

GATHER



THE GATHER GUIDE
A PATH TOWARD GREATER
UNDERSTANDING

The GATHER Guide: A Path Toward Greater Understanding

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Chapter 1 • Welcome to GATHER

Note from CGA President Denise Ames

The presidential election of 2016 may seem like a distant memory, but it was instrumental in exposing simmering cultural, social, and political divides that have been bubbling underneath the surface of American society for some time. I found that I too, like the majority of Americans, had been living in a bubble, and I really didn't understand the other sides of America.

During the long election cycle, I was fixated on learning more about what I call the "cultural divide." By this I simply mean the ways in which diverse segments of the American population see the world very differently. It is as if different groups of people each wear glasses with different lenses. If a person were to share her glasses with a person in an opposing group, the recipient would have a blurry, unfocused vision of the world.



This division is tearing the U.S. apart and has dire consequences for our fragile democracy.



The divisive 2016 election confirmed my intention to start a new program, GATHER, Global Awareness Through Engaged Reflection, at our nonprofit organization, the Center for Global Awareness (CGA). The purpose of the program is to encourage participants to see different perspectives, know about pressing global issues, evolve skills and attitudes to better understand others, and engage with others to create positive change. The purpose of GATHER is realized through accompanying books and resources, which have been created by the CGA team. I believe that an answer to our incivility is to support small groups of concerned citizens who gather together to talk about and help remedy deep divides. Perhaps that is a lofty goal, but it is, I feel, a worthwhile one.

We at CGA believe it is imperative that we, as responsible citizens, make an effort to heal the divide for the good of our country and the world. Healing the divide will take effort and deep reflection. It may require challenging deeply held convictions—a difficult thing to do. Challenging those convictions has certainly been difficult for me at times. But these reflections and discussions may lead to evolving a more kindhearted spirit and pragmatic skills for engagement.

Effective communication, understanding, and empathy are essential to healing the cultural divide. For many years, I have done work in promoting cross-cultural understanding among different cultural, ethnic, and national groups around the world. I now feel that these cross-cultural skills are needed to better understand our fellow citizens and heal divisions in the United States.



I hope you will find GATHER to be a valuable program for you as you explore your own convictions, those of others, and how we can work together toward greater understanding. And I hope you will continue to learn more about GATHER in our "GATHER Guide." If you have any questions, please email us or call us at 505.480.0271. We are here to help.

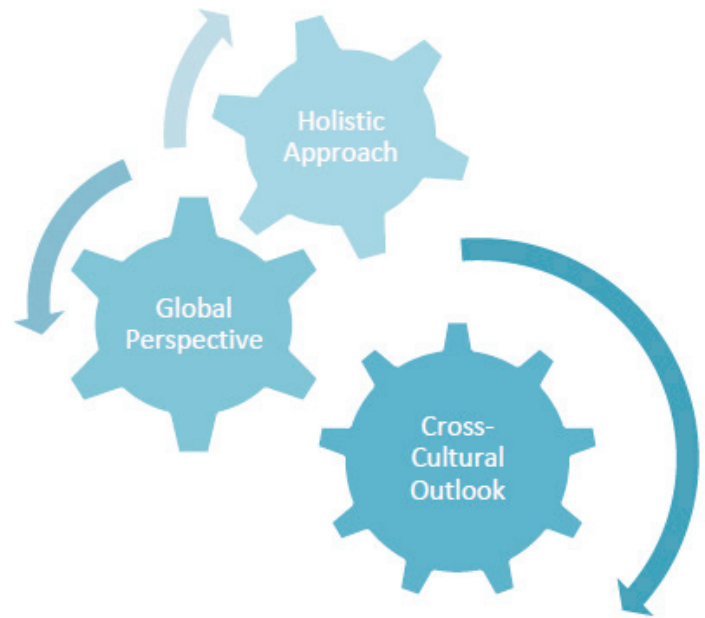
Kind regards,
Denise Ames
Albuquerque, New Mexico

About the GATHER Guide

The GATHER Guide is a good place to start exploring the GATHER program. In the following pages, you will find descriptions of our approach and methodology, our reasons for starting GATHER now, and what it is like to be part of a GATHER group.

The foundation of GATHER is its approach, which is based on enhancing global awareness. This approach distinguishes the GATHER program from other study/conversation programs. The three components of the GATHER program are a holistic approach, a global perspective, and a cross-cultural outlook. You will find a description of global awareness in Chapter 3.

A goal of GATHER is to expand upon the typical way of studying global and cultural topics, in which information is transferred from the author to participants. Instead, GATHER participants will not only learn about important topics, but they will also appreciate the different ways individuals see the world. They will evolve and practice personal skills to better understand and interact with others. We believe participants will be inspired to join together in creating positive change.



Getting Started with GATHER

Before delving into the heart of GATHER, we thought it would be helpful to provide a fictional scenario showing how a GATHER group might come together, and what the conversations might look like. Each GATHER group will be unique, of course, and the conversations that transpire will be very dependent on those having them. But if you have questions about how to get started, the story below might help answer them. We also encourage you to download and read the document “GATHER at a Glance,” which has frequently asked questions and logistical information about organizing and participating in a GATHER group. Additionally, we are always available to answer any questions you might have. Please email us at info@global-awareness.org or call 505 480-0271.

Starting a GATHER Group

Susie, a retired grandmother of four, was very concerned about what the future holds for her grandchildren. She was troubled by the uncivil discourse that she found all around her. Her friends felt the same way. She decided that she wanted to contribute to improving civil discourse and shaping a better future for her grandchildren. But where to begin?



She did a search on the internet and came across an interesting nonprofit organization, the Center for Global Awareness. Two long-time educators—Denise Ames and Nancy Harmon—were also concerned about the uncivil discourse and the path their country was taking. They had created a program—GATHER—that would contribute to changing their country’s negative trajectory and creating positive change. This piqued Susie’s interest!

Susie read the information on the CGA website (www.global-awareness.org) and “GATHER at a Glance,” which helped explain the program and the logistics of getting started. CGA suggested that individuals self-organize their own groups of concerned citizens to engage in conversations about pressing global issues and cultural topics. After a brief talk with Denise on the telephone, Susie decided that CGA’s ultimate goal of engaging to create positive change was



exactly what she wanted to do. She imagined that she and her friends were a group of wise elders gathered around a campfire, making decisions to guide their local and national communities.

Susie decided to act immediately. She called seven friends and casual acquaintances to meet and discuss the possibility of forming a GATHER group. She invited the group to her house and scheduled two hours for the first meeting. As Denise had suggested on the phone, Susie proposed to the group that they discuss the GATHER Guide at their first meeting. Denise had described how the guide explained the program's approach. Susie and her friends downloaded the free GATHER Guide from the CGA website, and some of her friends printed out copies for the meeting. Susie scheduled two hours for the

first meeting. All GATHER participants read the guide and were eager to share their thoughts.

The First Meeting

During the GATHER conversation, the participants discussed what they liked and disliked about the program. Susie said she liked the ideas presented in the See Dimension, since it was difficult at times to see other perspectives when her ideas seemed so reasonable. Pablo said he liked the idea of engaging in a project that would make a positive impact on the community. Lilly said she was eager to jump into a project and thought that knowing more about a topic was a waste of time. Lilly wanted action and not just talk. Natasha quickly commented that in her opinion, activists too often jump into a project without knowing much about what they're doing, and it ends in failure and frustration. She said that learning about a topic in more depth would help with constructing a viable project that had a better chance of success. The other GATHER participants agreed with Natasha. Lilly shrugged and agreed to go along with the group's wishes.

Since some participants were more talkative than others, at one point in the meeting Susie requested that everyone be mindful about sharing their thoughts as equally and succinctly as possible. Rantings were discouraged.



Conversation Topics

Susie asked if the GATHER group wanted to pick a conversation topic and then meet again. She explained that CGA provided conversation topics on a range of subjects related to global and cultural issues. The topics were all selected by CGA for their timeliness, informative nature, and provocativeness. They ranged from the global economy, human rights, worldviews, systems thinking, and a holistic approach to world history to learning about how different countries—such as South Korea, Bhutan, and the three Gulf Coast countries of the Middle East—were shaping their futures. Susie mentioned that CGA was constantly adding new topics to the list. She also explained that some of the topics did not require a book purchase and were free! But donations were always accepted to keep the program going.

The group selected “Five Worldviews: How We See the World” as their first topic. Natasha invited the group to her house for the next meeting, which they decided to have in two weeks' time. Since not all the GATHER participants could host the group at their homes, they decided to meet at a local church a few times for later meetings. They also decided to keep the group small, around seven to ten participants. They would meet every two weeks, since they wanted to continue the momentum they had created at their first meeting.

To save on shipping costs, Susie agreed to order seven copies of the *Five Worldviews* books from the Center for Global Awareness. There were no shipping costs on orders over \$25. Susie planned to order the books through CGA's website, since more of the proceeds would stay at the nonprofit CGA. The group was happy to find that the

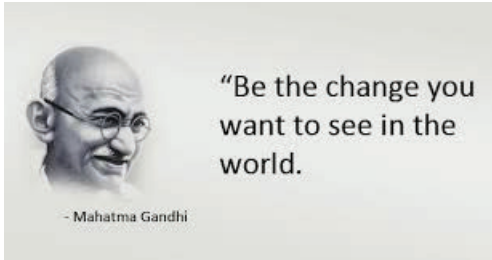
conversation guide accompanying *Five Worldviews* was free.

The group wanted to get started right away with their reading. Susie said that Denise would send her, free of charge, the preface and first chapter of the book as a pdf. Susie would email the pdf to all GATHER participants. That way they would be prepared for the next meeting, when Susie would deliver their books to them.

Getting into a GATHER Rhythm

Two weeks later, Natasha welcomed the GATHER group into her home. Susie handed out the books she ordered from the CGA website. All the group members had read the preface and first chapter of *Five Worldviews* and downloaded or printed out the *Five Worldviews* Conversation Guide. Natasha agreed to lead the discussion, and other group members agreed to lead subsequent ones. Natasha asked the group to decide which questions in the guide they would like to talk about at the meeting, or if there were questions they would like to pose for discussion. A hearty discussion followed for two hours, with a short break in the middle.

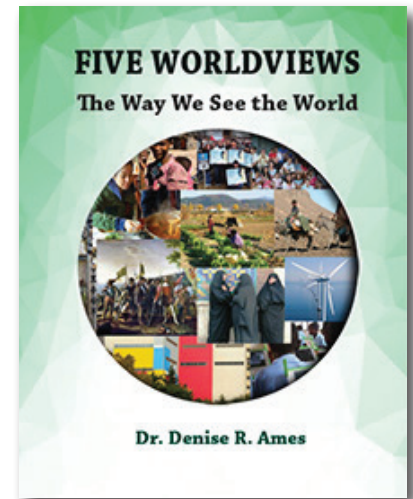
At the end of the meeting, Pablo and Lilly said they were interested in planning an Engage Project, suggested in the conversation guide. There were project suggestions in the guide, but the group was encouraged to plan any project they thought was worthwhile. The group said they would like Pablo and Lilly to make suggestions at the next meeting.



Pablo said he liked the engage suggestion in the Fundamentalist chapter of the conversation guide: “Interview or strike up conversations with members attending fundamentalist churches. Invite them to attend your meetings. State upfront that you do not want to “convert” them to your way of thinking but merely want to have a better understanding of their point of view. Draw up a list of questions to ask the visiting group.”

Natasha was quick to add that she wanted to learn as much as possible about the five worldviews before engaging in a project. The group stated that they were eager to start a project, but they agreed with Natasha to not rush into an ill-conceived project.

Susie was happy with her decision to form a GATHER group. She felt that she was making an effort to learn more about diverse perspectives and how she could contribute to fostering more civil conversations. She realized, however, that her work was just beginning.



Chapter 2 • Why GATHER, Why Now?

Before explaining GATHER in more depth, we would like to clarify why we think GATHER is especially needed at this time in American and world history. But first, a quick note about the following chapter: You may not agree with all the points below, and that's great! This guide may be the subject of your first GATHER meeting. During that time, you can express your thoughts on the discussion below—what you agree with, don't agree with, and are eager to learn more about. Please remember to be considerate and thoughtful during the discussion. We're diving right into some sensitive subjects, and you may feel very strongly about them. Remember that with GATHER, we strive toward open-mindedness and consideration of all sides.

Unsettling Times: A Troubling Transition



CBS News

These are unsettling times. In an optimistic light, we are merely in the midst of a transitional period in which the old ways of doing things are being disrupted and rejected. From a more pessimistic outlook, we are sliding into decline as a great nation, we are saddled with a huge national debt, and the future belongs to China. Yet the path forward is still in an amorphous state.

Before envisioning future scenarios, it is important to look over our shoulders at the past and examine why the traditional ways are being so soundly rejected.

Since its birth, the national narrative of America has been firmly planted in the traditions of the European Enlightenment. The principles of an open society, democracy, freedom of speech and religion, individual rights and dignity, fairness and justice, checks and balances on governments' authority, scientific reasoning, and a free-market economy have been entrenched in the psyche of the American citizenry. A civil war was fought partially over these principles, and the U.S. and its allies struggled against totalitarian fascism on the battlefield during World War II. Although imperfectly realized, these principles have been the backbone of American society. The struggle was to perfect the principles, rather than reject them wholesale.

Often called Liberalism (not associated with the Democratic Party), Enlightenment principles have frequently clashed with religious conservatives' beliefs. This uneasy tension has flared up at different times in U.S. history, but generally the Enlightenment narrative has held, as most people have prospered under its banner.

But the Enlightenment narrative, or Liberalism, has been attacked from multiple sides in recent years, and it seems to be splintering more and more each day. Many factors have caused this disruption; we will highlight a few.



John Gast, "American Progress"

Reasons for the Splintering of the Enlightenment Narrative

1) The government's guiding of the economy, put in place during the Great Depression and World War II, promoted fairness and opportunity for many Americans. This government policy has been steadily lifted. Now government policy promotes a neoliberal economic model. In this model, policy favors large corporations and the wealthy, while ordinary workers have experienced stagnant wages and fewer benefits.

2) The government has pushed economic globalization, in which American workers compete with workers around the world, and companies have outsourced jobs to lower-wage countries. Although about 20% of Americans have profited from this move and the 1% at the top of the wealth scale have done exceedingly well, the remaining



80% of Americans have lagged behind.

3) Sweeping technological changes have disrupted traditional workplaces and companies, again resulting in skewed income distribution to the top earners. Many workers have not kept up with the changing skills needed in a highly sophisticated technological world.



4) Differing social values have frayed the nation. For example, at some universities, angry students have denied speakers with different political beliefs from giving speeches. Protesters have shouted down those with whom they disagree. The Enlightenment principles of free speech and rational discourse—the cornerstones of universities—are being challenged. These principles have been under assault by some people at universities for a couple of decades, as some believe they reinforce white privilege and existing power structures.



5) Highly partisan media outlets have given voice to angry citizens, whose rantings have created a spiral of ire, disenchantment, and demands for change. Conspiracy theories go uncontested on national media platforms and are believed to be true by gullible followers. In many venues, the Enlightenment ideals of reasonable inquiry, civil discourse, and the hearing of all sides of issues have been eroded and replaced with “alternative facts” and outright lies.



6) Disquieting social changes have left many people alienated, depressed, and prone to addictive and destructive behaviors. The social fabrics of American life that have given people stability and order—churches, extended and nuclear families, welcoming neighbors, civic organizations, and workplace connections—have frayed, with disastrous results. The epidemics of opioid addiction and depression are a visible reminder of a tattered social fabric.

7) The consumer culture implicitly promises to bring happiness and fulfillment to those consumers who willingly participate in the ritual of shopping. Yet after decades of these promises, and after much consumption, most Americans are not happier. Since the American economy runs on consumerism, this is a paradox that is not easily reconciled.



Fall of Berlin Wall, 1989

All of these factors, plus many more not mentioned, have contributed to the uncertainty that is sweeping across America, along with other countries around the world. Most politicians seem to be clueless about where we are headed, let alone how they should guide us in this time of uncertainty.

The giddy times after the fall of the Berlin Wall in November 1989, signaling the end of Communism in the former Soviet bloc, have resulted in disillusionment. The promises of a neo-liberal economic order and democracy, which would improve the lives of Americans and people around the world, have given way to increased authoritarianism and disappointment. Instead of euphoria at having more consumer and entertainment choices, many citizens feel alienated, frustrated, and betrayed by their leaders.

Toward a Populist National Narrative

The Liberal or Enlightenment narrative has been rejected by many people and has evoked lukewarm support by others. Universities, the former bastions of Enlightenment ideals, have been tepid in supporting this narrative.

Stepping into the national narrative void is populism—on both the right and left of the political spectrum. During the 2016 presidential election, there was a loud rejection of the path the country was taking. Some people called for a political revolution, or they wanted to “shake things up.” Never mind that it was uncertain what things would look like after they were shaken up, or after the revolution took place.

Can populism become our national narrative? What would the narrative be on the political right and left? Would there be any compromises? What would bind Americans together?

We believe that populism, on the left and right, is not a viable narrative for the United States. We have highlighted a few points about the populist left and right that make populism very troubling to us. We will distinguish between populism on the right and left when needed.

What Populism Could Mean for America:

1) Strong Government or Corporations

The populist left supports a strong national government that makes the rules, such as the breaking up of large corporations, high taxes on the wealthy, and government programs and laws to rectify social inequality. They target corporations as the economic punching bag and cause of inequality. For example, they are lobbying for a single-payer, government-directed health care system. Although health care is certainly in need of separation from the for-profit system, the difficulty of organizing, reforming, and financing universal health care does not seem to be adequately addressed.

The populist right targets the government as the economic culprit and argues for a free-market system. They lobby for low taxes on the wealthy and large corporations, despite the evidence that such a policy does not create jobs or spur growth. They work to continue to reduce regulations and government oversight. They wish to privatize social security and reduce Medicare and Medicaid, while boosting defense spending.

2) Reduction of Small and Local Business

The populist left supports minimum-wage laws and health care mandates, which hamper small business. But they don't have a clear policy for supporting small and local businesses, putting small businesses firmly in the right's camp. The populist right seems to pay lip service to small and local businesses, while supporting mega-corporations as their prime interest.

3) Authoritarian Tendencies

The populist right and left have authoritarian tendencies. The party line takes precedence over finding compromise and exploring options on the other side. Although we would argue that the right has more authoritarian tendencies than the left, actions on campuses in recent years have demonstrated that some people on the left restrict free speech, according to their terms, and reject hearing options on the other side. The actions of President Trump and his administration have clearly demonstrated authoritarian leanings, and they have skirted established protocol in many instances. For example, his presidential decrees have sidestepped the legislative process, such as in decisions on immigration and the environment.

4) Compromised Free Speech and Press

Media outlets that espouse a particular party line have flourished in recent years. Although it would appear that this flourishing would enhance democracy, their suspect nature of investigating issues and reporting on controversial topics has resulted in conspiracy theories and outright lies. The party's narrative takes precedence. This development is happening on the populist left and right.



5) Withdrawal as a World Leader

There appears to be a tendency in America to withdraw from world leadership and turn inward. For example, the populist left and right did not support signing the TPP (Trans-Pacific Partnership). Although the populist left had reasons for not supporting it, the result has been a retreat from world leadership. The right has vocally proclaimed that the foreign policy agenda is taking care of Number 1—ourselves. The world leadership void, it appears, is gradually being filled economically and diplomatically by China.

6) Blame

Anger on both sides has erupted into frustration and bickering. Each side blames the other for all problems. The populist right has perfected the art of blame, with Mexicans, immigrants, Muslims, and Hillary Clinton the targets of their wrath. The populist left lobs general slurs at the other side, such as racism, misogyny, and homophobia. Neither side seems to have viable policy solutions to complex problems.

7) A Frayed Social Divide

The political divide is actually a reflection of deep social and cultural divisions. Each side glues itself to one side of an issue—gun control, abortion, affirmative action, taxes, the environment, welfare, immigration, and so on. Compromise or talking across the divide is impossible. The split allegiance among the population makes it difficult to govern and stitch together a national narrative. The result is gridlock and inaction.

Journalist David Brooks notes in an article in the *New York Times*, “Today, we have no common national narrative, no shared way of interpreting the flow of events. Without a common story, we don’t know what our national purpose is. We have no common set of goals or ideals.”

Hopefully the populist scenario is a temporary pause, while a new national narrative emerges into the national consciousness. What will this new national narrative be? We all have a stake in writing it.



Our Stories

Part of our GATHER program involves telling our own stories and seeing different perspectives. In keeping with this goal, below, Denise shares her story of how she imagines her extended family may have seen the election of 2016. Perhaps you have relatives or friends who are members of a different political party from you, and you will find a resonance in this story. Or perhaps you have a different story to tell. We hope you will share it with others in your GATHER group.

Denise's Story

During the presidential campaigns leading up to the 2016 election, the fierce political divisions in this country were being played out in my extended family as well as across the nation. As a life-long Democrat, I had an inkling of possible trouble for Democrats during a conversation with my cousin in Rockford, Illinois. Her two sisters, my cousins, were voting for Donald Trump. I was perplexed. They had always been committed Democrats, part of the large swath of blue-collar working-class men and women in the Midwest who had been hard hit by economic globalization and technological change. Why were they switching to this untested candidate?

My extended family in Rockford, where I grew up, was typical of the movement of people to large industrial cities in the Midwest after World War II. Almost all of my family moved from the bogs of central Wisconsin around Tomah to Rockford, to work in the mass-assembly factories that desperately needed unskilled workers. My father was among them. I grew up in a world of the working class; my father and extended family firmly held working-class cultural values. My working-class roots are still with me



Rockford, Illinois

at a deep level.

Our family's cultural values were a mix of tribal affiliations, reliance on one's own intuitions, and fierce pride. "Book learnin'," as my father described it, wasn't all that useful. "Your gut" would tell you the best way to make decisions, and it was best to follow it. During his campaign, Trump said he followed his gut; he didn't rely on experts or data to drive his decisions. Clinton, on the other hand, had a squad of experts and data crunchers. Trump's gut instincts seemed to win him the admiration of the working-class people who processed information the same way.

An article in the *Atlantic* by Salena Zito resonated with me: "When he makes claims like this [on unemployment figures], the press takes him literally, but not seriously; his supporters take him seriously, but not literally."



Abandoned factory in Rockford

My family communicated with each other through story, hyperbole, and humor. We told long stories, often repeated, with vivid descriptions of long-ago events or relatives living and departed. Our stories were laced with exaggerations—even outright lies—but we didn't take them literally. I remember once correcting my father, who was the master of clever tales, on a particular part of his story. I was told, "You just read too many books."

Trump's exaggerations and vivid symbols, such as building the wall, would resonate with my family.

My friends, colleagues, and I were appalled at Trump's scandals and treatment of women. But in my family, scandal was part of the colorful stories we told. Since so many of us had made mistakes and exhibited scandalous or inappropriate behaviors at one time or another, that was largely considered part of life. We didn't judge these behaviors to be reasons for rejection from the family. I was not surprised that Trump's scandals were condemned by the voters, but did not preclude their voting for him.

Our extended family had many of the characteristics of a tribe. We stuck together, helped each other, and were leery of outsiders. My grandmother had few friends outside her family. When I was a youngster, my friends were my cousins, and I didn't venture outside that cocoon until high school. Trump was able to create a visual family, with his bright-red baseball caps and assorted paraphernalia, which proclaimed allegiance to his tribe and membership in the Trump family.

Many pundits were perplexed about why Trump, who was a New York billionaire, resonated with white working-class people. My family admired family members who made lots of money but were still "one of them." One of my cousins is a multimillionaire but still comes to funerals and family reunions. This act is always greeted with words of appreciation and comments such as, "See, he's still family." Trump wore expensive suits, but his signature accessory was a baseball cap. He still fit in. Even though his language and demeanor had an air of superiority, he still connected with his supporters. It was a validation that they were part of his community: one of wealth, glamour, prestige, and accomplishment. They were part of "Trumpland."



The progressive Democratic left often boils down the cultural divide to economic issues. Jobs are the answer to all divisions. The 1% are causing all problems. I don't dispute the fact that economic dislocation is a huge factor in swinging the Rust Belt to Trump, but I also think that cultural factors are at work in this disconnect.



I find these cultural differences fascinating and a key to better understanding a shocking phenomenon: So many working-class people disregarded the "hard, factual data" showing that Trump's policies would not only help them but would actually make them worse off economically. And yet they voted for him.

If we are to connect with people outside our inner circle of identity politics, we need to be able to reach out and understand "the other." For years, the college-educated, myself included, have wanted mainstream white America to understand

“the other,” those from other cultures and minorities. Perhaps it is now time to reverse the roles, and for the college-educated, the media, and other “elites” to be the students and learn that white working-class America is not monolithic. It does not uniformly share cultural norms and values. Their culture is different, varied, and worth learning more about. If we are to get past throwing disparaging accusations of racism and misogyny at groups of people, and if we are to more deeply understand who they are, then we will have a better chance of advancing an agenda of greater economic justice, peace, sustainability, and inclusiveness that translates into greater political stability.

Until we are able to more effectively communicate with and understand each other, distrust, hatred, and further divisions will continue and intensify. GATHER is dedicated to helping us reach the goal of greater understanding.

Chapter 3 • The GATHER Approach

The increasing complexity and interdependence of the world today calls for different approaches to teaching and learning. In response to this need, Denise Ames and Nancy Harmon, founders of the Center for Global Awareness, have researched, experimented, and discussed what they think is the most insightful approach to take in creating CGA's books, educational materials, and the GATHER program. Drawing upon their more than six decades in the education field, their wealth of cross-cultural travel experiences, and their concern for the direction of the United States and world, they have infused a global awareness approach into the GATHER program.

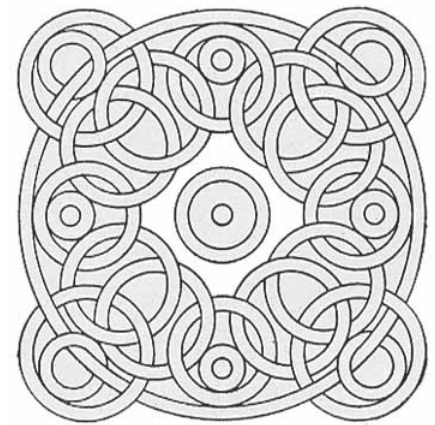
"Global awareness" sounds great, but what does it really mean? Briefly, CGA defines global awareness as recognizing the relationship among our own lives and all people and living beings throughout the world. It is a way of understanding the world, a philosophy or state of mind that encompasses a shift of consciousness from a local, national, or conventional way of thinking and acting toward a broad recognition of the interdependence of all people and nature within the greater global community.

We have identified three components of global awareness: a holistic approach, a global perspective, and a cross-cultural outlook. All three components interact and overlap with each other. Each warrants an explanation.

A Holistic Approach

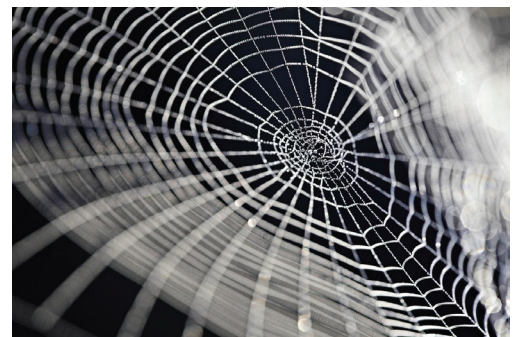
There are many different interpretations of what "holistic" means. The following explains how we use the term in our work.

"Holistic" emphasizes the full range of relations among the cultural traits of a system, and the ways in which the operation of those parts helps to perpetuate the whole system. In the context of history and the social sciences, holistic is the process by which all the cultural traits of a society interact with, reinforce, and support each other. These cultural traits include politics, the economy, technology, culture, religion, social relations, art, the military, values, attitudes, and the treatment of the environment. Changes in a cultural trait create a ripple effect, in turn changing other cultural traits. For example, a society's economy reflects its political policies, its treatment of the environment reflects the values of its citizens, its technology reflects its economic characteristics and values, and so forth.



A Holistic Approach:

- **Incorporates Systems Thinking** — The field of systems thinking informs our holistic approach. We give attention to the system and study the parts within the context of the system. We focus on the whole system and the relationship of the parts to the whole, not just the isolated basic building blocks.
- **Sees the Big Picture** — By viewing the entire world as interconnected, we have a better opportunity to understand an individual's, a society's, or a culture's place in it. Our use of the term "holistic" includes the capacity to see the "big picture" of all matters, from local to global.
- **Thinks in the Long Term** — We need to consider and anticipate the long-term impacts of actions, events, and information. A quote by Peacemaker, founder of the Iroquois Confederacy, sums up long-term thinking: "Think not forever of yourselves, O Chiefs, nor of your own generation. Think of continuing generations of our families, think of our grandchildren and of those yet unborn, whose faces are coming from beneath the ground."



A Global Perspective

A conventional viewpoint, which sees one's own culture and way of life as the universal standard, is different from a global perspective, which sees a more expanded and integrated view of the world. A global perspective broadens and enlarges our viewpoints and intellectual skills beyond our own interests, location, identity, and culture, expanding toward an outlook that is more open-minded, inclusive, and tolerant. It helps an individual to formulate opinions about the world based on extensive, flexible inquiry, rather than rigid, unexamined, or questionable assumptions. For example, an American individual applying a global perspective recognizes that individualism is a key value in the U.S. but realizes that it may not be of central importance in other countries.



A Global Perspective:

- **Realizes Complexity** — A global perspective involves looking beyond simplistic explanations of complex issues to see global phenomena as part of a constellation of interrelated factors. If we refuse to acknowledge the messy reality of many of our enduring global predicaments, we will be saddled with crude and simplistic responses to problems. The wise person can hold two or more opposing ideas together at the same time. He or she understands how much is beyond human understanding.



A Cross-Cultural Outlook



Culture comprises the shared values and assumptions on which the customs, norms, and institutions of a particular society rest. It is passed on from one generation to another. Culture is dynamic and constantly changing, and it sets the ground rules for shared cultural meaning. Culture is communicated through stories, rituals, myths, and metaphors. By looking at these forms of communication, we can learn about how group members see themselves, what matters to them, and how they make meaning.

Today, many of our cultural, social, and political divides are rigid and entrenched, blinding us to cross-cultural differences. We retreat into our own bubble of comfort and isolation. Our goal at CGA is to learn about cross-cultural differences, both within our own country and among other nations. It is imperative that we have a recognition of and respect for differences.

A Cross-Cultural Outlook:

- **Sees Multiple Perspectives** — Each of us has a worldview, perspective, or “cognitive map” that is not universally shared by others. Our worldview may be shaped by factors that we are unaware of and unable to control. Although transcending our cultural perspective is difficult, promoting greater awareness of the diversity of perspectives among groups is possible. We must recognize that there is not one correct answer to all of life. Deeply assessing our own views is an ambitious project.
- **Rejects Stereotypes** — Rejecting stereotypes means refusing to accept accounts of people, cultures, or nations that either limit characterizations to a narrow range of traits or depict little or no diversity within them.

Spending time in opposing camps and opening lines of communication helps to reduce stereotyping.

- **Encourages Empathy** — Empathy is a willingness and capacity to place ourselves in the role or predicament of others, or at least to imagine issues from different perspectives. Although we do not necessarily need to agree with the positions taken by others, empathy encourages us to try to understand what others think and how they feel. Empathy helps to bridge cultural divides.
- **Resists Intolerance** — CGA's meaning of intolerance is an excessive devotion to one's own group, whether that affiliation is based on gender, race, nationality, or other traits. Humans have an inclination to negatively judge the "outgroup" because we are not affiliated with them. Ethnocentrism is the view that one's own cultural group is superior to all others.
- **Endorses Synthesis** — Synthesis is the act of combining a number of different parts or ideas to come up with a new idea or theory. Diversity of thought is required of synthesis; the embracing of diversity of thought could help to bridge the deep cultural and social divides in the United States and world. For example, the bridging of left-wing and right-wing ideas can bring about creativity and solutions to pressing problems.



Chapter 4 • SEEK

Are you still a bit confused about what global awareness actually means? It is a notoriously fuzzy term that can mean many different things to different people. When we mention to strangers that we develop books and resources to enhance global awareness, we frequently get a response back such as, “We all certainly need more global awareness.” But upon closer questioning, the interpretation of global awareness varies significantly, from “We need to learn more about the world” to “We are lucky to all be so similar.”



In the process of creating GATHER, we thought long and hard about how to make all GATHER materials valuable to each participant. How could we infuse global awareness into GATHER’s books, resources, and conversation guides in a way that resonated with participants’ everyday lives? We pondered how to make global awareness come alive.

As stated previously in this guide, we decided that one of the main goals of GATHER would be to expand upon the typical way of studying global issues and cultural topics, in which information is transferred from the author to participants. In GATHER, participants not only learn information but also develop an appreciation for the different ways in which individuals see the world. Participants evolve and practice skills to better understand and interact with others, and they join together in creating positive change.

After thoughtful research and experimentation, CGA has created SEEK, a methodology for encouraging greater global awareness. We think SEEK is an apt acronym, because it integrates four dimensions that enhance global awareness: see, evolve, engage, and know. It is also a metaphor for what we hope GATHER participants will experience by participating in this program: a search for greater global awareness, leading to meaningful relationships and engagement in actions contributing to positive change.

We have devised SEEK to stimulate and broaden the many different types of intelligence, skills, feelings, and attitudes that we have. We hope your experience with GATHER will be like peeling an onion; each layer will expose new knowledge, different ways of seeing information and diverse perspectives, and new ways of contributing to a more life-enhancing future.

The following is a brief explanation of the four dimensions of SEEK.

1. SEE

Global issues and cultural topics are seen from a wide range of perspectives or lenses. GATHER encourages understanding and recognition of one’s own worldview, culture, personality, and identity, as well as the development of an understanding of those who are different. By examining multiple points of view, biases, perspectives, and ways of living, GATHER participants can gain the ability to better understand the minds and hearts of others and see how others might view an issue or solve a problem. We can “walk in another person’s shoes.”



2. EVOLVE

As we immerse ourselves in the program, we may choose to mindfully develop or fine-tune our own internalized value systems, which guide our behaviors and help to form our core principles. Upon recognizing the range of perspectives from the See Dimension, we may choose to expand beyond our comfort zones and interact with people who are different from us, in order to help bridge the widening cultural divide.



3. ENGAGE

We encourage GATHER participants to choose to work with others by engaging in our local, national, and global communities in ways large and small, promoting a more positive, compassionate, and equitable world. Going outside oneself to collaboratively connect with others is a step toward creating positive change.



4. KNOW

To know is to be aware, whether that awareness comes through observation, inquiry, or information. To be a well-informed citizen and work toward positive change, knowledge of a wide range of critical global issues and cultural topics is essential.

GATHER applies the four SEEK dimensions to materials that foster stimulating and lively conversations and inspire active engagement. If practiced and integrated conscientiously, the SEEK approach can help us to bridge understanding across diverse viewpoints, whether those viewpoints derive from differences pertaining to ethnic and racial backgrounds, social class, gender or age differences, religion, or nationality.



The four SEEK dimensions are listed and described separately in this guide, but all four dimensions are interconnected and necessary for a holistic understanding. Our preferred order for studying the four dimensions of SEEK is Know, See, Evolve, and Engage, as each dimension builds upon information in the previous. This is the order in which the SEEK questions in the conversation guides are presented.

In the following sections, after a brief description of each dimension, we depict the practical ways in which each of the dimensions can be used in your study process. We include question stems in the appendix, which can promote deeper learning of a particular skill, and we point out attitudes that can be enhanced after reflecting on the material. We also make suggestions for engagement in the individual conversation guides.

Chapter 5 • The Know Dimension

In order to work toward positive change, we need to know what we are talking about! Thus, the essential first step in the SEEK approach is to be a well-informed global citizen who is knowledgeable about a wide range of critical global issues and cultural topics. To know is to be aware through observation, inquiry, and information; in the GATHER program, knowledge entails remembering, understanding, applying, and analyzing information. What distinguishes GATHER from other adult study groups is that we do not overemphasize information. Rather, we study it in balance with the other three dimensions: See, Evolve, and Engage.

We recognize that there are numerous ways to learn and develop wisdom. In 1956, educational psychologist Benjamin Bloom and others identified three domains of educational activities: cognitive or mental skills, knowledge; affective, feelings, or emotional areas, attitude; and manual or physical skills, the psychomotor domain. When using a holistic approach to study global issues and cultural topics, all three domains are important, but in the GATHER conversation groups we emphasize the cognitive (Know) and affective (See, Evolve) domains and encourage GATHER participants to explore the psychomotor domain on their own. The Engage dimension will integrate both the cognitive and affective domains.

Bloom and others emphasized the development of the cognitive domain, which involves knowledge and intellectual skills. Bloom originally identified six major cognitive categories and ranked them: knowledge, comprehension, application, analysis, synthesis, and the highest skill level, evaluation. L. W. Anderson and D. R. Krathwohl (2001) revised and updated Bloom's taxonomy.¹ They moved "evaluation" down a level, modified and integrated "synthesis" into the sixth (the highest) level (which they labeled "creating"), and changed the skills from nouns to verbs: remember, understand, apply, and analyze.

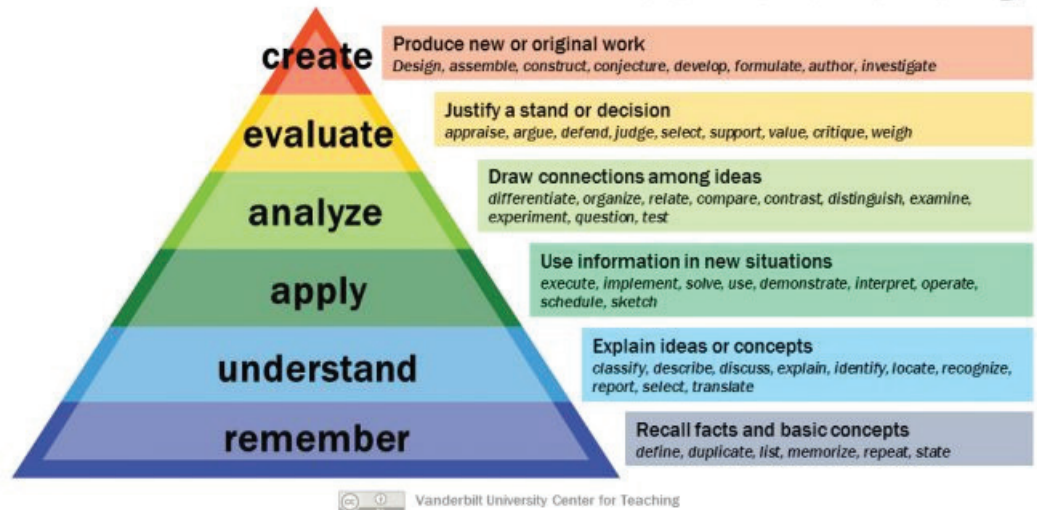
We have drawn from the exemplary work of Bloom's taxonomy and Anderson and Krathwohl's revised taxonomy and integrated their competency levels into CGA's holistic SEEK approach. We call the SEEK approach "holistic" because it includes not only the Know Dimension but also the less familiar and less used See, Evolve, and Engage Dimensions, which are explained in later chapters.

In the taxonomies of learning developed by Bloom and others, we at CGA are troubled by the ranking of skills from low to high. We often assume that we need to progress from lower to higher skill levels, building on the preceding skill as we go along. But this is not always the way we learn, especially for adults. We can, for example, demonstrate the creative skill without necessarily mastering the remember skill. In fact, embarking upon a creative project is one way to enhance the remember skill, drawing on and remembering information as needed.

Knowing is the most researched and used of all the cognitive skills. We believe there is an overemphasis on Know at the expense of the other dimensions. It forms the basis of our educational system from kindergarten through university. Although critical thinking and analysis are important, the SEEK approach encourages balance. We note four cognitive skills from Bloom et. al. taxonomy—remember, understand, apply, and analyze—and we have placed the other two cognitive skills—evaluate and create—in the See, Evolve and Engage Dimensions.

1. Remember – to retrieve, recall, and recognize previously learned information and relevant knowledge from long-term memory.

Bloom's Taxonomy



2. **Understand** – to grasp the meaning of information, constructing meaning from instructional messages that include oral, written, and graphic communications. Understanding is a psychological process related to an abstract or physical object, such as a person, situation, or message whereby one is able to think about it and use concepts to deal adequately with that object. Understanding is often, though not always, related to learning concepts.²
3. **Apply** – to use previously learned information in new situations to solve problems that have single or best answers. “Apply” means to carry out a procedure or put a procedure to use, especially for some practical purpose.
4. **Analyze** – to break down informational materials into their component parts; to take apart the known; to examine and try to understand an organizational structure; to make inferences or find evidence to support generalization; and to recognize and explain patterns and meaning.



For more information on all cognitive skills, please refer to the appendix to the GATHER Guide. There you will find key verbs, skills, question stems, attitudes, and engagement suggestions for the cognitive skills.

Chapter 6 • The See Dimension

The 2016 presidential primaries and general election in the United States were a showcase for seeing events, issues, and people quite differently. Not only did the candidates see things differently, but the electorate did as well. The mudslinging, vicious attacks, shouting, pronouncements of greatness, inappropriate behaviors, and clever manipulation of facts that took place reflect something deeper than a candidate trying to win an election. They reflect diverse ways of understanding and interpreting reality.

There were very few words of wisdom uttered to reassure and make people feel connected as Americans, let alone connected to the global community. If this raw wound is left open without some kind of treatment, this misunderstanding can cause irreparable damage to our democracy and to open society.

The earth-shattering event of the 2016 U.S. election—as well as many other recent events—has inspired us at the Center for Global Awareness to channel our decades of educational experience into encouraging greater understanding of the different viewpoints around the world.

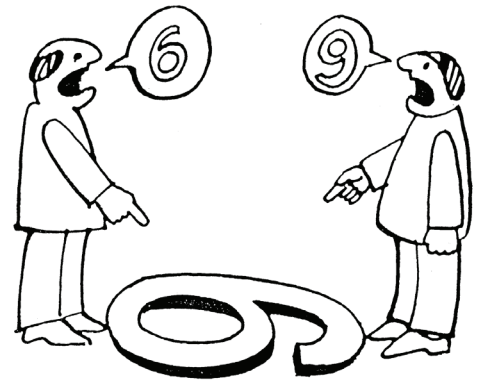
We define the See Dimension as the skill to view a concept, situation, person, or group from diverse points of view. We see global topics from a wide range of perspectives. The limitations of an individual viewpoint become clear when events seem incomprehensible. Why, for example, are many countries in Europe lurching to the political ultra-right, or why is the Middle East in a cauldron of discontent and uncertainty?

See Dimension

See in the context of the GATHER program means to see global topics from a wide range of perspectives or lenses. We encourage understanding and recognizing our own worldview, culture, personality, and identity as well as developing an understanding and appreciation of those who are different. By examining multiple points of view, biases, perspectives, and ways of living, we gain the ability to fully see through the minds and hearts of others and see how they might view an issue or solve a problem. In other words, we can “walk in another person’s shoes.”

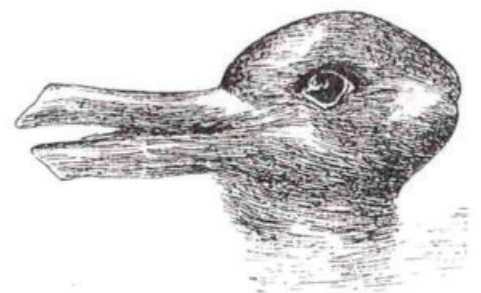
belittle than it is to support and nourish. It is far easier to dismiss the opinions, hopes, and fears of others than to reach out to understand them and relate to their situations, or feel for their plights. The art of negotiation and compromise has given way to standing for our principles in a stoic way, without acknowledging that compromise is crucial in every moment of our lives.

We think it is essential to include the See Dimension in our GATHER program for an adult audience. Adults have more varied life experiences and will be able to quickly grasp the concepts and appreciate the benefits of integrating it. The See Dimension has been developed to try to make some sense of the multiple perspectives that are expressed by each person. Although the different “modes of seeing” we explore in the See Dimension will not give a complete picture of reality, as this is



The See Dimension is about understanding that each one of us filters events, issues, and people through particular lenses or perspectives, which shape our interpretation. We would need to understand over seven billion different lenses to accurately comprehend how each person sees the world—an impossibility, to be sure. Added to the complexity is the fact that each person has multiple lenses that act as filters to reality, creating even more confusion and misunderstanding. It’s a wonder that we can get along at all!

CGA encourages us to take a big-picture look at the See Dimension. We will have to be comfortable with many generalizations in order to communicate about this vital-but-slippery concept. But below the generalizations are real people facing real anxiety and uncertainty. As a nation, we seem to be missing the point of what unites us. We have elevated the tools and techniques for dividing, condemning, differentiating, and attacking each other, but our toolkit for understanding, compassion, and empathy is at an elementary level. It is far easier to attack and



Do you see the duck, and the rabbit?

impossible anyway, its purpose is to give an overview of several different lenses through which reality is perceived.

The notion that we are rational creatures who objectively analyze information to arrive at the “best” solution has given way to the reality that we are complex humans with hundreds, if not thousands, of different lenses through which we perceive reality. I believe there is an urgency to connect with our fellow citizens locally, nationally, and globally in order to further a more democratic, equitable, and peaceful world. We believe that understanding and practicing the See Dimension can contribute to realizing this goal.

For more information on all the skills, please refer to the appendix to the GATHER Guide. There you will find key verbs, skills, question stems, attitudes, and engagement suggestions.



Big picture

Chapter 7 • The Evolve Dimension



Do you live in a bubble? We at CGA often feel that way. When we have encounters with people with whom we disagree, we are often tempted to give dismissive responses to their observations. But we must remind ourselves that we do not have the moral high ground, and it's crucial to consider all sides.

For instance, when I hear people say things that don't fit in with what I perceive as the "truth" as I see it, I can get irritated. I often hear myself say, "how can they think like that." I had a snappy response to a gentleman that I was casually talking to who said that he thought Muslims were trying to take-over the country. It seemed like an uninformed, fear-based response in my opinion. But I wished I had taken some time to talk with him about his misgivings about Muslims who lived in America and who he perceived as a threat. Why did I think that I had the moral high

ground to dismiss and belittle his views, while elevating mine to the correct interpretation?

The level of civil discourse and the sense of a common purpose in the United States have been falling over the years. They seem to have plummeted to even lower depths as of late. Many of us have not seen this vitriolic atmosphere in the past and are concerned that distrust and fragmentation will threaten our country's "mystic cords of memory," as Abraham Lincoln so eloquently put it. What will hold us together as a country if we hate each other and negatively judge those with whom we disagree? With an "us vs. them" mentality, we can't survive as a democratic country.

Since you have taken the time and effort to participate in or inquire about the GATHER program, hopefully you are willing to help ease this rancorous atmosphere.

We have developed the Evolve Dimension to examine our own behaviors and actions, and to provide tools to help us all evolve more positive ways of addressing a perplexing, divisive problem. The Evolve Dimension is perhaps the most complex in the GATHER program, as well as the most difficult one for participants to integrate into their lives. It is difficult because it involves a close examination of our own attitudes, beliefs, and judgments. Since the Evolve Dimension is such a personal one, we will often share with you the behaviors and judgments that we struggle with and wish to evolve, along with those we observe, both nationally and personally.

We are not saying that you—the GATHER participant—have to change, we imagine you are conscientious and exemplary citizens. But the essence of the Evolve Dimension is to reflect upon our outlook. It encourages us to develop tools and understanding to help build a bridge to more civil discourse, deeper listening, and further ways to empathize with others. All of us, including those of us at CGA, can benefit from this approach.

As we embark on the Evolve Dimension, we may choose to mindfully develop or fine-tune our own internalized value systems, which guide our behaviors and help us to form our core principles. We may choose to embrace more positive attitudes, support more uplifting values and behaviors, become more compassionate and kind, and shift our consciousness to be more in line with creating a hopeful future. The outcomes of this process are mostly concerned with one's own pattern of personal, social, and emotional development. One of the outcomes we encourage participants to aspire to is engagement in



civil discourse with others who are different from us, to help bridge deep social and cultural divides.

The fulfillment of meaning in the Evolve Dimension is heightened by helping others and looking at life beyond our own needs and desires. Helping others without seeking validation for ourselves is a priceless way to add value to others' lives and our own, and to make a difference in the community. The emotional rewards are immense.

“Evaluate” and “personal growth” are the cognitive skills in the Evolve Dimension. For more on both skills, including thought-provoking question stems, please refer to the appendix to this guide.

1. Evaluate – to make conclusions based on criteria and standards, judging the value of material by applying personal values/opinions. There are no true right or wrong answers. To evaluate means to critique outcomes; make recommendations; assess value and make choices; and differentiate between ideas. Evaluate is the highest level of the cognitive skills.

2. Personal Growth – participants may choose to internalize a shift in consciousness that results in a greater recognition and expression of kindness, compassion, consideration, and empathy. Through this self-reflective and self-exploratory process, participants may gain wisdom that gives them the confidence to engage in helping others and making positive changes in their local, national, and global communities.



Chapter 8 • The Engage Dimension

We encourage GATHER participants to engage with others in a project, large or small, to make a positive impact in their local, national, or global communities. Going outside oneself to collaboratively connect with others is a healthy step toward creating positive change—in both oneself and the outside community.

The Engage Dimension is concerned with social and political action, perhaps the most difficult of all SEEK objectives to implement. The other three dimensions—See, Know, and Evolve—focus on knowing about significant global issues, seeing different perspectives, and developing personal growth characteristics. It is much easier to talk about pressing global issues or even take to the streets to protest than it is to engage in creating positive change.

Engage

To take steps to change the things that are perceived as wrong in our society, and to introduce new ideas and processes for doing things better in the future. Engagement is individual or group behavior that involves interaction with other individuals or groups, which are organized in action toward social reform.

To bring about change, one needs to participate actively and learn the organizational skills to function as a change agent.³

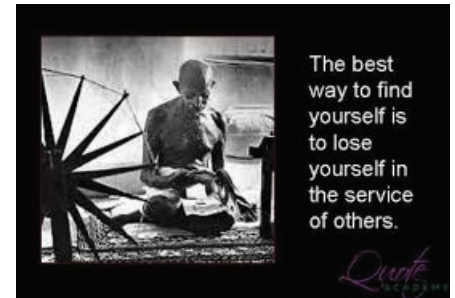
Citizen activism has grown considerably across the world in recent years, driven by several factors. Among them are rapid increases in literacy and access to education (particularly for women), a greater openness to political activity, and the spread of new norms regarding rights and justice. Urbanization spurs activism, as people can gather together at a moment's notice for a protest or campaign event. Technology plays a significant part as well, most recently with the spread of social

media and mobile phones. A definition of citizen activism is individual action in collective activity, with social consequences. Collective activity may entail participation in faith groups, neighborhood associations, trade unions, educational groups, environmental organizations, cooperatives, or alliances of small businesses. These citizen organizations ensure that society and its institutions respect people's rights and meet their needs. Citizen activism includes political activism. Active citizens provide vital feedback to state decision makers, exert pressure for reform, or solve problems themselves, bypassing state systems altogether.⁴

Understanding First, Then Activism

Many activists share words of advice with those who are eager to “change the world.” Carlos Diaz, in his book *Global Perspectives for Educators*, notes that before participants engage, they need to develop a high sense of global, political and social efficacy—a sense that they understand how the world system operates and feel confident in being able to change it. If participants do not reach a state of feeling competent to bring about change in the global environment, meaningful participatory acts are not likely to take place.⁵

In the book *How Change Happens*, Duncan Green observes that people seeking change are often impatient, intent on addressing the problems of the world. In the words of Dr. Martin Luther King Jr., they are consumed by “the fierce urgency of now.”⁶ As Green notes, many activists are, above all, doers; they are keen to change the world, starting today. They instinctively reject the first lesson of systems thinking: Look hard before you leap. They get itchy with anything that smacks of the ivory tower, and they



"The more
reflective you are,
the more effective
you are."

- Hall and Simeral

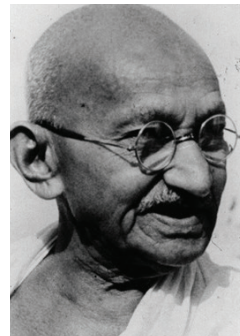
worry about analysis paralysis. Green's advice to activists is to "take a deep breath, put your sense of urgency to one side for a moment, and become a reflectivist who should map, observe, and listen to the system to identify the spaces where change is already happening and try to encourage and nurture them."⁷ Unfortunately, the mental models we commonly use to think about change projects are driven by past narratives. Many activists will use linear plans, a product of non-systems thinking, with profound consequences in terms of failure, frustration, and missed opportunities.⁸

At CGA, we are following Green's advice. We encourage GATHER participants to reflect on the four SEEK dimensions when examining pressing global issues: know, see, evolve, and engage. The Engage Dimension weaves the other three dimensions into positive action.

Activism, Relationships and Dynamics

A systems approach to change emphasizes humility and curiosity about the system that activists are seeking to influence. As Green notes, a systems approach reinforces both curiosity and humility, an anecdote to the hubris that sometimes afflicts the activist bubble. It reminds us that the conscious efforts of activists are usually less influential than accident or political and economic changes or unusual suspects.⁹

Tone and language matter in activism. A combination of tactical self-deprecation and humor can disarm critics who are expecting a bout of self-righteous



There is always the fear of
self-righteousness possessing us,
the fear of arrogating to ourselves a
superiority that we do not possess.

— Mahatma Gandhi —

AZ QUOTES

"Show respect even to
people who don't
deserve it; not as a
reflection of their
character, but as a
reflection of yours"

Dave Willis

finger wagging. But perhaps activists can best use humor among themselves, since the process of trying to create change reflects the kind of change we are going to get. If we as activists are negative, filled with animosity toward the other side, and sanctimonious, these attitudes will be reflected in our engagement projects. However, if we are happy, generous, and filled with genuine compassion, our projects will reflect this kind-hearted spirit and have a better chance of creating the change we want.

The relationships between activists and others are often fraught with tension. Activists bring their own worldviews when engaging in change. This profoundly influences the decisions and actions activists embrace and carry out. Thus, to ease tensions it is important that activists be reflectivists as well as activist. The activist may see their worldview as the "right" view or feel they are on the moral high ground, but others may find their behaviors self-righteous or arrogant. It is ben-

eficial for activists to frequently reflect on assessing their personality type, experiences, and normative framework or worldview. Many activists have a deep commitment to egalitarianism and are skeptical of leadership, which may elicit mixed feelings among them. Most activists would prefer to build the capacity of organizations rather than invest directly in individual leadership. Even talking in terms of high-potential individuals can feel somehow contrary to principles of fairness and equality. But most research on engagement emphasizes the importance of leadership, with the caveat that activists should be wary of being se-



duced by a simplistic “big man” approach to politics. Leaders play a crucial role in building a shared purpose and passion among members and building up alliances for change, while preventing the natural tendency of organizations to fragment into bickering and competing groups. Acknowledging and supporting the crucial role leaders play in how change happens is a vital step, and leaders can amplify the voices of groups that currently go unheard.¹⁰

Engagement Through Advocacy

Advocacy is the process of influencing decision makers to change their policies and practices, attitudes, or behaviors. The tactics employed usually fall somewhere along a continuum from sitting down with those in power to helping sort out a problem to mayhem in the street. Green cited five points on that continuum: cooperation, education, persuasion, litigation, and contestation. Advocacy typically targets formal institutions such as state courts, political parties, corporations, and international bodies, or informal norms and public attitudes. After developing an advocacy strategy, selecting tactics to implement that strategy is the next step. The number of possible advocacy tactics is endless: street protest, litigation, insider persuasion, media campaigns, demonstration projects, digital advocacy, content marketing, video, letters, flyers, sit-ins, and many more.¹¹

Before embarking on an Engage project, we recommend that activists, whether as individuals or as a group, reflect on their own worldview and answer the engage questions in the appendix to this guide. The answers to these questions can help each individual recognize his or her preferred worldview, and they can help to create a more coherent and successful engagement project.

For more information on all the skills, please refer to the appendix to the GATHER Guide. There you will find key verbs, skills, question stems, attitudes, and engagement suggestions.



Appendix • Developing SEEK Skills

Below you will find CGA's optional suggestions for enhancing your SEEK skills (See, Evolve, Engage, Know). The remember, understand, apply, analyze, and evaluate skills are identified in Benjamin Bloom's taxonomy of cognitive categories, revised by L. W. Anderson and D. R. Krathwohl. Also included are skills related to the SEEK dimensions: see, personal growth, and engage. We encourage you to consider these key word descriptors, skills, question stems, key attitudes, and engagement suggestions as you read through GATHER materials, meet with your GATHER group, contemplate the discussions after they take place, and take action in your community.

1. Remember (Know Dimension)

a. Key *Remember* Descriptors: acquire, arrange, ask, attend, collect, define, describe, duplicate, enumerate, identify, know, label, list, listen, match, memorize, name, order, quote, read, recall, read, recognize, record, relate, remember, repeat, reproduce, select, show, state, tabulate, tell, view

b. *Remember* Skills: observe and recall information; know dates and events; know who, what, where, when, how, and why; remember places and ideas; and master subject matter

c. *Remember* Question Stems:

- How many ...?
- Who was it that ...?
- Match the following ...
- Describe what happened ...
- Can you tell why ...?
- Collect information about ...
- Arrange information in order of importance.
- Find the meaning of ...
- Can you name the ...?

d. Key *Remember* Attitudes (affective domain): ask, choose, concentrate, describe, erect, follow, give, hold, identify, listen, locate, name, observe, point to, reply, select, sit, use

e. *Remember* Engage Suggestions:

- Make audio recordings, films, videos.
- Create fact charts, models, diagrams.
- Write a pamphlet.
- Organize and book a media event and guest speakers.
- Create a recipe, poem, coloring book, or timeline of events that emphasizes a global concern.

2. Understand (Know Dimension)

a. Key *Understand* Descriptors: aid, answer, assist, associate, classify, compare, comply, conclude, conform, contrast, convert, describe, discuss, distinguish, draw, estimate, explain, express, find meaning, generalize, give examples, greet, group, help, identify, indicate, label, locate, make sense of, outline, paraphrase, perform, practice, predict, present, read, recite, recognize, report, represent, restate (in own words), review, select, summarize, tell, trace, translate, understand, write

b. *Understand* Skills: comprehend the meaning of information; grasp relationships between key words and concepts; translate knowledge into a new context; interpret facts; compare and contrast information; infer causes and predict consequences

c. *Understand* Question Stems:

- Can you write in your own words ...?
- Paraphrase what the author said ...
- What do you think could have happened next ...?
- What was the main idea ...?
- What generalization can you make about ...?
- Can you draw conclusions about ...?
- Who was the key character ...?
- What meaning do you find in ...?
- How can you make sense of the following ...?
- Can you distinguish between ...?
- What differences exist between ...?
- Can you provide an example of what you mean ...?
- Can you provide a definition of ...?
- Can you write a brief outline ...?

d. Key *Understand* Attitudes: passively pay attention and respond, participate in discussion, make a presentation, question and probe new ideas in order to understand them, suggest interpretations, provide references and examples, become animated or excited about learning, help team members

e. *Understand* Engage Suggestions:

- Cut out or draw pictures to show a particular event.
- Make a cartoon strip showing the sequence of events.
- Write a short story and perform a play or skit based on the story.
- Tell a story in your own words.
- Paint a picture of some aspect you like.
- Make a coloring book, poster, or collage.
- Write a summary report.
- Illustrate what you think are the main ideas.
- Prepare a flow chart to illustrate the sequence of events.
- Compare and contrast using charts and other forms.

3. Apply (Know Dimension)

a. Key *Apply* Descriptors: administer, apply, assess, articulate, chart, choose, collect, communicate, compute, construct, contribute, control, demonstrate, determine, develop, discover, dramatize, employ, exhibit, establish, execute, extend, implement, illustrate, infer, interpret, manipulate, modify, operate, organize, participate, predict, prepare, practice, prioritize, produce, project, provide, relate, report, restructure, schedule, show, sketch, solve, teach, transfer, use, utilize, write

b. *Apply* Skills: apply information learned to novel situations; construct own knowledge base from a variety of primary and secondary sources; solve problems using required skills or knowledge

c. *Apply* Question Stems:

- Do you know another instance when ...?
- What factors would you change if ...?
- Could this have happened in ...?
- Can you apply the method used to some experience of your own ...?
- What questions would you ask of ...?
- Would this information be useful if you had a ...?
- Can you group by characteristics such as ...?
- Can you organize ... to show ...?
- From the information given, can you develop a set of instructions about ...?

d. Key *Apply* Attitudes: Valuing is based on the internalization of a set of specific values, while clues to these values are expressed in the learner's overt behavior and are often identifiable. The learner forms his/her own personal opinions and shares them with others. The key *Apply* attitudes are: complete, demonstrate, differentiate, explain, follow, form, initiate, invite, join, justify, propose, read, report, select, share, study, work.¹²

e. *Apply* Engage Suggestions:

- Construct a model to demonstrate how it will work.
- Make a mind map to include relevant information.
- Make up a puzzle game with ideas from the subject matter.
- Make a diorama to illustrate an important event.
- Make a scrapbook about the areas of study.
- Paint a mural about the area of study.
- Write an informational pamphlet about ... for others.
- Make a song or story that reflects a particular area of study.
- Teach the subject matter to others.
- Tutor other learners in ...
- Take a collection of photographs to demonstrate a particular point.
- Dramatize the information through a mixed-media presentation.

4. Analyze (Know Dimension)

a. Key *Analyze* Descriptors: analyze, appraise, arrange, break down, calculate, categorize, classify, compare, connect, contrast, correlate, criticize, deconstruct, deduce, detect, diagram, differentiate, discover, discriminate, dissect, distinguish, divide, examine, experiment, explain, focus, illustrate, infer, inspect, investigate, limit, order, organize, outline, point out, prioritize, probe, question, recognize, select, separate, subdivide, survey, test

b. *Analyze* Skills: see patterns; label, classify, or group information; organize parts; recognize hidden meanings; identify component parts; test information; differentiate cause and effect relationships; think critically

c. *Analyze* Question Stems:

- If ... happened, what might the ending have been?
- How was this similar to ...?
- Why did ... changes occur?
- Can you distinguish between ... and ...?
- Can you compare your ... with that presented in ...?
- What do you see as other possible outcomes?
- What was the problem with ...?
- What were some of the motives behind ...?
- Can you explain what must have happened when ...?
- How is ... similar to ...?
- What are some of the problems of ...?
- What was the turning point in this historical era?
- What was the underlying theme of ...?
- Which events could have happened ...?

d. Key *Analyze* Attitudes: argue, challenge, confront, debate, refute

e. *Analyze* Engage Suggestions: graphs, surveys, diagrams, charts, feedback systems, questionnaires, reports, and scientific experiments

- Design a questionnaire to gather information.
- Conduct an investigation to produce information to support a view.
- Make a jigsaw puzzle and label all the parts.
- Make a family tree showing relationships.
- Make a flow chart to show the critical stages.

- Arrange an event. Make all the arrangements and record all the steps needed.
- Put on a play about the study area.
- Construct a graph to illustrate selected information.
- Write a biography of a notable and inspiring person.
- Review a work of art in terms of form, color, and texture.
- Analyze the point of view in a primary-source document.
- Deconstruct a book or article for bias.
- Critique a secondary source for point of view.
- Classify human commonalities or universals.
- Conduct a questionnaire or survey about an important topic. Share the results with others.
- Develop a feedback loop system to show the short-term and long-term effects of ...

5. See (See Dimension)

a. Key *See* Descriptors: attitude, belief, bias, conviction, faith, liking, look, opinion, outlook, partiality, preconception, perspective, predisposition, preference, taste, view

b. *See* Skills: see patterns; make clear generalizations; reduce bias; embody a different culture; recognize stereotypes; see other viewpoints; spot ethnocentrism; support diversity

c. *See* Question Stems

- From your perspective, how do you see ____ issue?
- How could they have voted for ____ in the election?
- Share your perspective on the issue of ____.
- Tell a story from your own perspective.
- Imagine you were in the ____ situation. What would you have done?
- Describe three characteristics that you admire about ...
- What type of ... would you prefer?
- Is that generalization accurate?
- Is that a stereotype?
- Why did they come to that conclusion?
- From their situation, I can understand why they believe ...
- I have never thought of it that way before. Please tell me more about ...
- How would you feel if you were in their shoes?
- How would ____ situation have played out in ____ culture?
- Are my own cultural perspectives influencing my view about ____?

d. Key *See* Attitudes: appreciate, care, concern, contemplate, empathize, kindness, recognize, reflect, sympathize, thoughtful, understand

e. *See* Engage Suggestions:

- Write your own biography, highlighting your values, beliefs, etc., and how they were formed.
- Form a panel to discuss diverse views.
- Invite a speaker with a different point of view/culture, and listen thoughtfully to what he or she says.
- Practice asking respectful questions of others with different points of view that highlight differences.
- Practice talking to a person/group of differing perspectives without using stereotypes.
- List judgments of the “other,” and discuss why they are used (racist, misogynistic, etc.).
- Practice making provocative and inflammatory statements about the “other” with your group. How does your group feel about this aggressive approach?
- Practice saying something positive about the “other” before your encounter with them.
- Do role-playing exercises: Imagine you are a person who holds views that you intensely dislike.
- Make a list of commonalities that you can draw upon when you are conversing with a person of opposing views. Imagine situations in which you would use this list.
- Practice engaging in conversations about controversial topics with “others,” without trying to convert them

to your side. (Try role-playing first.)

- Practice engaging in a conversation in which you try to convert the “other” to your side. Which approach do you think works best?

6. Evaluate (Evolve Dimension)

a. Key *Evaluate* Descriptors: appraise, argue, assess, attach, check, choose, compare, conclude, convince, criticize, critique, decide, deduce, defend, discriminate, estimate, evaluate, explain, grade, interpret, judge, justify, measure, predict, rank, rate, recommend, reframe, select, summarize, test, validate, verify, weigh

b. *Evaluate* Skills: compare and discriminate between ideas; assess value of theories; make choices and recommendations based on reasoned argument; verify value of evidence; recognize subjectivity; assess arguments and evidence; critique ideas and theories; weigh evidence

c. *Evaluate* Question Stems:

- How would you decide the best strategy?
- After weighing all the evidence, what decision would you make ...?
- I understand your position is ____, but based on evidence, ____ is a better strategy.
- Your statement is interesting (or heartfelt), but what evidence do you have to support it?
- How would you measure whether your proposed solution is better?
- How effective are ____ compared to past ____?
- Judge the value of ____ based on all the evidence.
- If you were in the same situation as ____, what would you do?
- Can you defend your position about ____?
- How would you have handled ____?
- How would you convince others that ____ is the best strategy?
- Looking at all the facts, do you think justice (or fairness) was applied in ____ situation?
- What changes to ____ would you recommend?
- How would you evaluate ____?
- What do you think would be a good solution to ____?
- How would you reframe ____?
- How would you critique ____?
- How would you interpret ____?
- How would you test your conclusion?
- What do you predict would happen based on all the circumstances?
- How can you still support ____, when substantial evidence does not support your position?

d. Key *Evaluate* Attitudes: develop an internalized value system that guides one’s behavior; adopt a belief system and philosophy that are pervasive, consistent, predictable, and characteristic of the learner. Key words: act, display, influence, practice, solve

e. *Evaluate* Engage Suggestions: letters, group with discussion panel, dialogue circle, court trial, survey, self-evaluation, practice

- Write a letter to ____ advising on changes needed at ____.
- Prepare a list of criteria to judge a ____ show, event, proposal, or speaker.
- Form a panel to discuss diverse views on a controversial topic.
- Make a booklet about five rules you see as important. Convince others.
- Create a conversation in a circle about an issue of special interest to others.
- Write an editorial or blog about an issue you feel strongly about.
- Recommend five rules for your conversation group.
- Debate or dialogue about a controversial topic.
- Practice making a positive statement to someone you may disagree with.

7. Personal Growth (Evolve Dimension)

a. Key *Personal Growth* Descriptors: accept, act, advise, attempt, challenge, contribute, counsel, create, defend, display, dispute, empathize, evaluate, guide, identify, influence, join, lead, offer, organize, persist, practice, praise, propose, protest, question, share, solve, suggest, support, synthesize, value, volunteer

b. *Personal Growth* Skills: advisor, coach, counselor, decision-making, facilitator, empathy, evaluate, guide, implementer, leadership, mediate, mentor, motivate, negotiate, organizer, reflectivity, supporter

c. *Personal Growth* Question Stems:

- What feelings were provoked?
- After reading this chapter, how have your feelings about ____ changed?
- Imagine you were in a certain position. How would you feel?
- How would you feel if ____ happened to you?
- Try to convince (not convert) the other side to ____.
- Describe the values you share.
- Tell me about your personal experiences (childhood, hometown, education, etc.).
- May I make a suggestion to ____?
- Have you considered this ____ approach to ____?
- Use your own past experience to understand or explain ____ situation.
- How will people likely react in similar situations?
- How does ____ directly affect you or your family?
- How has ____ changed your life?
- After reading ____, have your thoughts (attitudes) on ____ changed?
- Do you see ____ differently when using a ____ (systems thinking, holistic) approach?
- What is the relationship of ____ and ____?
- In my experience, I found that ____.
- What would it take to change your mind about ____?
- How would you interact with someone who disagrees strongly with you about ____?
- Do you think your ideas and/or thoughts of ____ have been changed after learning different ____ of ____?
- How would you counsel someone in attaining ____?
- Synthesize all the information to arrive at ____.
- What advice would you give to ____?
- What contribution can you make to ____?
- How can I support you in ____?

d. Key *Personal Growth* Attitudes: advise, benevolent, care, compassion, concern, contribute, counsel, empathize, fair, generous, genuine, goodwill, grateful, guide, heartfelt, humble, influential, kind, leader, listen, love, magnanimous, open-minded, show interest, supporter, trust, unpretentious

e. *Personal Growth* Engage Suggestions:

- Journal about your feelings.
- Meditate.
- Develop a healthy lifestyle.
- Commune with nature.
- Compose poetry.
- Write your memoir.
- Develop a spiritual practice or connect with a religious group.
- Organize a self-help group.
- Work with a coach, or become a coach yourself.
- Offer to coach someone in need of help.

8. Engage (Engage Dimension)

a. Key *Engage* Descriptors: activate, adjust, build, collaborate, cooperate, create, develop, evaluate, generate, improve, modify, motivate, organize, participate, reform, struggle

b. *Engage* Skills: assess, counsel, encourage, evaluate, inspire, lead, motivate, organize, persuade, sell

c. *Engage* Questions Stems:¹³

- Do we prefer conflict or cooperation?
- Do we see progress everywhere, and act to accelerate its path, or do we see a struggle against power and injustice that is ultimately doomed to defeat?
- Do we believe that lasting and legitimate change is primarily driven by the accumulation of power at a grassroots level, through organization and the challenging of norms and beliefs?
- Or do we believe that change occurs by reforms at the levels of laws, policies, institutions, companies, and elites?
- Or do we believe that by identifying and supporting enlightened leaders, change will occur?
- Do we think the aim of development is to include poor people in the benefits of modernity, or to defend other cultures and traditions and build an alternative to modernity?
- Do we want to make the current system function better, or do we want to tackle and replace the deep structures of power?
- Why do you want to save the world? (And how do you define “the world” for the purposes of your project?)
- What are you fighting? How entrenched are the beliefs of those resisting your efforts?
- What exactly do you wish to see happen with your project?
- Who will join you in the bid to make it happen?
- How will you get them to join you?
- What’s the likely overall reaction—and how prepared are you for it?
- Do your behaviors and personality fit with what you’re trying to achieve?
- How are you going to make this project a reality? With whom? What will the time period be?
- What proof will you provide that you’ve made a difference with your project?
- How and when will you decide if your project is successful? What is your endpoint?
- For whom are you doing this project?
- Make a systems-thinking diagram of your project to see how all the factors are interrelated and if there is a weak link in any of the strands.

d. Key *Engage* Attitudes: aware, benevolent, cheerful, energetic, enthusiastic, flexible, generous, gracious, hopeful, humble, insightful, magnanimous, mindful, optimistic, organized, participative, perceptive, positive, reflective, thoughtful

e. *Engage* Suggestions:

- Ask “opposing” sides to participate in activities.
- Reflect on your worldview and how it affects your actions.
- Make a plan of action as a system.
- Flexible in changing plans.
- Watch out for idealizing leader as a “guru.”

Endnotes • The GATHER Guide

¹ The ideas in the model have been drawn from the following sources: L. W. Anderson, and D. R. Krathwohl (eds.), *A Taxonomy of Learning, Teaching, and Assessing: A Revision of Bloom's Taxonomy of Educational Objectives* (New York, Longman, 2001); and Benjamin S. Bloom, *Taxonomy of Educational Objectives, Handbook I: Cognitive Domain* (New York, David McKay, 1956).

² Wikipedia, "Understand."

³ Carlos F. Diaz, Bryon G. Massiales, and John A. Kanthopoulos, *Global Perspectives for Educators* (Boston: Allyn and Bacon, 1999), 192.

⁴ Duncan Green, *How Change Happens*, (Oxford, UK: Oxford University Press, 2016), 180-182.

⁵ Diaz et al., *Global Perspectives*, 193.

⁶ As quoted in Green, *Change Happens*, 75.

⁷ Green, *Change Happens*, 20.

⁸ Green, *Change Happens*, 10.

⁹ Green, *Change Happens*, 77.

¹⁰ Green, *Change Happens*, 211.

¹¹ Green, *Change Happens*, 214-217.

¹² Some of this information came from the website: <http://www.nwlink.com/~donclark/hrd/bloom.html>.

¹³ Green, *Change Happens*, 3 and Mark Di Somma, "20 Questions Every Activist Brand Should Ask," *Branding Strategy Insider*, April 30, 2015, <https://www.brandingstrategyinsider.com/2015/04/questions-activist-should.html#.Wjae1dKnGos>.

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