereotypes, and the problem with stereotypes is not that they are untrue, but that they are incomplete. They make one story become the only story.

13:24 Of course, Africa is a continent full of catastrophes: There are immense ones, such as the horrific rapes in Congo and depressing ones, such as the fact that 5,000 people apply for one job vacancy in Nigeria. But there are other stories that are not about catastrophe, and it is very important, it is just as important, to talk about them.

13:44 I've always felt that it is impossible to engage

properly with a place or a person without engaging with all of the stories of that place and that person. The consequence of the single story is this: It robs people of dignity. It makes our recognition of our equal humanity difficult. It emphasizes how we are different rather than how we are similar.

14:08 So what if before my Mexican trip, I had followed the immigration debate from both sides, the U.S. and the Mexican? What if my mother had told us that Fidel's family was poor and hardworking? What if we had an African television network that broadcast diverse African stories all over the world? What the Nigerian writer Chinua Achebe calls "a balance of stories."

14:32 What if my roommate knew about my Nigerian publisher, Muhtar Bakare, a remarkable man who left his job in a bank to follow his dream and start a publishing house? Now, the conventional wisdom was that Nigerians don't read literature. He disagreed. He felt that people who could read, would read, if you made literature affordable and available to them.

14:55 Shortly after he published my first novel, I went to a TV station in Lagos to do an interview, and a woman who worked there as a messenger came up to me and said, "I really liked your novel. I didn't like the ending. Now, you must write a sequel, and this is what will happen ..." [Laughter] And she went on to tell me what to write in the sequel. I was not only charmed, I was very moved. Here was a woman, part of the ordinary masses of Nigerians, who were not supposed to be readers. She had not only read the book, but she had taken ownership of it and felt justified in telling me what to write in the sequel.

15:32 Now, what if my roommate knew about my friend Fumi Onda, a fearless woman who hosts a TV show in Lagos, and is determined to tell the stories that we prefer to forget? What if my roommate knew about the heart procedure that was performed in the Lagos hospital last week? What if my roommate knew about contemporary Nigerian music, talented people singing in English and Pidgin, and Igbo and Yoruba and Ijo, mixing influences from Jay-Z to Fela to Bob Marley to their grandfathers. What if my roommate knew about the female lawyer who recently went to court in Nigeria to challenge a ridiculous law that required women to get their husband's consent before renewing their passports? What if my roommate knew about Nollywood, full of innovative people making films despite great technical odds, films so popular that they really are the best example of Nigerians consuming what they produce? What if my roommate knew about

my wonderfully ambitious hair braider, who has just started her own business selling hair extensions? Or about the millions of other Nigerians who start businesses and sometimes fail, but continue to nurse ambition?

16:46 Every time I am home I am confronted with the usual sources of irritation for most Nigerians: our failed infrastructure, our failed government, but also by the incredible resilience of people who thrive despite the government, rather than because of it. I teach writing workshops in Lagos every summer, and it is amazing to me how many people apply, how many people are eager to write, to tell stories.

17:13 My Nigerian publisher and I have just started a non-profit called Farafina Trust, and we have big dreams of building libraries and refurbishing libraries that already exist and providing books for state schools that don't have anything in their libraries, and also of organizing lots and lots of workshops, in reading and writing, for all the people who are eager to tell our many stories. Stories matter. Many stories matter. Stories have been used to dispossess and to malign, but stories can also be used to empower and to humanize. Stories can break the dignity of a people, but stories can also repair that broken dignity.

17:55 The American writer Alice Walker wrote this about her Southern relatives who had moved to the North. She introduced them to a book about the Southern life that they had left behind. "They sat around, reading the book themselves, listening to me read the book, and a kind of paradise was regained." I would like to end with this thought: That when we reject the single story, when we realize that there is never a single story about any place, we regain a kind of paradise. Thank you. [Applause]

3.5 Barometer of values

General guidelines

How the Barometer of Values can be used to foster critical thinking

The barometer of values is an interactive and participatory method, which engages the whole group and encourages each participant to actively and visibly take a position with regards to a provoking statement. Participants who have opposite opinions, are facing each other as groups, which encourages an active discussion between the two. Hence the method can help to spark

a discussion. It can also be used before and after of a session in order to evaluate whether participants changed their mind through the discussions.

Which material can be used?

Based on the topic which is to be discussed, a provoking statement should be formulated by the facilitator. Hereby the facilitator can use his/her creativity – it does not have to be a quote. Important is, that this statement is not only very provocative, but also within the given group very controversial. The method works best, if there are naturally two different positions (one supporting the statement and one opposing it) within the group, as this encourages the strongest debate.

An example could be, when having a discussion on identity and the importance of family and origin to discuss the following statement:

"You should always and without compromise side with your own people!"

How to do it?

- E.g. at the beginning of a session: The facilitator presents the group with a provocative and controversial statement, which he prepared in advance and which refers to the general topic of the session.
- The group is asked to take position: Everyone who supports the statement goes to the left side, everyone who is against the statement goes to the right and those who don't want to take a position are going to the middle.



- The facilitator asks the group on the left side first, why they support the statement, he then continues with the group at the right, asking them why they don't support it. Both groups can have some time to exchange their arguments. Afterwards the group in the middle is asked for their opinion.
- Those participants who have been convinced by one of the arguments, are allowed to change their position (e.g. from left to right).
- E.g. at the end of the session: The same barometer can be repeated, then asking participants who of them changed their opinion and why.

Worksheet – The good bribe



One example for a possible statement

"It is dangerous if we lose our cultural values!"



The chosen topic for this barometer of value is "Culture and Tradition", which focuses on **challenging the own cultural values**, especially where they oppose other moral guidelines. An active discussion, induced by this method, on culture and tradition should help the participants to **reflect on their own attitudes and thoughts about the importance and the role of culture and tradition**. Through the discussion, the participants will also **get different, contradicting perspectives and opinions** from their colleagues. Because of the method, the participants are **encouraged to change their opinion/positions because of convincing, strong arguments**.

The barometer of values in general is an interactive and participatory method, which engages an active discussion among the whole group and it **encourages each participant to actively and visibly take a position** with regards to a provoking statement.

What participants learn by doing this exercise?

- Be challenged in the own way of thinking through a provoking statement/problem and the views of others;
- Listen to and understand different perspectives/ positions;
- Reflecting the own opinion, be able to change the own opinion because of good arguments of other participants;
- Find good arguments and evidences for the own position.



Guiding Question

- Why did you take this position?
- What arguments do you have for your opinion?
- Are there other opinions?
- How do you understand his/her position?
- Do you agree with her/his opinion? Why? Why not?
- How do you know?
- Is there someone who changed his/her position during the sharing of our opinions?

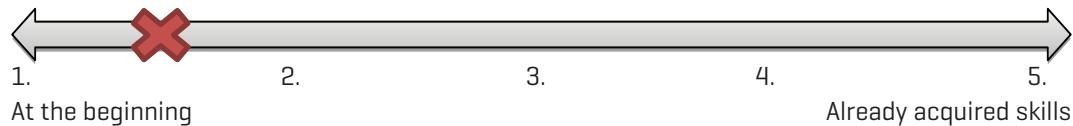


Needed material

- Blackboard and Chalk (or Flipchart and Markers)



Time needed: 15-30 Minutes

When to do it?

This method needs skills in understanding a quote or a statement. The participants need also some skills in reasoning and developing own arguments for their own position. It can be used for triggering a discussion and creating interest among participants for a certain topic.

**Steps to be taken by the facilitator****Preparation:**

The facilitator should develop or search for a fitting, provoking statement, which can promote a controversial discussion. For finding a convenient statement, it can be useful if the facilitator thinks already about possible, contradicting arguments/ opinions, which the participants could mention. In this case you can use the following statement:

"It is dangerous if we lose our cultural values!"

Facilitation:

- At the beginning of a session, the facilitator presents the group the provocative and controversial statement.
- The group is now asked to take position: Everyone who supports the statement goes to the left side, everyone who is against the statement goes to the right and those who don't want to take a position are going to the middle.
- The facilitator asks the group on the left side first, why they support the statement, he then continues with the group at the right, asking them why they don't support it. Both groups can have some time to exchange their arguments. Afterwards the group in the middle is asked for their opinion.
- Those participants who have been convinced by one of the arguments, are allowed/encouraged to change their position [e.g. from left to right].
- E.g. at the end of the session: The same barometer can be repeated, then asking participants who of them changed their opinion and why.

Documentation:

If you want to do a reflection or a follow-up on this session, it might be beneficial to document the arguments raised by the participants during the barometer of values.

**What the facilitator should be aware of**

- Do not influence the discussion by your own opinion, students shall develop their own
- Make sure that everyone is respected even if others disagree with his/her position
- The aim is not to defeat the groups of different positions, but rather to learn from each other's reasoning and to be motivated by it to develop ever better arguments and evidences. Hence it is essential that the discussion does not have any competitive character.
- It is very important for the discussion that the facilitator is fair-minded and not biased.
- Take into consideration the guidelines for facilitating discussions (*see Chapter 2: Facilitating a discussion, pages 21ff.*)



Handout for the Facilitator – Possible Thoughts on The Topic Culture and Tradition

- In an environment which is changing economically and socially at a high pace, like in Rwanda, the needs and interests of people can also change, e.g. because of economic wealth, education, new influences etc. This can also have an effect on values which are held up by the society and which are important to the people. Some values might become more important than others and some might be seen in a different light.
- A society is based on certain cultural values, which are also regulating the daily life between people.
- It can create conflicts between people, if just a part of the community is changing their perception on some of the existing cultural values.
- In a developed country, new cultural values can also be useful [e.g. Human Rights] and some old cultural values can become needless or even hinder the developing process [e.g. traditional gender roles].



4 Projects which foster critical thinking

4.1 Fostering Critical Thinking through Public Speaking & exchange

About Public Speaking and Exchange

This activity with its approach and methodology was developed and is currently implemented by several partnering organisations.¹ The method is based on the Public Speaking Format of the English Speaking Union, but was adapted to the context of peacebuilding in Rwanda and the Great Lakes Region, integrating lessons learned from all partnering organisations. The project encourages youth to discuss their ideas on a given theme in their schools and to share them in public speeches in front of an audience. At the regional level, participants from the above mentioned four countries come together to exchange their ideas and develop joined speeches which they present in English and French. During their stay, participants are involved in various activities which aim at overcoming prejudices, dealing positively with the past and discussing the role of the youth in peacebuilding. Public Speaking and Exchange specifically targets secondary school students from Rwanda, Burundi, DRC and Uganda.



Objectives of public speaking and exchange

- Encouraging youth to develop independent ideas in discussion and exchange with their peers;
- Encourage research and discussion among youth from the Great Lakes Region;
- Creating a platform for an open and safe exchange among the youth;
- Creating a public space for the youth in order to enable them to think out of the box, defend their ideas and learn to be open to other perspectives;
- Developing a spirit of mutual respect and understanding among the youth from the Great Lakes region;
- Encouraging youth to use critical thinking skills in the preparation and presentation of their speeches and learn from one another in the post activities;
- Empowering youth to be confident public speakers.

¹ Never Again Rwanda, Ejo Youth Echo and Vision Jeunesse Nouvelle from Rwanda, Life concern from Uganda, SOJPAE from Burundi and Club des Jeunes Pour la vie from Democratic Republic of Congo



How does the Public Speaking foster critical thinking skills?

- Within the project, discussions and exchanges among youth from different backgrounds, in their schools as well as during the regional exchange are encouraged;
- In order to develop speeches, youth have to integrate elements of critical thinking, such as providing and discussing evidence as well as thinking about opposing points of view and showing that arguments are based on previous discussions and reflections;
- Youth get an opportunity to share their stories and experience and a special focus is put on activities they can do in their communities and schools to build peace;
- Youth are encouraged to propose actions they could do in order contribute to peacebuilding processes in the Region.

Further readings and resources

Never Again Rwanda [2015]: Public Speaking Handbook Guidelines.

Never Again Rwanda, Vision Jeunesse Nouvelle, Ejo Youth Echo [2016]: Module for facilitators' training.

Never Again Rwanda [2014]: Youth Speeches.

4.2 Fostering Critical Thinking through CINEDUC²

ABOUT CINEDUC

The CINEDUC method was developed in a Civil Peace Service Project of the GIZ with various partners in

Rwanda. CINEDUC is an innovative educational method which uses cinema and participative discussion methods to facilitate access to inform about topics associated with development. By combining education on complex and sensitive topics with the entertaining aspect of cinema, CINEDUC succeeds in attracting attention and stimulates the different target groups' interest in participating in the programme. The method aims to increase the participants' interest and, therefore, their comprehension of topics relating to social development that concern them. To this end, the CINEDUC activity combines the screening of a film with facilitated information, analysis and discussion sessions before, during and after the film. The method provides tools and guidance on how to use movies in order to foster critical reflections and encourage discussions.

Objectives of CINEDUC

Movies in combination with participatory methods are used, in order to achieve the following objectives with groups.

- Introducing a specific topic/issue or raising awareness about it (fostering critical examination, inciting questions and reflection);
- Adding to and illustrating the topic (through detailed exploration and validation of material already developed on the topic);
- Presenting new aspects of the topic and conveying new perspectives (adding impetus);
- Summarising and drawing conclusions on the topic.

How does CINEDUC foster Critical Thinking Skills?

- Based on the movie, participants analyse and discuss the topic;
- Participants challenge one another's views;
- Participants analyse, try to understand the behaviour of each main character in the movie;
- Participants analyse possible consequences of a certain behaviour for the community;
- Participants reflect on actor's values ;
- An open and free discussion is encouraged among participants on a given topic.

Further readings and resources

GTZ [2009]: CINEDUC – Education through cinema. Introduction and guide to the method. Eschborn.

² This chapter is an excerpt from GTZ (2009): CINEDUC – Education through cinema. Introduction and guide to the method. Eschborn.

Bibliography

Resources on Critical Thinking in General

| Medium | Where can I get this medium? | Language |
|---|---|----------|
| Defining Critical Thinking | http://www.criticalthinking.org/pages/defining-critical-thinking/410 | English |
| Defining Critical Thinking | http://dictionary.reference.com/browse/critical thinking | English |
| Defining Critical Thinking | http://faculty.education.illinois.edu/rhennis/SSConcCTApr3.html | English |
| Dirk Jahn: Kritisches Denken fördern können | https://opus4.kobv.de/opus4-fau/files/2158/DirkJahn Dissertation.pdf | German |
| Insight Assessment „Measuring Thinking Worldwide“ | http://www.insightassessment.com/Resources | English |

Resources on Moral Development

| Medium | Where can I get this medium? | Language |
|--|---|----------|
| W.C. Crain. [1985]: Theories of Development. Prentice-Hall. pp. 118-136; Chapter Seven Kohlbergs <u>Stages of Moral Development</u> | view2.fdu.edu/site-downloads/8266 | English |
| Kohlberg: Moral Stages and Moralization: The Cognitive Developmental Approach [primary text] | | English |
| Kohlberg (1996): Die Psychologie der Moralentwicklung. Berlin: Suhrkamp Verlag | Book | German |
| J.S. Fleming (2005): Piaget, Kohlberg, Gilligan, and Others on Moral Development | https://www2.warwick.ac.uk/fac/cross_fac/iatl/activities/modules/ugmodules/ethicalbeings/theoretical_approach_intro_reading.pdf | English |

Resources on Critical Reasoning and Analysis

| Medium | Where can I get this medium? | Language |
|---|---|----------|
| Thomson [2009]: Critical Reasoning; a practical introduction. 3rd Edition New York: Routledge | GIZ ZFD library | English |
| Cottrell [2011]: Critical Thinking Skills; Developing analysis and argument. 2nd Edition New York: Palgrave Macmillan | GIZ ZFD library | English |
| Developing Critical Thinking | http://www.emeraldgrouppublishing.com/learning/study_skills/skills/critical_thinking.htm | English |
| Critical Thinking – Conclusions, Reasons, Evidence | https://www.youtube.com/watch?v=LkIGDw0OGzw | English |

Resources on Philosophical Thinking and African Philosophers

| Medium | Where can I get this medium? | Language |
|---|---|----------|
| Julian Baggini [2005]: The Pig that wants to be eaten. London: Granta Publications | Book | English |
| Julian Baggini [2009]: The Duck that Won the Lottery. 100 Experiments for the Armchair Philosopher | Book | English |
| Hannah Arendt [1970]: On Violence. | GIZ ZFD Library | English |
| Rushworth M. Kidder [2009]: How good people make tough choices. Resolving the Dilemmas of Ethical Living | Book | English |
| Stanford Encyclopedia of Philosophy [2006]: African Sage Philosophy | http://faculty.education.illinois.edu/rhennis/SSConcCTApr3.html | English |
| Asante, Molefi Kete [2004]: An African Origin of Philosophy: Myth or Reality? | http://faculty.education.illinois.edu/rhennis/SSConcCTApr3.html | English |
| African Philosophy | http://faculty.education.illinois.edu/rhennis/SSConcCTApr3.html | English |
| Routledge Encyclopedia of Philosophy: African philosophy | http://faculty.education.illinois.edu/rhennis/SSConcCTApr3.html | English |
| Philosophyblogs: Top Ten Thursday – 10 Prominent African Philosophers | http://faculty.education.illinois.edu/rhennis/SSConcCTApr3.html | English |
| Zoller Morf, Eva [2011]: Selber denken macht schlau. Philosophieren mit Kindern und Jugendlichen | Book | German |
| Arendt, Hannah [1986]: Elemente und Ursprünge totaler Herrschaft. Antisemitismus, Imperialismus, totale Herrschaft. Piper | Book | German |

Resources on Peace and Peace Building

| Medium | Where can I get this medium? | Language |
|---|---|----------|
| Johan Galtung [1969]: Violence, Peace and Peace Research. Journal of Peace Research 6[3]. 167-191. | | English |
| Schilling, Katharina [2012]: Peacebuilding and Conflict Transformation. A resource book. CPS. BfdW. | | English |
| United States Institute of Peace: Certificate Course of Conflict Analysis. 2.6 Post-War. | http://online.usip.org/analysis/2_6_2.php | English |
| UN [1992]: An Agenda for Peace. Preventive diplomacy, peacemaking and peace-keeping. A/47/277 - S/24111, 17 June 1992. Report of the Secretary-General. | http://www.unrol.org/files/a_47_277.pdf | English |
| UN Peacebuilding Support Office [2010]: UN Peacebuilding: An Orientation. | http://www.un.org/en/peacebuilding/pbso/pdf/peacebuilding_orientation.pdf | English |
| United States Institute of Peace [2009]: Special Report 231. Preventing Violent Conflict. | http://www.usip.org/sites/default/files/preventing_violent_conflict.pdf | English |
| Fisher, Simon et al. [2011]: Working with Conflict. Skills and Strategies for Action. | GIZ ZFD Library | English |

Resources on the connection between obedience, violence and genocide

| Medium | Where can I get the medium | Language |
|--|----------------------------|----------|
| Staub [1989]: The Roots of the Evil. The Origins of Genocide and other Group Violence. New York: Cambridge University Press | GIZ ZFD Library | English |
| Staub [2011]: Overcoming Evil. Genocide, Violent Conflict and Terrorism. New York: Oxford University Press | GIZ ZFD Library | English |
| Blass in: Erber, Ralph, Newman, Leonard [2002] Understanding Genocide: The Social Psychology of the Holocaust | | English |
| James E. Waller [2007]: Becoming Evil. How Ordinary People Commit Genocide and Mass Killing. [2.Auflage] New York: Oxford University Press | GIZ ZFD Library | English |
| Hannah Arendt [1969]: On Violence. New York: Harcourt Inc. | GIZ ZFD Library | English |

Resources on Peace Education

| Medium | Where can I get this medium? | Language |
|--|--|----------|
| Mischnick, Ruth: Nonviolent Conflict Transformation. Training Manual for a Training of Trainers Course. | NAR Huye Library | English |
| Harris, Ian [2008]: History of Peace Education. | http://www.tc.columbia.edu/centers/epe/PDF%20articles/Harris_ch2_22feb08.pdf | English |
| UNESCO [2000]: Education for a culture of peace. | http://www.unesco.org/education/ecp/index.htm | English |
| NAR [2011]: Conflict Mediation Handbook. | NAR Library | English |
| Peace Education Foundation | http://store.peaceeducation.org/ | English |
| Teachers without borders: Peace Education Program. A professional development course for educators. | http://www.achva.ac.il/sites/default/files/achvafiles/r%26d/institute/rd/PEP%20Curriculum%20FINAL%20-%20Sep2011%20Revision.pdf | English |
| Gruber, Bettina; Wintersteiner, Werner [2014]: Yearbook Peace Culture 2014/ Learning Peace – an integrative part of Peace Building. Experiences from the Alps-Adriatic Region. | http://www.uni-klu.ac.at/frieden/downloads/Yearbook_2014_GZD.pdf | English |
| Arbeitsgemeinschaft Friedenspädagogik (AGFP) | Peace pedagogy: http://www.agfp.de/themen/friedenspaedagogik.html Democratic Education: http://www.agfp.de/themen/demokratische-bildung.html | German |
| Institut für Friedenspädagogik Tübingen (Berghof Foundation) | www.friedenspaedagogik.de | German |
| University Klagenfurt | http://www.uni-klu.ac.at/frieden/inhalt/1.htm | German |

Annex

Feedback Sheet

Provided to NAR on the use of the toolkit by the implementing organisation

Name of the organisation and contact person:

Which activities did you do and with which beneficiary groups?

What is your general impression about the use of the Critical thinking toolkit?

Is there a worksheet or tool which you prefer to use? Why?

Is there a worksheet or tool which is difficult to implement? Why?

Which topics or tools would you recommend us to include in the Critical thinking toolkit?

What was the feedback from participants on the Critical Thinking Approach?

Template for Worksheets



Objective

What is the objective of the session?
What do you want to achieve with the group by doing this exercise?



What participants learn by doing this EXERCISE?

- List the different skills/knowledge/findings participants can acquire through the session
- [...]

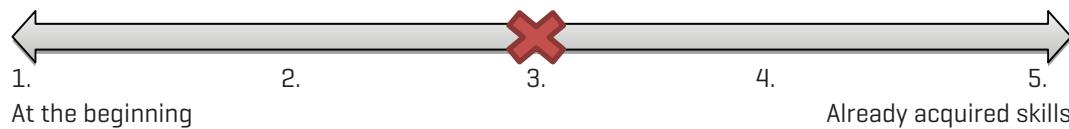


Needed material

List the material needed for the session [try to reduce it to the necessary, bearing in mind the situation of facilitators in a rural setting or in schools]



Time needed: About Minutes

When to do it?

Explain the level of critical thinking skills needed prior to doing this exercise, in order to give an orientation to facilitators as to when in the process to do this session with his/her group.

**Guiding Question**

- 1. Which questions could the facilitator ask in order to encourage a good discussion?
- 2. [...]

**Steps to be taken by the facilitator****Preparation:**

Which preparations need to be taken for the discussion [provide a short but clear guidance for the facilitator].

Facilitation:

How can the session be best guided and structured by the facilitator [provide a short but clear guidance for the facilitator].

Documentation

Is a documentation needed/helpful and if yes how should it be done and what should it be used for?

**What the facilitator should be aware of**

- List here everything that the facilitator should take into consideration, when organising the discussion [especially Do No Harm considerations]
- [...]

**Handout for the Facilitator**

Please add any information needed for the facilitator in order to organise the discussion [e.g. background information on the quote or the speaker].

**Handout for the group**

Please add any material needed by the group in order to do the discussion [e.g. the speech, the dilemma, the newspaper articles, etc.] It should be in a format that is easy to copy and use for facilitators with limited means.





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