

SOCIAL COHESION HANDBOOK

& TOOLKIT FOR FACILITATORS

Enhancing migrant integration and social cohesion
through socio- cultural activities and community
dialogues in South africa using the community capacity
enhancement methodology CCE-CC



REPUBLIC OF SOUTH AFRICA



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Additional material for the handbook has also been sourced from Gestalt Theory and Practice at the Gestalt Institute of Cleveland¹. The authors have also made use of resources within the Democratic Dialogue- A Handbook for Practitioners² which provides a valuable overview of existing processes utilized by dialogue practitioners across the globe.

Finally, this manual has previously benefitted from additional and significant insightful comments raised by colleagues, facilitators and communities that participated in the Department of Sports Arts and Culture (DSAC) and the Nelson Mandela Foundation (NMF) programmes to promote Social Cohesion within South Africa. This current edition of the manual sought to incorporate an inclusive approach in line with frameworks and policies that the country has adopted in the last few years that are aligned to the country's National Development Plan (NDP) and profited from insights and valuable comments from IOM colleagues in the Regional Office for Southern Africa and Country Office in South Africa.

¹ <https://www.gestaltcleveland.org/our-faculty>

² <https://www.idea.int/publications/catalogue/democratic-dialogue-handbook-practitioners>



Acronyms and Abbreviations

AI	Appreciative Inquiry
ABCD	Asset Based Community Development
FBO	Faith Based Organisation
CBO	Community Based Organisation
CCE	Community Capacity Enhancement
CSO	Civil Society Organisation
DSAC	Department of Sports Arts and Culture
DSD	Department of Social Development
FYR	Fifteen Year Review
HIV/AIDS	Human immunodeficiency virus/Acquired Immunodeficiency Syndrome
HSRC	Human Sciences Research Council
ICT	Information and Communications Technology
IOM	International Organisation for Migration
LCA	Local Change Agent
M&E	Monitoring & Evaluation
NMF	Nelson Mandela Foundation
NDP	National Development Plan
NPO	Non-Profit Organisation
NGO	Non-governmental organisation
PAR	Participatory Action Research
SA	South Africa
SC	Social Cohesion
SCA	Social Cohesion Advocate
SCM	Social Cohesion Summit
UN	United Nations
UNDP	United Nations Development Programme



List of International Conventions

Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment (adopted 10 December 1984, entered into force 26 June 1987)

Convention on the Elimination of All Forms of Discrimination against Women (adopted 18 December 1979, entered into force 18 December 1979)

Convention on the Rights of Persons with Disabilities (adopted 13 December 2006, entered into force 3 May 2008)

Convention on the Rights of the Child (adopted 20 November 1989, entered into force 2 September 1990)

International Convention on the Elimination of All Forms of Racial Discrimination (adopted 21 December 1965, entered into force 4 January 1969)

International Covenant on Civil and Political Rights (adopted 16 December 1966, entered into force 23 March 1976)

International Covenant on Economic, Social and Cultural Rights (adopted 16 December 1966, entered into force 3 January 1976)



List of Optional Protocols

Optional Protocol to the Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment (adopted 18 December 2002, entered into force 22 June 2006)

Optional protocol to the Convention on the Rights of the Child on the involvement of children in armed conflict (adopted 25 May 2000, entered into force 12 February 2002)

Optional protocol to the Convention on the Rights of the Child on the sale of children, child prostitution and child pornography (adopted 25 May 2000, entered into force 18 January 2002)

Second Optional Protocol to the International Covenant on Civil and Political Rights, aiming at the abolition of the death penalty (adopted 15 December 1989, entered into force 11 July 1991)




Introduction



PURPOSE OF THE HANDBOOK

This handbook is based on the important role played by community focal points in facilitating dialogues and other nation building initiatives aimed at advancing social cohesion in South Africa. On 4 and 5 July 2012 individuals and organisations from all sectors of South Africa, representing the diverse nature of South Africans, participated in a national summit on social cohesion and nation building in Kliptown and emerged with 12 resolutions aimed at building social cohesion at all levels of South African society. These resolutions aimed at mobilizing society's efforts in this regard around norms and values that foster cohesion and nation building. Of relevance is Resolution 12 that urges all components of society to fight any forms of discrimination, which are a threat to social cohesion and nation-building. In line with this resolution, in 2019, the government adopted the National Action Plan to Combat Racism, Racial Discrimination, Xenophobia and Related Intolerance (NAP), which commits all sectors of society to the raising awareness of anti-discrimination issues.


To support the government in this effort in strengthening social harmony, cultural diversity and countering xenophobic attacks and violence within South African townships, the UN is implementing the United Nations Pilot Project for Strengthening Migrant Integration and Social Cohesion through Stakeholders' Engagement, Socio-Economic Activities and Countering Anti- Migrant Narratives in South Africa. The project aims to strengthen migrant, refugee and asylum seekers' integration and social cohesion among populations in vulnerable situations through targeted engagement and participation of government counterparts, civil society, migrants and host communities in community-level peace and socioeconomic-related activities. This initiative is implemented in tandem with a cross border project funded by IOM's Development Fund (IDF) on social cohesion that is supporting and complementing existing efforts by the Government especially DSD and other stakeholders within the framework of the NAP to Combat Racism, Racial Discrimination, Xenophobia and Related Intolerance and the National Development Plan (NDP) 2030 where the focus on transforming society and uniting the country is emphasized (ref Chapter 15). The capacity building initiative within the framework of



these two projects recognizes the importance of taking into consideration the needs of the host community and migrants as well as the local, provincial and national government priorities. Affected population groups are keen on capacity building efforts that seek to assist them to develop their plans and strategies for strengthening social cohesion to reduce the risk of xenophobic attacks in the communities. Local, provincial and national governments have also demonstrated their commitment to work towards a peaceful and cohesive society and support for interventions targeting communities affected by xenophobia. This capacity building initiative will therefore take into consideration the capacity needs of various stakeholders including government partners, civil society, host communities as well as organizations representing migrants, refugees and asylum-seekers.

This manual is the product of deliberations flowing from the Summit Resolutions and NAP, as well as numerous lessons learned from the country's collective experience in forging a society that resonates with values underpinning the constitution. The manual distils best practices and offer some guidelines and options to community focal points whose aim is to monitor and mediate conflict, serve as a response team as well as promote social cohesion. The objective is to produce a user-friendly methodological tool that would help persons, as well as institutions to promote social cohesion in a more systematized way. More specifically it explores ways in which a wide array of members of society can be brought together into conversations that initiate a positive change in a sustained manner and as a complement to their broader participation in other democratic institutions.

The intended audience of the Handbook are institutions and people actively or potentially engaged in promoting social cohesion such as decision makers that tackle various drivers of society exclusion, organisations that advance the case of using dialogue to address societal challenges, communities and community structures that deal with societal challenges on a daily basis and process experts from a range of disciplines whose technical expertise canvasses behavioural and societal change processes.




The handbook provides a link to each of these groups and in this sense stands the benefit of being enriched by the experience and wisdom that these groups can bring on the subject. It is premised on the values embraced in the South African Constitution as well as key instruments on the subject such as the National Action Plan to Combat Racism, Racial Discrimination and Xenophobia and Related Tolerance (2019). The preamble of the Constitution is unequivocal that South belongs to those that live in it.

This includes different racial groups, local and migrant groups, underlying the importance of inter and intra societal cohesion where different cultures are embraced. Social cohesion according to the NAP allows for people of different races, ethnicities, and origins to work together with a sense of belonging. It is this common sense of belonging amidst the people that helps realise economic growth that is shared amongst all social groups.

Throughout the handbook we make extensive use of illustrations and examples of leadership and active citizenship approaches in building social cohesion to allow the user to get a first-hand sense of the value and behavioural shifts that one anticipates emerging as South Africans interact in collective spaces to discuss the richness of their diversity and vision towards creating a shared identity.

The parts that follow allow for the reader to engage the content threefold: experientially; as prospective facilitators that will run dialogues; and in the context of dialogue-based programmes to be implemented by institutions working in this area. The assumption in this regard is that the material is directed at agents of change who experience the change they want to see, while at the same time embedding, for the purposes of sustainability, the work of such agents in institutions rather than individuals.



Consequently, the Handbook is broadly divided into five parts:

Part 1: Provides a summary of the contextual background

Part 2: Provides a conceptual framework upon which the dialogues to promote social cohesion are premised

Part 3: Relates to facilitators' briefs where concepts and philosophical framework is translated into practical tools that facilitators can employ during dialogues

Part 4: Consists of the implementation process and discusses various stages necessary to operationalize dialogues on social cohesion, including the preparatory work, the dialogue event and follow up actions after the community conversations

Part 5: Discusses concrete examples and specific contexts that dialogue initiatives could be undertaken, based upon some of the issues highlighted during the National Social Cohesion Summit.

PART 1

BACKGROUND

PART 1: BACKGROUND

1.1 The Context of Social Cohesion and Migration

In 1994 South Africa emerged from a long history in which race, ethnicity and culture were used as the basis for the imposition of a divided, unequal, and hierarchical society that excluded most of the population from citizenship. The preamble of the Constitution of the new democratic order declared that ‘South Africa belongs to everyone who lives in it, united in our diversity’.³ This belief is captured succinctly in the motto on the National Coat of Arms by the /Xam expression *!ke e: /xarra //ke* which literally means *diverse people unite*. The new democratic South Africa therefore establishes an inclusive citizenship and enjoins the citizens to unite in a sense of belonging and pride. This aspiration of a collective united amidst its diversity was well captured by the adoption of the phrase *the Rainbow Nation* by Archbishop Desmond Tutu. Any training centered around social cohesion must therefore be anchored in the Constitution as the supreme law of the land, embodying the overall aim of transforming South Africa into a more equitable, non-sexist, non-racial, integrated and just society. In this regard, it sets out a vision for how South Africa can overcome its history and build a society based on equality, freedom and dignity, and build a common bond based upon normative principles that enable all segments of society to live side by side.

The fragility of a South Africa built around the dream of a *rainbow nation* has constantly come under scrutiny from various quarters during the past 18 years of our democracy. While the Constitution and the establishment of democratic institutions has laid the foundations for an inclusive citizenship, the effective realisation of this goal has not been easy to achieve. At different times, we have seen a range of symptoms that suggest the need for deep introspection around our social cohesion as a nation. Evidence of such symptoms include ostensible protests over service delivery that have become increasingly violent, heated emotional debate that polarised public opinion along historical

³ Constitution of the Republic of South Africa 1996.

dividing lines and a range of social violence and intolerance (including waves of xenophobic violence) that indicate social fragmentation at different levels.

These symptoms expose the chasm between the ideals of a post 1994 South Africa underscored by the tolerance and respect for human rights, and the actual lived experiences of South African citizens. Research points at economic and socio-cultural challenges (many of which stem from the legacy of a pre-1994 history based on institutionalised division and exclusion) as the major impediment to closing this gap.⁴ Poverty, unemployment, and inequality remain major challenges plaguing South Africa.

For 2021 the official unemployment rate was at 35.3%.⁵ It is estimated that unemployed blacks as a portion of the total unemployed in 2021 was as high as 85.7%. Further, the Gini-coefficient indicates that inequality worsened and remains racial.⁶ This picture is duplicated in disparities in land ownership and access to quality education.⁷ The President's State of the Nation Address in 2022 recognised the urgency of addressing these challenges noting the specific Presidential focus on job creation and increasing the stimulus to support livelihoods.⁸

On the social-cultural front, various groups continue to perpetuate exclusion based on gender, language, and nationality. Thus, for example, even though South Africa has the highest percentage of women representation in all levels of government, women in general remain most vulnerable to a system of patriarchal oppression in the family and society.⁹

⁴ Tikam Liese SALL, 'The Rainbow Myth: Dreaming of a Post-Racial South African Society' (Institute for Global Dialogue 2018) 6 <<https://www.jstor.org/stable/resrep19352>> accessed 14 July 2022.

⁵ Reuters, 'South Africa's Unemployment Rate Hits New Record High in Q4 2021' *Reuters* (29 March 2022) <<https://www.reuters.com/world/africa/south-africas-unemployment-rate-hits-new-record-high-q4-2021-2022-03-29/>> accessed 15 April 2022.

⁶ 'Gini Coefficient by Country 2022' <<https://worldpopulationreview.com/country-rankings/gini-coefficient-by-country>> accessed 14 July 2022.

⁷ World Bank, *Inequality in Southern Africa: An Assessment of the Southern African Customs Union* (World Bank 2022) 4 <<http://elibrary.worldbank.org/doi/book/10.1596/37283>> accessed 14 July 2022.

⁸ 'President Cyril Ramaphosa: 2022 State of the Nation Address | South African Government' <<https://www.gov.za/speeches/president-cyril-ramaphosa-2022-state-nation-address-10-feb-2022-0000>> accessed 15 April 2022.


⁹ Dominique Dryding, 'Despite Progressive Laws, Barriers to Full Gender Equality Persist in South Africa' [2019] undefined <<https://www.semanticscholar.org/paper/Despite-Progressive-Laws%2C-Barriers-to-Full-Gender-Dryding/498a9e6d79f2a3c9ddb9597aa95b03dcd16b1f73>> accessed 14 July 2022.

Where are we? (Stats SA – 2018)

Fostering Constitutional Values	Sharing Space
<p>*4% increase in overall levels of awareness of the Constitution from 47% in 2011 to 51% 2016</p> <p>* Majority of black Africans above 30 were not aware of it and the Bill of Rights.</p>	<p>* High crime levels have forced people into security villages and public spaces are abandoned. 2017/18 data show that, due to the fear of crime, the majority of households were prevented from going to open spaces (32,3%), allowing children to play in their area (17,1%) and walking to town (14,3%) About 79% of households felt safe in their area during the day (50,3% felt very safe and 28,9% fairly safe). This is a significant decline from 2016/17, when 84,8% felt safe or fairly safe (StatsSA 2018).</p>
<p>* The fact that unemployment is high, economic growth levels are at less than desirable levels, show that the vision of an engaged citizenry working together with a government committed to human development, and ending social exclusion will be hard to realise</p> <p>* Trust levels between business, labour and government and between the different “races” in South Africa have declined since first measured in 2014. For example, between 2017 and 2018, South Africa’s Trust Index decreased four points (trust in government dropped from 15% to 14%; in media from 39% to 35%; in business from 56% to 53%; and in NGOs from 58% to 50%. This renders the prospect of a social compact difficult to realise</p>	<p>* Poor public service delivery have driven the rich and middle class to private sector provision – removing voice and resources from public – (also in NDP)</p> <p>* Interracial interaction is improving but differs significantly in private versus public spaces. At home almost all South Africans do not interact across race and class. Apartheid spatial patterns and their ripple effects still pertain and continue to shape the lives and outlook of South Africans. In public spaces however, the situation is different. only 36.1% of South Africans report that they rarely or never interact with people from other race groups in commercial spaces and 39.4% report the same for work and study places</p>

Where are we? (Stats SA – 2018)

Equal Opportunity Inclusion and Redress
<p>*Basic services were extended - number of households with access to piped water and electricity increased between 2014 2018</p> <p>*The labour market has not been able to transform. From 2015 to 2017 the representation of the White Population Group remained above five times and the Indian Population Group above three times their National Economic Active Population (EAP) at the Senior Management level. Whites make up 56.1% of senior management and Africans 22.1% of senior management.</p> <p>*Indigenous languages are still marginalized at all levels. Using schools as an example, 1392 schools are currently implementing the Incremental introduction of African Languages Programme instead of the targeted 2583.</p> <p>*Inequality of opportunity is the highest in South Africa and race, parent’s education, and father’s occupation are major determinants for individuals’ opportunities, and the latter two factors affect labour market outcomes for children.” (World Bank Report 2018 p.g 46). If parents are among the poorest quintiles, their children have a 90% chance of being stuck in poverty</p> <p>*All forms of redress are slow including spatial, economic and cultural redress. Large portions of the country’s rural and urban dwellers have insecure tenure and volatile land rights, while land and property ownership remains vastly unequal. Wealth is still in the hands of the white minority. The top 1 percent of South Africans own 70.9% of the nation’s wealth</p>



The reality of migration in South Africa has exposed the project of social cohesion in South Africa to further scrutiny. This is particularly so with the dramatic waves of xenophobic violence perpetrated against African nationals in various informal settlements and townships across the country.¹⁰ The violence and accompanying attitudes echo the divisions that characterized society prior to the 1994 democracy of racial conflict and stands in stark contrast to the vision of a new dispensation where “South Africa belongs to all who live in it”. It also reflects an attitude that is unique towards the global phenomenon of migration.


While most (though not exclusively) of the pre-1994 migration was mainly internally, in the post 1994 period, inflow migration now included migrants from Africa and Asia. This is explainable as it was not until 1993 that South Africa finally recognised the principle of asylum and signed a Memorandum of Understanding with the United Nations High Commissioner for Refugees, accepting local integration and the responsibilities for the provision of social welfare to refugees and asylum seekers.¹¹ At the same time, when one reviews some of the major conflicts that broke out in Africa post 1990, it comes as no surprise that South Africa soon became a destination for refugees fleeing human rights abuse, collapsed states, conflict and war that were intensified by the various conflicts that erupted following the collapse of the cold war and the end of a bi-polar system of international relations.¹²

To counter the social injustices that have come as a result of migration social cohesion has been advocated in South Africa to mobilise the society to work together to build a caring and proud society based on shared values. It provides unity, coherence and functionality as well as an environment in which the citizens can flourish.

¹⁰ Jean Pierre Misago, ‘Xenophobic Violence in the “Rainbow” Nation’ <<https://www.aljazeera.com/opinions/2017/3/1/xenophobic-violence-in-the-rainbow-nation>> accessed 14 July 2022; ‘Xenophobic Clashes Hit South African Township Overnight’ <<https://www.aljazeera.com/news/2015/4/20/xenophobic-clashes-hit-south-african-township-overnight>> accessed 14 July 2022; Thuso Khumalo, ‘South Africa’s Xenophobic Violence Victims Speak Out’ (VOA) <https://www.voanews.com/a/africa_south-africas-xenophobic-violence-victims-speak-out/6175694.html> accessed 14 July 2022.

¹¹ Basic Agreement between the Government of South Africa and the UNHCR 1993.

¹² ‘Migration Data in the Southern African Development Community (SADC)’ (*Migration data portal*) <<https://www.migrationdataportal.org/regional-data-overview/southern-africa>> accessed 14 July 2022.



South Africa has made considerable efforts to promote good governance, a peaceful and cohesive society and has prioritized in its National Development Plan (NDP) the elimination of poverty, reduction of inequality and growing an inclusive economy by 2030. The country has **ratified** seven out of the nine core international human rights treaties¹³ and optional protocols.¹⁴


At the regional level, South Africa has ratified the African Charter on Human and People's Rights, the Protocol to the African Charter on Human and People's Rights on the Rights of Women in Africa (Maputo Protocol) and the African Charter on the Rights and Welfare of the Child. South Africa is also a signatory to the Global Compact for Safe, Orderly and Regular Migration which calls for a more coherent approach to migration governance. Gender-based violence was declared a national crisis in 2019 and the Government has put in place protective laws and policies to address this scourge and a Cabinet-level inter-ministerial committee was established in May 2012 to examine and develop strategies to deal with the high levels of violence against women.

South Africa remains the main country of destination for migrants in the region and among the top 20 countries of destination in the world, with an estimated number of 4.2 million migrants. This number comprises over 266,694 asylum seekers and refugees¹⁵ that have sought international protection in South Africa and are protected by a national asylum legal framework and obligations under the 1951 United Nations Refugee Convention.

¹³ International Convention on the Elimination of All Forms of Racial Discrimination; International Covenant on Civil and Political Rights; International Covenant on Economic, Social and Cultural Rights; Convention on the Elimination of All Forms of Discrimination against Women; Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment; Convention on the Rights of the Child; Convention on the Rights of Persons with Disabilities.

¹⁴ Optional protocol to the Convention on the Rights of the Child on the involvement of children in armed conflict; Optional protocol to the Convention on the Rights of the Child on the sale of children, child prostitution and child pornography; Second Optional Protocol to the International Covenant on Civil and Political Rights, aiming at the abolition of the death penalty; Optional Protocol to the Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment.

¹⁵ <https://www.un.org/en/development/desa/population/migration/publications/wallchart/docs/MigrationWallChart2019.pdf>




Migration is recognized in the 2030 Agenda as a development enabler that can contribute to the achievement of many of the goals if well managed as it powers economic growth. Within the context of South Africa, migration has been recognized as playing a significant role in the development of the country. The 2017 White Paper on International Migration recognizes the benefits of a well-managed migration for development¹⁶. The impact of immigration on gross domestic product per capita is positive, and the estimates from an econometric model show that immigrant workers may raise the South African income per capita by up to 5%¹⁷. However, migrant flows also exert pressure on limited resources and pre-existing service delivery concerns. Migration issues, including mixed flows involving irregular migrants, asylum seekers, and other vulnerable groups are often linked to larger developmental challenges such as high unemployment, low living standards and stark economic inequalities.

Migrants are often met with significant immigration, socio-cultural and economic challenges. Irregular migration has become a real challenge in the country and is exacerbated by post-apartheid inequality and a growing societal negative narrative about migration, migrants, refugees and asylum-seekers. These perceptions have led to violence, tensions and looting between migrant communities and citizens and in turn affecting social cohesion and human security. Incidents of xenophobic attacks have been reoccurring resulting in the loss of many lives, damage to property and public outcry.

These incidents have been condemned by Government, but the capacity to respond remains limited given the multiplicity of challenges. South Africa has made a strong commitment to combat xenophobia, through the participatory development and adoption of its National Action Plan (NAP) to Combat Racism, Racial Discrimination, Xenophobia and Related Intolerance in March 2019, together with a detailed five-year implementation plan that brings together different Government departments and stakeholders to achieve key goals to prevent and combat these related human rights concerns.

¹⁶ The White Paper on International Migration: <http://www.dha.gov.za/WhitePaperonInternationalMigration-20170602.pdf>

¹⁷ ILO report on how immigrants contribute to South Africa's economy




Furthermore, several initiatives on social cohesion and support to migrant communities have been developed. Notwithstanding, the combination of the above-mentioned challenges coupled with the increasing level of frustrations in the local communities where there is limited access to basic services and infrastructural support, have the potential to trigger social and political tensions particularly in fragile and vulnerable communities and is likely to put peace operations to a test and further destabilize the fragile peace architecture in the affected communities.

The outbreak of the Coronavirus Disease (COVID-19) pandemic has further exacerbated the situation and the preventive measures adopted by Government including lockdown in the interest of public health has impacted the critical productive sectors of the country, which has, in turn, affected the livelihoods of the poor and vulnerable citizens and migrants alike.¹⁸

Furthermore, the push factors leading to forced migration remain a reality on the continent – leaving many migrants and refugees with a small group of countries with peace and stability on the continent – including South Africa – as the only viable destinations. In many instances, the decision to migrate is reinforced by various pull factors such as stable transport infrastructure and economic opportunity – factors that are particularly important to both skilled and unskilled migrants. The push and pull factors fostering migration are unlikely to die away soon.

Migration remains a global phenomenon even though attitudes towards it may vary with different societies. Alarms however go off when these attitudes are expressed in the language of violence. In the context of South Africa this has prompted a variety of initiatives to understand this unique manifestation and the factors that drive these prejudices. An understanding of these factors is key to avoid short term interventions that

¹⁸ Ferdinand C Mukumbang, Anthony N Ambe and Babatope O Adebisi, 'Unspoken Inequality: How COVID-19 Has Exacerbated Existing Vulnerabilities of Asylum-Seekers, Refugees, and Undocumented Migrants in South Africa' (2020) 19 International Journal for Equity in Health 141.



address the symptoms, and not the root causes, behind the present crisis. The factors are complex and varied and include:

- **Marginalisation & Unmet Expectations and competition for resources:** Frustration amongst South Africa's poor can be traced back to decades and centuries of apartheid and colonial oppression and marginalisation. For millions, the dawn of democracy signalled a hope of an end to poverty and marginalisation. However, the ongoing difficulties associated with accessing basic services such as health, social welfare and education, coupled with the scramble for employment opportunities and other resources, connive in the creation of an individual and collective sense of disempowerment. It is no wonder that settlements that have recently experienced 'xenophobic' violence have also been the site of violent and other forms of protest around other issues, most notably service delivery'.¹⁹
- **Stigmatisation, Othering & the "Scapegoating Hypothesis":** From the onset migrants experience systematic exclusion rooted in the recognition of identity documents, resulting in the creation of social norms and values within the community where migrants are stigmatised and discriminated against. Alongside this has the 'outsider-insider phenomenon' – the tendency to attack those that we see as 'other', those who are more vulnerable and seen as outsiders.²⁰
- **A mixture of bio-cultural affinity, use of language and accompanying distortions of information available to the public, create an environment conducive to "othering"** – a process through which sections of society are defined as good contradistinction to bad outsiders. This thinking is compounded by excuses made by authorities about their limited capacity to provide to services amidst this overwhelming presence of migrants.²¹ Dubbed by research as the 'scapegoating hypothesis' this thinking suggest that service providers are unable

¹⁹ Vongai S Ruzungunde and Sindiso Zhou, 'Attitudes towards Migrant Workers in South Africa: A Critical Discourse Analysis' (2021) 2 Journal of Local Government Research and Innovation 9.

²⁰ Norman Duncan, 'Reaping the Whirlwind: Xenophobic Violence in South Africa' (2012) 3 Global Journal of Community Psychology Practice 107 <<https://www.gjcpp.org/en/resource.php?issue=10&resource=52>> accessed 14 July 2022.

²¹ 'Migrants in South Africa Scapegoated as Unemployment Surges' (*openDemocracy*) <<https://www.opendemocracy.net/en/5050/migrants-scapegoated-in-south-africa-as-inequality-and-unemployment-surge/>> accessed 14 July 2022.

to keep up because of the high levels of in-migration into South Africa and the constraints that this puts on the limited available resources


- **Manipulation by Opinion Makers and the Media:** Dating back to 1994, anti-foreigner sentiments have been expressed by both government Ministers, various government departments and citizens.²² Present wave of violence continues to be the result of negative statements associated with major opinion makers. Furthermore, the media seems to have attracted a level of culpability for its acquiescence, and in some cases active reinforcement, of the 'othering' of migrants.²³ The concern with the media in South Africa lies in the manner information communicated creates and perpetuates certain perceptions about different segments of the community
- **Institutional Factors:** The pivotal role of leadership (particularly at the local level) towards building intra-community relationship remained a key feature cited in relations to concerns around credibility and the gap of mistrust between legitimate leadership structures and the community at large.²⁴
- **Psycho-social Dimension and Culture of Violence:** Many of the present threats today's migrant/local relationships were rooted in generations of gross violations experienced during apartheid. Another dimension of this psychosocial aspect, and which has been the subject of much documentation, relates to the psychological impact of the past atrocities, including political violence in 1980s, towards creating a culture of violence often reflected today in the violent service delivery protests; the brutality of crime; vigilante responses in defiance of the rule of law; the culture of impunity; and the violence that accompanies the phenomenon of xenophobia.²⁵
- **Approach towards Nation Building:** South Africa could repeat the errors of many African countries which sought to enhance in-group solidarity, inadvertently strengthening out-group hostility. This risk is heightened by a sense of superiority

²² John C Mubangizi, 'Xenophobia in the Labour Market: A South African Legal and Human Rights Perspective' (2021) 21 International Journal of Discrimination and the Law 139.

²³ Rachel Calcott, 'Xenophobia in the "Rainbow Nation": An Analysis of Intergroup Conflict in Contemporary South Africa' (2021) 2 The Yale Undergraduate Research Journal 7.

²⁴ Ruzungunde and Zhou (n 19).

²⁵ Anthony Kaziboni, 'Apartheid Racism and Post-Apartheid Xenophobia: Bridging the Gap' in Pragna Rugunanan and Nomkhosi Xulu-Gama (eds), *Migration in Southern Africa: IMISCOE Regional Reader* (Springer International Publishing 2022) <https://doi.org/10.1007/978-3-030-92114-9_14> accessed 14 July 2022.



that flows out of the discourse of South African exceptionalism, which entrenches views that the rest of Africa is inherently inferior to South Africa.²⁶


All the above factors amplify the urgent need for interventions that translates the aspirations within the constitution into a reality, interventions that foster the development of a shared South African identity. That said, it is important to note that there have been important attempts and signals denoting progress towards enhancing reconciliation, social cohesion, and nation-building. It is evident from government documents, announcements, speeches, and deliberative actions that there exists a robust political will to ensure social cohesion in South Africa, both in terms of the legitimacy of the state and in promoting active citizenship in the country. Some examples of national initiatives that exemplify the high levels of priority around social cohesion include:

1. **Extracts of National Government Programmes**

- The **Promotion of the National Unity and Reconciliation Act 34 of 1995** which established the **Truth and Reconciliation Commission**. The main objective of the commission is to promote national unity and reconciliation in a spirit of understanding which transcends the conflicts and divisions of the past. The Act has brought about a cohesive society that is geared towards bringing unity amongst the people of South Africa regardless of their community. In achieving its objectives, the commission is required to determine the causes, nature and extent of the gross violations of human rights committed between 1960 and 1993. It is then to make recommendations on how to mitigate the effects of the violations and to create a society that is driven towards unity and not division.

²⁶ Calcott (n 23) 4.

- **The Presidency's Fifteen Year Review (FYR)** listed 'building social cohesion and state legitimacy' as a key element of the government's development strategy. The document also identified development indicators clustered around ten themes that required regular monitoring, including social cohesion.
- The **National Development Plan (NDP) 2030** goals are to eradicate absolute poverty and reduce unemployment and inequality. It is anchored on 10 pillars. Relevant to the present context is Pillar 1 and Chapter 15 of the Plan. Pillar 1 aims to unite South Africans of all races and classes around a common programme to eliminate poverty and reduce inequality. Chapter 15 envisions by 2030 a country where 'South Africans become more conscious of the things they have in common than their differences' (NPC, 2011f: 414). The NDP sets out five long term national building goals to achieve its vision including promoting social cohesion, building active citizenship, and achieving a social compact that will lay the basis for inclusion and prosperity for all. In tandem with this, the **National Planning Commission** released a diagnostic overview report, together with a set of five diagnostic documents, in June 2011, two of which pertain to the themes of nation- building and governance. It has also released a National Development Plan 2030 which envisions a South Africa that gives zero tolerance to corruption, racism, racial discrimination, and xenophobia by 2030.
- The **Department of Social Development (DSD)** has embraced dialogues anchored on the CCE methodology as part of its approach to engaging communities. Although many of these dialogues centre around the provision of various social services, the theme of social cohesion remains unextractable from the work undertaken in this area. It is in this line that DSD developed a concept paper on social cohesion, which was incorporated into the Department of Sports Arts and Culture's (DSAC) National Strategy and Action Plan on social cohesion [2012].
- The **Ministry of Rural Development and Land Reform emerged with the Comprehensive Rural Development Programme (CRDP)**. This programme aims at creating sustainable rural communities, including greater social



cohesion of these communities with the greater national society fabric. The District Development Model (DDM) 2019 was enacted with an aim to improve the lives of poor communities with emphasis laid on women, children, and the youth.


- There have been many attempts to implement some form of social compact through consultations such as the **Presidential Job Summit** and the Investment Summit held in 2018. However, there is no overarching social compact

2. **Extracts from Provincial Programmes:** At the provincial level, in April 2007, the Western Cape Provincial Government initiated the Social Transformation Programme to focus government action to build social cohesion, facilitate sustainable livelihoods, and ultimately make Cape Town a home for all who live in it. To date, UNHCR's Cape Town office is reported to have a good working partnership with the provincial government. UNHCR and the Provincial Management Committee co-chair a task committee on xenophobia. The committee includes stakeholders from non-profit organisations working in this area and have made a notable difference towards providing foreign nations with protection against xenophobia.

3. **Example of Programmes based upon Civil Society and Multilateral Agencies:**

- **Nelson Mandela Foundation:** In 2008, following a series of xenophobic attacks in South Africa, the Nelson Mandela Foundation (NMF) initiated a series of “social cohesion dialogues” or “community conversations” to identify the underlying causes of violence and how to avoid it. The dialogues were held across 5 provinces and included areas most affected by xenophobic violence such as Alexandra and Diepsloot (Gauteng), Khayalitsha and Langa (Western Cape), Albert Park (KwaZulu Natal), Nkomazi (Mpumalanga) and Port Elizabeth (Eastern Cape).²⁷ Since then, NMF Partners drawn from civil society organisations (including the South Africa Council of Churches) continue to leverage the platforms established to

²⁷ ‘South Africa Countering Xenophobia with Help of UN Refugee Agency’ (*UN News*, 1 May 2009) <<https://news.un.org/en/story/2009/05/298632-south-africa-countering-xenophobia-help-un-refugee-agency>> accessed 15 April 2022.



develop a range of interventions including early warning systems and local/migrant partnerships. The NMF model provides lasting lessons regarding the use of institutional partnership as an integral part of long-term interventions in this field.

- **International Office for Migration** (Towards Tolerance, Law, and Dignity: Addressing Violence against Foreign Nationals in South Africa): This report presented findings of a baseline study commissioned by IOM and conducted by the Forced migration Studies Programme at Wits University. The report highlighted the political economy of violence against outsiders and the factors that trigger this violence.
- **Human Sciences Research Council (HSRC)** in 2020 published 2 important briefs entitled “How to Reduce Xenophobia in South Africa”. The briefs highlight the strategic value of communication campaigns in addressing local attitudes and the need of empowering migrants with economic and educational opportunities. In 2021, and along the same vein, HSCRC published a report on *Culture, Covid and Social Cohesion in Rural Southern Africa*²⁸ and *Homeland Manifestations: A Past Apartheid Denigration of Social Cohesion*.²⁹
- The **African Centre for the Constructive Resolution of Disputes (ACCORD)** in 2015 published a report of the Special Reference Group for Migration and Community Integration in KZN following an inquiry undertaken by the Special Reference Group on Migration and Community Integration in KZN, into the causes and consequences of the March-May 2015 violent attacks in KwaZulu-Nata against foreign nationals.

More specifically, and in line with its mandate of social cohesion and nation-building, DSAC deserves special attention as the line ministry mandated in this area. The DSAC has over the years embarked on several projects related to social cohesion and nation-building.

²⁸ L Bank, ‘Culture, Covid and Social Cohesion in Rural Southern Africa’.

²⁹ M Kanyane, ‘Homeland Manifestations: A Postapartheid Denigration of Social Cohesion’.

- **Pre-2010 Highlights:** In 2004, the DSAC commissioned the *Social Cohesion and Social Justice in South Africa*³⁰ study conducted by the Human Sciences Research Council (HSRC) introducing the concepts of social cohesion, social capital, and social justice into policy discourse. The strategy adopted by the Department in these areas has equally been informed by outcomes from other government department. For example, in 2006, *A Nation in the Making: A Discussion Document on Macro-social Trends in South Africa* was published by the Presidency³¹ serving as a key text in the DSAC's policy work on social cohesion and nation-building. Furthermore, the Department has considered the macro-social strategic framework and outcomes adopted by 2007 and 2010 cabinet lekgotla. Of the twelve Outcomes adopted by the later, Outcome 12 pertains to DSAC's mandate as far as developing a fair and inclusive citizenship. Strategically, this entails nation-building and national identity, citizen participation and social cohesion.
- **Post-2010 Highlights:**
 - In response to the above three outcomes, DSAC has developed a Draft National Strategy on Social Cohesion and Nation-building. The draft Strategy recommended, amongst other things, nationwide social mobilization to promote social cohesion. This was partly realized when DSAC in March 2012 launched a series of community dialogues across the country aimed at promoting dialogue, around the challenges and solutions towards building a cohesive society. The project informed deliberations around social cohesion during the National Summit planned for 2 – 4 July 2012, which culminated in the adoption of 12-point resolutions.
 - The National Action Plan to Combat Racism, Racial Discrimination, Xenophobia and Related Intolerance (NAP) was approved by Cabinet on in February 2019, which will provide South Africa with a comprehensive policy framework to address racism, racial discrimination, xenophobia, and related intolerance at both a private and public level.

³⁰ Social Cohesion and Integration Research Programme: *Social Cohesion and Social Justice in South Africa*. Human Sciences Research Council. October 2004.

³¹ *A Nation in the Making: Macro-Social Trends in South Africa*. The Presidency 2009.

- The framework for gender-based planning, budgeting, monitoring, evaluation, and auditing was approved by cabinet in March 2019, for immediate implementation across all levels of government; the NSP also approved.
- In 2017, a White Paper has been developed by the Department of Home Affairs as part of a comprehensive review of the international migration policy. It provided a policy framework that will guide review of related immigration.

2012 Summit Resolution	
1	To mobilize society in its entirety to work together to build a caring and proud society based on shared values
2	To work towards the implementation of the recommendations of the 2030 National Development Plan as a long-term vision that should serve as a basis for partnerships across society to attain the South Africa of our dreams, so eloquently articulated in the Constitution
3	To ensure that social cohesion and nation building underpins all national, provincial and local government strategic priorities, inclusive of integrated economic and social development, education, health, human settlement, land and rural development, safety and security, immigration policies and programmes, arts, culture, language and heritage development and preservation, and technological innovation, research and development
4	To promote and preserve all indigenous cultures and knowledge
5	To accelerate change by improving the quality of life of all people with special attention to the needs of the youth, women and people with disabilities
6	That the state must continue to build capacity to drive the socio economic agenda in the country, including absorbing young people and women into economic activity, employing professionals, investing in skills required by the economy, and investing in research and development to respond to the demands of the knowledge economy
7	To continue to fight any forms of discrimination, which are threats to social cohesion and nation building
8	To respect human dignity and equality, promote freedom, democracy and the rule of law, improve material well-being and economic justice, enhance sound family and community values, uphold honesty, integrity and loyalty, ensure harmony in culture, belief and conscience, show respect and concern for all people, strive for justice, fairness and peaceful co-existence, and protect the environment as contained in the Charter of Positive Values adopted by the Moral Regeneration Movement in 2008
9	To expand existing national, heritage and other honours and awards to recognize individuals, organizations and communities that contribute significantly to social cohesion and nation building


10	To develop a nation building project management manual and toolkit for application at all levels and to convene social cohesion and nation building summits at provincial, local and community level within the next 12 months
11	To convene a national social cohesion report-back and monitoring summit in 2014 when we celebrate 20 years of our freedom and democracy, and thereafter at five-year intervals progress
12	To convene a national social cohesion report-back and monitoring summit in 2014 when we celebrate 20 years of our freedom and democracy, and thereafter at five-year intervals progress

1.2 Meaning of Social Cohesion & Nation-Building

Social cohesion and nation-building are interrelated and society-wide processes that are indispensable for the attainment of long-term social and political stability. Both concepts are interconnected and mutually reinforcing, operating at different levels of society. Social cohesion is generally community-based and located at a micro-social level. Nation-building, on the other hand, is nationally oriented and thus located at the macro-social level. Since the gap between the two levels above, in a country as vast as South Africa, is relatively vast, an intermediate level of social cohesion is necessary. An integrated strategy of social cohesion, therefore, must engage all levels of society, as the effectiveness of interventions on one level will depend on the performance at another level. In this regard, it is important to have a clear understanding of the two unique concepts.

Social cohesion: DSAC defines social cohesion as the degree of social integration and inclusion in changing communities in a diverse society with a history of division and inequality.³² The definition encompasses elements such as belonging, inclusion, participation, recognition, legitimacy, shared values, cooperation, and a belief in the mutual benefit of a collective identity.

³² J Justine Burns, George Hull, Kate Lefko-Everett and Lindokuhle Njozela – Working Paper - Southern Africa Labour and Research Unit (2018)




In terms of these elements, a community or society is cohesive to the extent the inequalities, exclusions and disparities based on ethnicity, gender, class, nationality, age, disability, or any other distinctions which engender divisions, distrust and conflict are reduced and eliminated in a planned and sustained manner. A social cohesive community has its members working together for the attainment of shared goals that improve the living conditions for all. Closely related to the concept social cohesion is the concept of nation building. **Nation-building** is the process whereby a society of people with diverse origins, histories, languages, cultures and religions come together within the boundaries of a sovereign state with a unified constitutional and legal dispensation, a national public education system, an integrated national economy, shared symbols and values, as equals, to work towards eradicating the divisions and injustices of the past; to foster unity; and promote a countrywide conscious sense of being proudly South African, committed to the country and open to the continent and the world.³³

Apartheid-era conceptions of nation-building and national identity held race and ethnicity as core values of political belonging and of social solidarity. Democratic South Africa has rejected ethno-nationalism and rather promotes a notion of social cohesion and nation building where citizens are galvanized around a common set of positive values including human dignity, non-discrimination, tolerance, human dignity, equity and equality, inclusion, participation through active citizenship, social solidarity and social justice.

These values are well articulated as such in the Constitution and its Bill of Rights, as well as other societal principles such as *Ubuntu* and the charter of positive values adopted by the Moral Regeneration Movement. In particular, the Constitution of South Africa has a direct bearing on social cohesion and nation building. As mentioned, the Preamble declares that “South Africa South Africa belongs to all who live in it, united on our diversity”. This embraces the inhabitant of the country, both citizen and non-citizen.³⁴ It

³³ ‘What Is Social Cohesion and Nation-Building?’ 1.

³⁴ See report of the SAHRC Investigation into Issues of Rule of Law, Justice and Impunity Arising Out of the 2008 Public Violence Against Non-Nationals.2010.



further stresses the unity of the countries diverse people and affirms “non-racialism and non-sexism” as foundational values for a society that rejects discrimination.

Furthermore, values are self-evident in the South African concept of *ubuntu* which articulates a social humanism of interpersonal care, sharing and a commitment to the greater social good.³⁵ It posits the individual human being as a social construct in a public culture of human reciprocity and solidarity.³⁶

Ascribing a meaning and importance to social cohesion is key towards developing a rationale for integrating social cohesion in all components of government and societal initiatives. Essential this rationale is premised upon the two main considerations: one, the realisation that governments and/or markets are not simply determined by the capacity and/or resources but also need social cohesion to function and share the benefits of economic growth amongst more social groups; and two, democratic practice is not simply a question of institutional design but requires the nurturing of positive norms of behaviour and social networks. It is this norm that this manual seeks to foster by directly impacting through the designed training, a select group of “change agents” who in turn will act as catalysts in the transformation of their communities through the dialogues that seek to build cohesion between local and migrant communities.

³⁵ Richard Bolden, ‘Ubuntu’ (2014).

³⁶ *ibid.*

PART 2

THE CONCEPTUAL FRAMEWORK



PART 2: THE CONCEPTUAL FRAMEWORK


The Conceptual Framework addresses basic questions around the use of dialogue to promote social cohesion. It discusses our understanding of 'dialogue' particularly considering the wide usage of the term in a range of contexts. In this regard, we highlight the importance of viewing dialogue as a process, as opposed to an event, where social transformation occurs among a group of participants. This understanding of dialogue is integral to understanding how it contributes to a positive change among participants. Readers who are experienced dialogue practitioners, or work that is essentially the same, may find this understanding mirrors what they have already thought. However, for readers without experience in dialogue work, this part will be an important entry point that provides conceptual clarity on what the work is about and how it helps to promote social cohesion.

The understanding of dialogue as a social transformation process is also crucial to demonstrate how this understanding gives rise to three pillars upon which a strategy of social transformation that has dialogues as a central import, namely: community dialogues, active citizens that own the process of dialoguing to build social cohesion; and the inculcation of leadership ethos in a group local change agents that catalyse and facilitate the social transformation process. These pillars are interrelated and complementary and form an integrated strategy that will fully empower citizens to foster norms and values around which greater social cohesion can be achieved. The paragraphs that follow discuss each of these components.

2.1 Dialogues: Community Conversations in Safe Spaces

We see dialogue as a process of genuine interaction where individuals listen to each other deeply enough to be changed by what they learn.³⁷ The process is hinged on the development of a space of trust, respect and empathy, where ideas are exchanged to

³⁷ David Bohm, Donald Factor, and Peter Garrett, 'Dialogue - A Proposal' <http://www.david-bohm.net/dialogue/dialogue_proposal.html> accessed 15 July 2022.




develop a common understanding.³⁸ In this sense dialogue is different from debate, since it encourages the diversity of opinion, than the triumphing of one opinion over the other. Debate narrows views, while dialogue can build new relationships – the heart of which any intervention in building social cohesion must endeavour to develop.³⁹ While there are a variety of processes and tools upon which dialogue can be conducted, it is generally recognized that to maintain its integrity a dialogue must satisfy the following principles:

- **Inclusiveness:** All perspectives or voices in relation to a given challenge must be part of the conversation if the dialogue is to be considered legitimate. Inclusiveness is especially relevant in a context of historical exclusion where certain sections of society – such as women, youth, the poor, certain racial, ethnic groups, migrants communities (including refugees and asylum seekers) – have had no say in decision-making. The failure to meet this principle can compromise the sustainability of any understanding that emerges from the dialogue.
- **Joint Ownership:** The dialogue process is not an instrument of only one actor e.g. the government to accomplish its agenda, rather it embodies the democratic notion where everyone participates and owns the process, without anyone one side dictating to the other. This understanding negates the dangers inherent in superficial consultation where a convener invites a handful of people in the name of consultation.
- **Learning:** Dialogue is not about the physical act of talking but of minds unfolding where participants open themselves to reflecting upon what others have said. The result is that new insights and perspectives emerge. It distinguishes a legitimate dialogue from a fake dialogue where communication is all one way, or a debate/negotiation where participants only focus on winning. The key skill of

³⁸ Cecilia Albin and Andreas Jarblad, 'The Sustained Dialogue Approach: Harold H. Saunders' (2012).

³⁹ 'Moving Beyond Debate: Start a Dialogue' (*HBS Working Knowledge*) <<http://hbswk.hbs.edu/archive/5351.htmlmoving-beyond-debate-start-a-dialogue>> accessed 15 July 2022.



dialogue is the art of listening without resistance, and while suspending judgment. In this way competing interests can interact in a non-adversarial manner.

- **Long-Term Perspective:** Dialogues require a long-term perspective in order to find sustainable solutions to complex challenges. This cannot be more aptly reiterated in relation to the context of social cohesion and nation building. Intrinsic in the nature of dialogue is its focus on the underlying drivers and attitudes, which would impede the development of social cohesion. Interventions that leverage dialogues as a means to address these must recognize that there are no quick fixes, and time is needed to make deep and sustainable change.


2.2 Participation: Active Citizenship

The approach lays the foundation for citizen development that translates the principle of participation into development practice by creating opportunities for people to understand, discuss, decide and act on issues affecting their lives. It does this by encouraging an approach that brings together men and women of different generations, allowing different perspectives to be heard and taken into as a precursor to taking fundamental decisions aimed at change.⁴⁰ It also integrates the principles of diversity, respect of differences and non-discrimination into the tools and practices (discussed below) used to address specific issues. In this way, they help bridge the gap between leadership and their constituents and contribute to democratization and good governance and offers organizations and institutions an opportunity to work more effectively by reinforcing social networks and facilitating a space for one to reflect upon individual and collective voices at various levels and to support a specific response.⁴¹

Thus, the process of dialogue and its outcomes allows for the emergence of an ethos of community participation that promotes discussions at grassroots amongst citizens and,

⁴⁰ T Jansen, N Chioncel and H Dekkers, 'Social Cohesion and Integration: Learning Active Citizenship' (2006) 27 British Journal of Sociology of Education - BRIT J SOCIOL EDUC 189.

⁴¹ Fanny Lalot and others, 'The Social Cohesion Investment: Communities That Invested in Integration Programmes Are Showing Greater Social Cohesion in the Midst of the COVID-19 Pandemic' (2022) 32 Journal of Community & Applied Social Psychology 536.



between citizens and public officials on social cohesion. Essentially, the process develops active citizenship where individuals that participate in inter, and intra-community dialogue spaces treat each other on the basis of norms and values citizenship (such as fairness, equality and respect) and build the necessary democratic capital necessary to contribute to intercultural solidarity of a shared South African identity.

The promotion of an active citizenship is a basic tenet articulate in the Constitution which urges the state to ensure that ‘people’s needs must be responded to, and the public must be encouraged to participate in policy making and ... the state ... include citizens as equal partners ... in initiatives ... to improve development’.⁴²

In summary, we see within this approach a form of active citizen participation that gives rise to a number of benefits, such as:

- *Citizen Consultation* - citizen inputs help government to choose the right issues to address. In other words, government learns what citizens need.
- *Citizen Knowledge* - citizen involvement helps the public understand the difficulty of policy creation, and the challenges of harmonizing conflicting positions that exist within the public sphere.
- *Citizen Ownership* - involvement of citizens will lead to a situation where they are more likely to own and support the implementation of policies.
- *Empowered Citizenship* - South Africans understand what rights and responsibilities they have, what they can expect from public organs and from other citizens and are informed about the forums and processes available to them for exercising these rights.
- *Fair Citizenship* - allocation of resources happens transparently and predictably and that the rules governing the allocation of rights apply equally and evenly to everybody.
- *Inclusive Citizenship* - everybody has an equal chance of exercising their rights in the various processes, forums and structures that are available.

⁴² Constitution of the Republic of South Africa.

2.3 Leadership: Local Change Agents

The design of this strategy is based on the development of leadership that catalyses the potential of change within society. At the heart of the social transformation process are a group of change agents that provide leadership to the community conversations by convening, promoting, nurturing or facilitating the change process.⁴³ Such catalysts may be individuals that emerge from within the dialogue process or outsiders who play a critical convening role and assist affected parties to walk through the transformation process. From the onset it is necessary to identify and reinforce the capacity of such leadership, particularly since how they go about convening, promoting or facilitating the dialogue process enormously impacts on the success of the conversations. In the long-term, the aim is to initiate a process that reinforces capacity to generate and transfer knowledge at individual and collective levels, as each group of trained individuals capacitate and mentor others. Once begun, this process of transfer becomes self-propagating, among individuals and communities, catalysed by an ever-growing pool of skilled implementers and facilitators. As the next part demonstrates, the capacity development programme eventually gives rise to a leadership ethos based upon the following characteristics:

- Show empathy: Understand the position of the other person and be able to place yourself in their shoes.
- Model an inquiry mode based upon asking questions to understand the issue and not to advance one's viewpoint.
- Exhibit openness to other views and necessary of emotional intelligence with respect to the beliefs, cultural norms and values systems of the present emotional reality of the group they lead.
- Maintain a respectful tone, even when under extreme conditions
- Encourage authenticity of all parties, or an environment where individuals have conversations about what truly matters in an open but sensitive manner. This is principally from their ability to support the creation of a safe space where trust has been created.

⁴³ Xavier Fonseca, Stephan Lukosch and Frances Brazier, 'Social Cohesion Revisited: A New Definition and How to Characterize It' (2019) 32 *Innovation: The European Journal of Social Science Research* 231.

- Transparency and avoidance of a sense of secrecy, or its appearance, and yet able to preserve the confidential nature of the dialogue.
- Assume responsibility, individually and collectively, for difficulties and solutions.
- Unblock emotional areas of a conversation and thus allows the reasons of the heart to emerge. They have the ability to unblock what is not spoken and move the conversation beyond the 'tip of the ice-berg'.
- Demonstrate capacity to change.

Taken together these values undergird a process where genuine interaction occurs and participants see each other deeply enough to be changed by what they hear and learn from each other. The next part discusses the tools that leaders of the dialogue process should be intimately acquainted with and are critical towards furthering the values articulated above. Essentially the tools form a brief for facilitators, conveners and other persons that hope to lead the dialogue process. Before discussing these tools, it is perhaps necessary to briefly mention the philosophical boundaries upon which the tools are dependent upon.

2.4 Underlying Philosophy: Core Elements of the Social Transformation Process

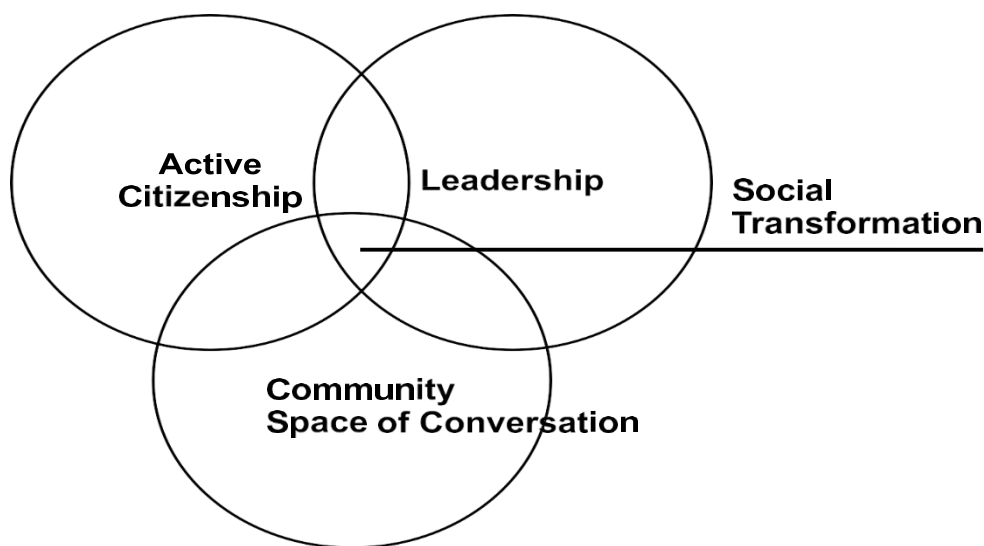
As mentioned earlier, the current field of dialogues employs various processes, which may emphasis different roles and have different characteristics. In terms of roles, some process will emphasise awareness raising, exploration, relationship building (particularly in terms of conflict), deliberation (or working through tough decisions) or collaboration (engaging a multi-stakeholder system in decision making). Furthermore, the character of dialogues may differ with regard to the nature of participants (representatives of stakeholder groups or the general public), the scale (number of participants), the nature of the proceedings (formal/informal or public/private).


The core elements of dialogic process adopted in this handbook borrows heavily from the comprehensive community transformation approach articulated within the United Nations Development Programme (UNDP) Community Capacity Enhancement (CCE) Methodological Framework (Figure 1). The elements also rest upon assumptions

embedded in the Gestalt Theory on the individual or collective capacity to change. The paragraphs that follow briefly discuss the core elements of the CCE methodology and some of its Gestalt philosophical underpinnings

At the heart of CCE philosophy is the inherent strength of individuals/communities to respond to the challenges affecting them and through a process of learning from each other, emerge with local innovative solutions to these challenges. According to this philosophy, all people (including community members with no formal education) can all become champions through the process of learning through local action and experience. This process stimulates community action and support and can be an invaluable avenue in initiating and sustaining our society's ability to support a process of enhancing social cohesion. Through this process, relationships are deepened, and trust develops. The process also provides an opportunity for identifying the core issues and feelings and enables attitudes and norms to be addressed. It avoids an external interventionist approach in favour of a process that focuses on the community capacity and thus, empowers them to tap into local resources and solutions to address their challenges.

Figure 1: The Social Transformation Process





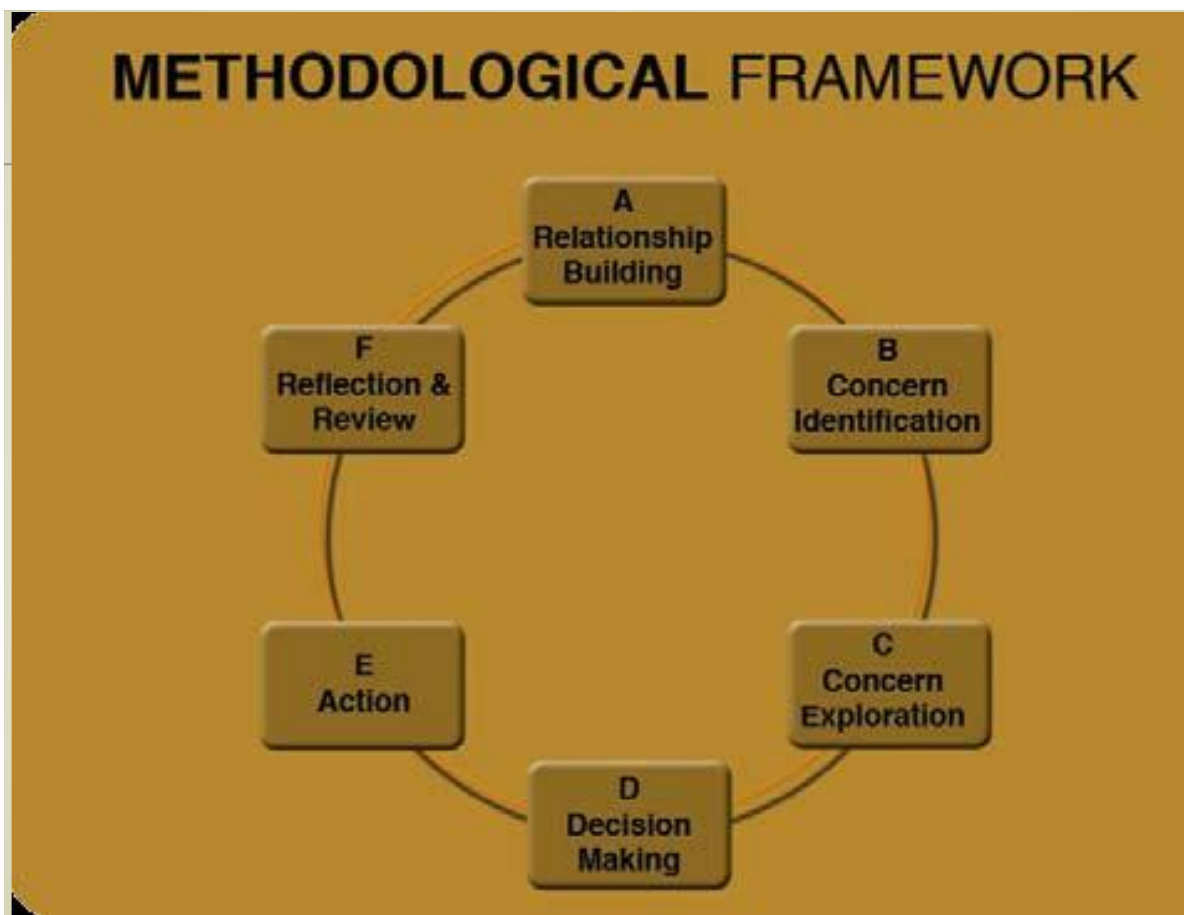
When one speaks of community capacity, we refer to seven conceptual areas where communities possess an ability to support a community change process, namely:

- **Care:** Communities possess the capacity to care. Care is a supportive presence that accompanies people in their situation. It reflects mutual support between family, neighbours and community, and a relationship of being with and interacting with others.
- **Change:** Communities have the capacity to change. Change begins to occur when care is expressed, which encourages people to take action for themselves. Care helps change more likely to happen. Change does not happen simply in individuals, but in the context of care and relationship, change expands from person to person.
- **Community:** The essence of community reflects the relationships between its members and how those relationships connect people together. This capacity can be leveraged to bring about change.
- **Leadership:** Leadership within a community can take many forms. Some leaders are those that have been elected, there are traditional forms of leadership as well as leaders who emerge because of a particular situation. Leadership is reflected in those who are perceived as being respected and listened to by the community with regards to issues and relationships of those within the community
- **Hope:** Hope is the belief that something positive can happen, that change can happen. Hope relates to both present and future. It is central to formation of a community memory. It is not only a belief but an experience that the situation can and will be better. It means valuing of the past, belief in the future and action in the present. This is not necessarily tied to circumstance (i.e., it's not materially based), it is something inside people Hope can be individual or collective, that is, in some situations it may not be individually owned but, be in connection to others.
- **Learning and Transfer:** Transfer is also sometimes referred to as 'diffusion' - it refers to the sharing of meanings across boundaries which include knowledge, experience and particularly concepts or ideas such as care, community, change,

leadership and hope. Imitation or replication of activities is less important than ways of thinking and approaching the situation such as teamwork and participation. Transfer may occur spontaneously or reflect a level of development within a community in which they see needs beyond their own community and actively seek to share their experience with other.

- Spiritual life: The spiritual dimension is part of everyday life and physical well-being, as well as a belief in the continuity of life beyond the physical. This notion is an important part of the holistic approach.

Figure 2: CCE Methodological Framework






Expected Outcomes of Community Dialogues using the CCE Methodology

- Improved awareness of socio-cultural beliefs and practices that contribute to violence against women and children
- Design and implementation of relevant community-owned responses to challenges faced by communities in the selected areas.
- Improved uptake of services aimed at the security and support for abused women and children in both host and migrant communities.
- Transformed individual and community attitudes, so that socio-cultural traditions, behaviour, laws and policies promote the well-being of women and children in general
- Local authorities, police communities, civil society, academia, corporates, trade unions, human rights groups, and transnational structures (including diaspora groups affiliated with the country) etc. are increasingly involved in decision-making processes on matters affecting them.
- Marginalised and/or vulnerable groups including women, persons living with disabilities, refugees, migrants, asylum seekers are integrated in decision making process in line with the Pillar 1 and 2 of the UN Sustainable Development Cooperation Framework for South Africa 2020-2025 (signed on 19 April 2022) that aims to see inclusive justice, sustainable growth and social development through the development of an inclusive approach to human capital.
- Increased number of NGOs and community-based organizations using Community Conversations to stimulate and scale up social change.

Cognizant of these areas of inherent capacity within communities, the CCE methodology facilitates a change process where these areas are leveraged to bring about a change in the values and behaviours of individuals and communities. The process of change is supported by facilitation which makes it smoother and minimises the chances of repeating old practices. Facilitation of change is based on a framework that contains six continuous and fluid steps that interact in a cycle of consciousness and problem-solving.



The Centrality of Relationship Building in Change: Inherent in this step is the acknowledgment of community experiences, norms, values and perspectives. This is the first step for engaging the change process. It is critical towards building a safe space where trust is central and all participating members feel confident to share authentic views. Once established this trust should be nurtured throughout the process of change so that relationships are strong enough to allow for challenges to be aired and confronted. This requires time and the skilful use of tools that will be discussed further in the next part.

Awareness & Recognizing Multiple Realities: Allowing the community to identify their own concerns is part of the process of acknowledging that predesigned solutions do not work. The CCE process gives communities room to identify the general issues that disturb them. The creation of a good relationship prior is key to having people share their concerns and not what they think the facilitator or other important figures may wish to hear.

Clearly mapping the concerns identified is an essential part of the change process since it forms the basis for their exploration and the nature of responses communities will eventually undertake.

Discovering Shared Awareness through Exploration: Having identified and mapped community concerns, the facilitator helps the community to explore their concerns. Through exploration, one examines the magnitude of the concern and its underlying factors. Exploration should bring out the interconnectedness of concerns and other factors. It should unravel the different manifestations of the same issues at individual, collective and organizational levels. Exploring issues leads to linkages. It identifies who else may be affected and creates possibilities for partnerships in addressing the situation.

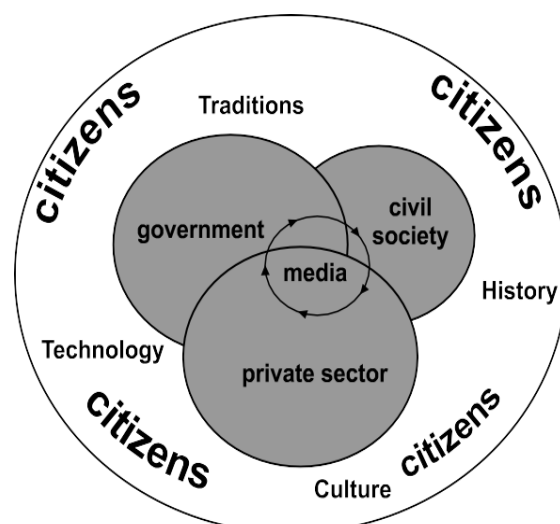
Envisioning & Planning a Holistic Response: Communities have the capacity to make their own decisions based on identified concerns and the findings of their exploration. They can envision the future and make decisions and commitments that are necessary to address the challenges facing their community. A simple plan of how the action points


will unfold can be drawn by clearly listing who is going to take action on what issue, where the action will take place and by when. Resources, including social capital, are also listed against specific action points. These resources may include material goods, social systems, time, social capital, skills, knowledge, values, tradition, etc. The design of planned community actions needs to involve as many community members as possible.

Such a process strengthens community ownership and the sustainability of planned actions. As discussed in the next part, community decisions and individual commitments are also checked against the human rights framework and its values of equity, equality, non-discrimination, human dignity, non-violence, participation, inclusion, accountability and responsibility. The facilitator assists the community in reflecting on the implications of the proposed actions on individual and collective life. The facilitator looks at the effect on power relations and the actions' potential to generate conflict.

Collective Action: Action is the implementation of decisions made and prioritized by communities. Implementation of community decisions and plans requires support from various levels of society as well as access to resources and services. The roles that individual community members play in implementation are outlined and agreed upon during the decision-making process. This eases implementation and allows for periodic checks on progress.

Fig 3: Collective action






Reflection and Review: Reflection and review is a way of looking back at what has transpired – shifts in practices that achieved the objectives of the decision-making process. The community answers critical questions about what has changed in its values, attitudes, and practices. In addition, the community provides the indicators they are using to validate the changes. Reflection and review should be participatory, respecting the capacity of communities to identify changes needed and the indicators of such change. The process captures community feelings, attitudes and values. It is about recapping events and processes and sharing experiences.

Reflection is personal as well as collective. It is a link between phases of the change process as well as a distinct stage in enhancing community capacity. The results of this process should address what has been achieved, how it can be sustained and how it can be improved. Questions on what is missing and what else should be done to achieve the goals from the decision-making process should also be answered.

Benefits of the Approach

In summary, the benefits of employing this kind of process to achieve social cohesion and nation building include:

- Enhancing a culture of democracy & ownership of decisions. The capacity to develop an inclusive agenda for action. Beyond the learning that occurs in the dialogues, there is an opportunity for government officials to develop plans that have community input and address the needs identified by community.
- The development of such plans in this manner builds consensus around action since the dialogues have already secured support from key actors of society. There is greater likelihood that such action will be sustained despite changes in the public leadership.
- Giving rise to individuals with transformative leadership skills. As earlier mentioned, inherent in the process is the development of individuals who have transformative leadership skills in order to act as local catalysts to the change



process. These individuals may play the critical role of convening, facilitating or nurturing the process and remain available as natural resource to the community during and beyond the dialogue process.

- Cultivating an ethos of active citizenship in line with demands by citizens for a more bottom approach to governance.
- Strengthening social capital by establishing new relationships and social networks & agreements as individuals, organizations, communities and all relevant stakeholders work together to chart ways of creating an enabling environment for social cohesion ideas, practices and behaviour that become internalized by society.
- Bridging the gap between attitudes/values & systems/policies. The challenges that impede cohesion require changes in people's attitudes and cannot simply be the result of policy interventions that target behaviour. The process allows for conversations that are rooted in deep reflection that allow for shifts in the inner and unseen spheres of attitudes and values.
- Providing a platform that could form an early warning system or forum through which potential conflicts can be resolved peacefully. Where there is a history of violence or the threat of it, is necessary to have to develop a space where people are able to discuss the issues that divide them and avoid destructive expressions of conflict.

Allowing for cooperation across political and ideological lines. This is in sharp contrast to the nature of competitions among political parties within a democratic framework where a majority may come to dominate without input from or reference to minority.

PART 3:

PUTTING

CONCEPTS INTO

PRACTICE

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PART 3: PUTTING CONCEPTS INTO PRACTICE


3.1 Introduction

Putting Concepts into Practice speaks to the prospective social agent who says ‘I understand the philosophy behind the process and how it can benefit communities aspiring to build cohesion ... now what?’ This part of the Handbook offers guidance to a wider range of approaches and tools. Essentially, it comprises a brief for facilitators who hope to use the dialogue process to stimulate transformation among communities in line with the overall objective of achieving social cohesion. These tools and skills correlate to the cyclical steps of the dialogue process outlined above. They apply the concepts and theory discussed in the previous part to strengthen a community owned and sustained response. In this regard, it may be useful at the onset to mention a few words to help the reader link the conceptual framework and the facilitation process adopted when using the tools, skills and competencies discussed under this part.

3.2 The Facilitation Team

As mentioned in the previous part, the modules that follow are supported by assumptions embedded on individual and collective capacity to change based upon their ability to hope, care and stimulate change in solidarity with others. Collectively, the modules form an integrated process aimed at holistic transformation of both attitudes and behaviors, and at different levels of a system (individual, family, organizational and community) based on the reality of local social dynamics and concerns. Their successful application is tied to capacity developed among a team of facilitators that understands the process that tools are applied and embody a value system that resonates with their role as catalysts of change.

Through facilitated interaction, as opposed to expert intervention, the facilitator stimulates deeply reflective and intimate conversations aimed at shifting inhibitors such as historical power relations, strengthen ownership and responsibility for change, and mobilize



awareness of individual/local capacity and resources.⁴⁴ These conversations touch the soul of a community, catalysing transformation from the inside out. The method requires a foundation for leadership development that enables facilitation teams to:

- Translate the principle of participation into development practice by creating opportunities for people to share perspectives as a precursor to taking fundamental decisions aimed at change. In this way, they help bridge the gap between leadership and their constituents and contribute to democratization and good governance
- Integrate the principles of diversity, respect of differences and non-discrimination into the tools and practices used to address specific issues.
- Draw participants into 'spaces' of trust, where listening takes place and mutual respect generated, and where interaction within the inner domains of individuals, as well as at the intra-community, stimulates changes from within.
- Transfer knowledge at individual and collective levels, a basic requirement for any mentor. Once begun, this process of transfer becomes self-propagating, among individuals and communities, catalysed by an ever-growing pool of skilled implementers and facilitators.

Thus, it will be evident when one looks at the manner that the tools are administered (see the next section), the fundamental aim of the facilitator is to create a 'safe space' that allows dialogue participants to feel trust in the process and to talk openly. Heavy handed facilitation where facilitators decide unilaterally on the agenda, communication patterns, ground rules, and conduct elaborate exercises, is likely to be perceived negatively by participants and impeded ownership of the process by community. In addition, good facilitation involves adhering to the fundamental principles of dialogue.

The principles promote an enabling environment to address societal tensions and resonate with leadership values at personal, organizational and local levels.

⁴⁴ These resources may include material goods, social systems, time, social capital, skills, knowledge, values, tradition, etc.



The following principles or ways of working are fundamental to the facilitation process:

- Sensitivity to local, family and community experiences – working by invitation and commitment, not imposition
- Mentors working as facilitators rather than intervening as ‘experts’
- Gender sensitivity and a focus on the participation and inclusion of all
- Sensitivity to the unique and specific needs of each participant
- Mutual learning (facilitators with participants, participants with participants)
- A grounding in universal human rights principles
- Participatory approaches with space for listening, inclusion, agreement and expressions of views.
- Team formation at organizational and community levels for implementation
- Respect for differences, diversity, universality and mutual trust
- Belief that individuals have the capacity to identify needed changes, ‘own’ these changes and transfer change to others
- Facilitation of dialogue as spaces for interaction, change and transfer
- Willingness of facilitators to engage in a process of self-development.

In addition, to the above guidelines, effective facilitation calls for the following key qualities within the facilitation team:

- The ability to host, create, shape and keep the space of dialogue. This requires sensitivity to the human dimension of problems—why people are hurt, what participants as human beings really need, why people may be understandably angry — and the ability to relate to participants on that level
- The ability to convey genuine caring and commitment at a human level and modelling inquiry/curiosity by asking questions that show respect for diverse perspectives and sensitivity to the cultural uniqueness of each individual
- Commitment to the overall purpose of reconciliation between groups that have real grievances against each other and the ability to help people see common elements in their experiences
- The capacity to design agendas that build on previously expressed ideas, so as to advance and deepen the process, including reframing what is said, to enhance understanding and foster reflection.

- Summarizing: providing a sense of what has been accomplished; highlighting areas of agreement and disagreement
- Recording: creating a document to support group memory, which could take various forms e.g. a written document, graphic recording, a visual representation of the collective process etc
- Clear understanding of the roles within the facilitation team. Often, the facilitator—the person who leads the dialogue events—receives support from co-facilitators and/or others who play some of the following roles: moderate individual exercises, monitor the application of tools amidst the constraints of the dialogue event (including the numbers of participants, time available and logistical constraints that the event is held), provide contextual advice around the historical, cultural, political dynamics of the area and participants, document the perspectives and proceedings in order to inform the analytical process, etc.
- Impartiality and Neutrality: Individuals are called upon to provide facilitation because the parties to a dialogue view them as ‘neutral’ or ‘impartial’. This role is critical in order for facilitation to be effective.
- Realistic expectations of the pace at which people can change
- Some depth of experience with related problems, and an ability to conceptualize that experience so as to draw on it in this group

3.3 The Facilitation Process: Tools, Skills, and Competencies

Although this training is about practice, not about theory, the process through which the tools are applied constitutes the actualization of good theory. The methodological framework outlined in the previous part therefore links the change process to the tools, skills and competencies. Discussions under this section around the practical tools have therefore been sequenced with the unfolding stages of the methodological framework, namely: relationship building, concern identification, concern exploration, prioritization of decisions, action and reflection. These steps form a template for making meaning of the how the tools culminate in a holistic social intervention process. For the benefit of facilitators, the discussions that follow briefly introduce the overall aim each step before

outlining a sample of tools that the individual facilitator can employ in order to achieve the intended aim of the step-in question.

The Centrality of Relationship Building in Change


For social change to occur, effective dialogue is essential. When there are strong differences or conflict among people, they stop engaging with each other in meaningful ways. They often focus on what is wrong with the other's position and engage in a lot of projections. An essential ingredient in Gestalt therapy is to use methods to support authentic, congruent and self-disclosing dialogue amongst all participants. In fact, one of the main reasons the Gestalt approach originally became popular was because it supported highly impactful conversations.

Among the most important factors in building impactful relationships are respect for and acknowledgement of individual experiences, norms, values and perspectives. This is usually the first point of entry and the way to begin engaging in a change process. Individuals may not feel safe discussing sensitive issues with people they do not trust. They may feel that the information will be used against them. They may not feel safe sharing if they feel their confidence may be betrayed. A primary objective therefore is to work to gain their confidence and establish the expectations of a specific process. Once established, a relationship of trust be nurtured throughout the process of capacity enhancement. The relationship should be strong enough to allow for challenges from both sides. This requires time and the skilful use of tools.

In building meaningful dialogue it is essential to pay attention to the language used by participants. Gestalt consultants intervene to help people express themselves as directly and succinctly as possible. But words are cheap; not all talk is impactful. We want to achieve a give and take exchange, not to have people make speeches at each other. Practitioners help people reach across the barriers and impact each other as concerned, well-meaning human beings. To be successful, interventions must model and teach impactful use of language.

To be effective social change interveners, as individuals within this wider web of personal and collective relationships, must be able to use themselves as instruments of support and influence. They must act to support new awareness among stakeholders about how their process, evoking an interest in what is working and what is missing, as well as modelling a way of solving problems and dealing with life in general. To accomplish this, the Gestalt interveners must have some awareness of what they evoke in other people as a consequence of them being in the same space with them.

Presence is necessary for creating the conditions where others will notice, listen and be interested in you. It is embedded in a commitment to being influential by living out one's values, and incorporates a willingness to take a stand for integrity, commitment and authenticity, and an ability to be equally curious about and respectful towards all the stakeholders. When interveners begin working with a group dealing with social change they are often entering situations where differences may strong, or where the participants have low energy or faith that something good can come out of the exercise. The first issue that an intervener has to address is "why should they listen to me?" "Why should they accept influence from me"? If this is not publicly expressed it is certainly something that goes on inside their minds. To deal with this, it is very important to establish your presence at the outset. This is critical whether you are dealing with



a couple of people or working with a group numbering in the thousands. Successful leaders seem to have an almost intuitive understanding of this. They got the attention of their followers not only from their formal power, but from how their way of being was compelling. The challenge for interveners is how to present themselves so that participants in change efforts want to pay attention to what they say and how they behave.

Tool 1 - Introducing Participants (Part I)


Introductions are important in that they allow participants and facilitators to get to know and trust one another. They also start the process of building a relationship of mutual respect. This is the first building block to creating an enabling environment for mutual and co-learning processes among facilitators and participants as well as among participants themselves.

Objectives

- To allow participants to introduce and be introduced in a manner that is interactive, participatory, and empowering
- To generate a safe space for sharing experiences where each participant feels valued
- To allow participants to talk about themselves, their concerns and their communities in an empowering way and build relationships with each other.

Methodology

1. The facilitator asks participants to move around to other participants from different communities. Each participant using all five senses, will share the following information about him/herself:
 - Name
 - Community of origin
 - Favourite hobbies
 - Strengths (the things you most like about yourself)
 - The name or nickname by which you wish to be called during the workshop
 - What do you think your contribution to this workshop will be
2. After sharing, each person presents shares information about others, using the information collected during the discussion.



The facilitator summarizes the session by finding out from participants how they felt about the activity. It is important to find out what participants learn from the process of introduction and how this can help with community work. The summary of the facilitator should capture the value of the introduction and its power to make people relax and feel valued. All participants are introduced because they are all important to the process and have a contribution to make.


Tool 2 Introducing Participants (Part II)

Objectives

- To allow participants to understand each other's communities in an empowering manner
- To generate a safe space for sharing experiences where each participant feels valued

Methodology

1. The facilitator asks the participants to form groups of six (three pairs merge into one group) and have a discussion using the following questions, which should be written on a flipchart:
 - What are the strengths of your community (the things you like about your community)?
 - What are the important challenges facing your community?
2. Participants exchange points of view and one group member, acting as a recorder, presents the results of the discussions. The responses are written down and kept as a document of community strengths and challenges.
3. The facilitator summarizes the session by finding out from participants how they felt about the activity.



Note: It is important to find out what participants learn from the process of introduction and how this can help with community work. The summary of the facilitator should capture the value of the introduction and its power to make people relax and feel valued. All participants are introduced because they are all important to the process and have a contribution to make.

Tool 3 - Negotiating Ground Rules

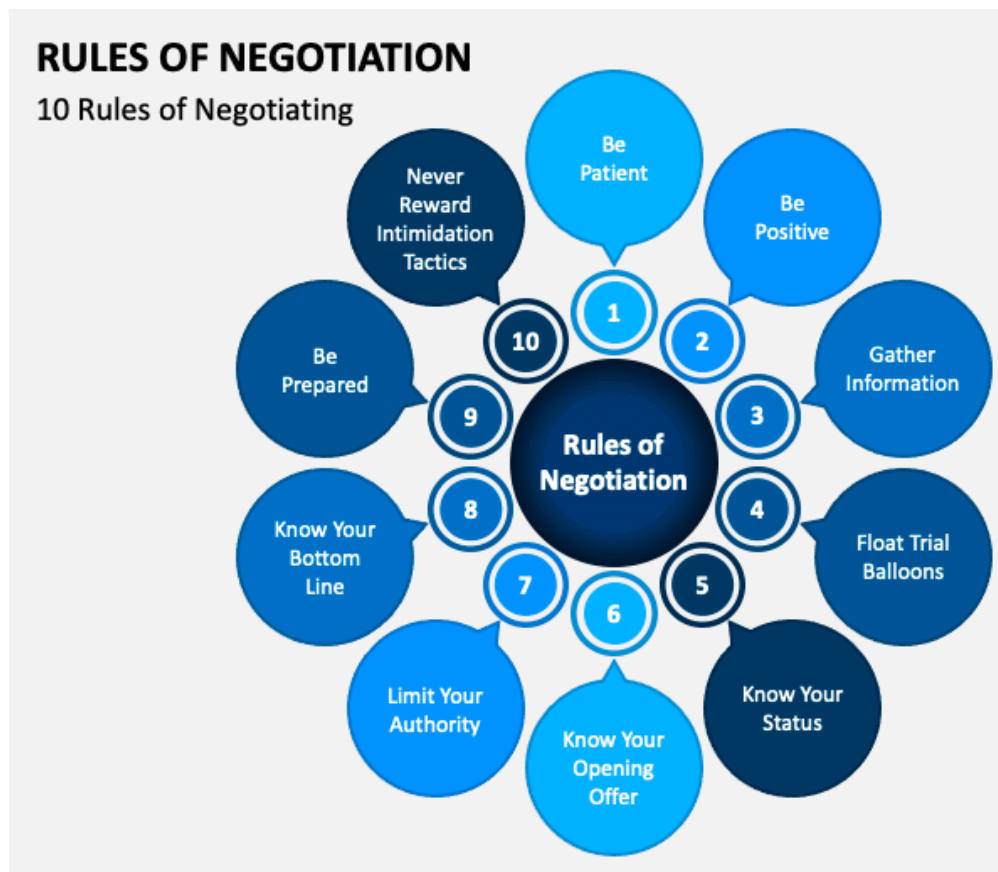
Every collective is guided by values, rules and regulations. These rules and regulations are better adhered to when they are generated through dialogue and agreement by community members themselves. Collective agreements also manifest as rules that are sometimes unwritten but that all concerned are required to follow. The group of participants in the dialogue will form a community and will therefore need a set of rules to guide their interactions as well as create a suitable learning environment. Being as clear as possible from the outset about what rules will govern key aspects of the dialogue process is one way to give participants confidence. Here are some procedural areas in which such guidelines may be important.

- Guidelines for playing specific roles: Clearly defining and communicating what role various individuals and institutions are to play helps establish the boundaries within which they agree to operate as the process unfolds. Having clarity and transparency in this area can be important to participants.
- Guidelines for managing participation: These guidelines may simply make the criteria and process for participant selection open and transparent. In addition, they may address participation issues that might arise, such as rules governing the selection and integration of new participants or substitutes for participants who cannot attend all events.
- Guidelines for Managing Information/Communication: Organizers of the dialogue process can contribute to participants' sense of comfort by stating how information emanating from the dialogue will be managed and communicated. It is important to acknowledge the power that lies in the production of the documents that emerge

from or represent the dialogue process. In many instances, such as when there is competition or conflict among the participants, establishing clear ground rules for how this task will be accomplished can be an essential part of securing confident participation.

- Dealing with the news media. The news media can play an important role in helping a dialogue to have impact, both by participating in the process and by disseminating information about it. At the same time, the way participants communicate with the media can either advance or undermine the process. Setting ground rules for this can be critical to creating an environment in which people are willing to speak freely.
- Substantive Guidelines: Often, especially when people are deeply divided, setting boundaries on the subject matter to be addressed in a dialogue process is an essential part of making people feel comfortable enough to participate

Figure 4: Rules of Negotiation





Objectives

- To allow the participants to formulate rules and agreements about attitudes and behaviours that will guide their interaction during the workshop
- To have all participants responsible for the success of the workshop and agree on their accountability regarding rules they will set

Methodology

Discuss with participants the importance of mutual respect and having agreements about ways of acting/behaving during the workshop.

Explain that the rules will be depicted in the picture form; give an example (for example, a cigarette with an 'x' through it shows that smoking is not allowed in a particular area)

1. Divide the participants into groups of 4 to 5 people
2. Give each group pieces of paper and markers for drawing
3. Each group presents their agreed upon rule-picture in the plenary session and explains its meaning
4. Check whether any other group has a similar drawing, and decide with participants which one best expresses the desired rule
5. Reach consensus on each proposed rule and past the pictures on the wall
6. Have participants select a 'minister of justice' (who will be responsible for reminding participants when rules are not being followed) as well as a timekeeper. These positions can be rotated daily if you like
7. The session ends with the facilitator highlighting the importance of agreement and respect for common codes of conduct in order to live harmoniously together

Tool 4 Process Facilitation and the role of the facilitator

To facilitate means to make easier. Process facilitation means to accompany communities in their process of change. It requires an understanding of socio-cultural, individual and collective forces at work in a particular community. The facilitator guides the process using a set of skills and tools and taps the existing capacities of the community in its search for a response to challenging situations. Facilitation makes the response quicker, easier and proactive by creating space for communities to reflect, envision and plan their responses. It strengthens the capacity of communities to identify, implement, maintain and sustain desired changes.

Figure 5: Facilitation Process



Objectives

- To allow participants to reflect on the implications of the approaches they have been using in their work with their communities
- To help participants understand the role of process facilitation in enhancing and unleashing community capacity

- To help participants distinguish the roles of a community from the role of a facilitator in the process of enhancing community capacity

Methodology

1. Present two scenarios of different facilitation styles (as illustrated in the diagram)
2. Break into smaller groups for group work. Using the illustrations, ask participants the following questions:
 - Which picture shows the way you normally work in or relate to the community?
 - What is happening in scenario 1? In scenario 2?
 - How would you describe the relationships among people in scenarios 1 and 2?
 - What feelings do you think people have in scenarios 1 and 2?
 - What word or phrase would you use to describe what is happening in scenarios 1 and 2?
3. The trainer sums up the activity based on the notes below. He or she should indicate that in Community Conversations, scenario 2 is the preferred approach because of its ability to address power relations and because it values all speakers.
4. Briefly Recall Notes on the Role of the Facilitator (covered in the previous sections). Essential points are summarized below.

What is Expected of the Facilitation Team

A Coordinating the activity by:

- Ensuring that the activity is clear, understood and accepted by everyone
- Serving the group during the implementation of the activity
- Choosing a systematic procedure by which to carry out the activity
- Raising important questions
- Encouraging the group by whatever means
- Respecting what can and cannot be done



Guiding the process by:

- Ensuring clear understanding and reaching consensus about the process
- When necessary, separating process from content
- Creating space to express feelings and perceptions without judgement or discussion
- Allowing time for gaining ideas, making objective evaluations and making decisions

Mobilizing participation by:

- Encouraging total participation, expression of all points of view and mutual learning
- Asking all groups for contributions
- Demonstrating the behaviour accepted by the group
- Respecting and protecting the feelings of group members by one's own example
- Discouraging ridicule, blame, negligence and personal belittling

Tool 5 Taking Stock of Current Approaches

Many of us have responded to specific challenges in different ways, based on our understanding of the issue at hand and the way we interact with others. We know from our own perspective that some of these responses were positive, others were not, and some could have been improved. Reflecting on the things we did that were successful and the things that were not is called stocktaking. We need to reflect on why certain approaches succeed and why others failed. Knowing this will give us strength and courage to do more of the things that work and change the things that are not working at the individual, institution, and community levels. It is important to note that the *way* we do things is just as important as *what* we do.



Objectives

- To have participants reflect on their ways of working and interacting with team-mates
- To help participants identify strengths and weaknesses in their ways of working and success/achievements and challenges at the individual and community levels

Methodology

1. Think over a specific challenge that you as an individual, as well as the team you work with, experience.
2. Write down the following questions on a flipchart:
 - What have you done yourselves about the problem?
 - What have you done well and why (individually and as a team)?
 - What haven't you done well and why (individually and as a team)?
3. Divide participants into groups. Each group should choose a moderator, timekeeper and recorder/presenter
4. Group work will begin with individual reflection on the question, followed by discussion and sharing.
5. Participants should first reflect on their personal responses and share their reflections. Then they should reflect on their responses and discuss them.
6. Sharing, not consensus in the group should be the focus. All contributions are written down. Remind participants that the discussion should be grounded in the reality of their experience. For each identified strength or weakness, participants should explain 'why'.

Participants will freely choose how they want to present in plenary; however, there will be two flipcharts, one for individual responses and the other for organizational or institutional responses.

Tool 6 Understanding the Pull and Push Factors in Migration

People migrate from one country to the next for many different reasons. Most often there is a combination of different conditions in the country of origin, commonly referred to as 'push' factors that underpin an individual's decision to move to another country. Similarly, the presence of a set of conditions in the destination country- real or perceived, or 'pull factors' informs an individual's decision to move to a specific country.

Objectives

- To acknowledge that migration is not a new phenomenon.
- Through exploring their own histories, participants begin to recognise that in a sense they are migrants too
- To explore the reasons for migration
- To explore internal and international migration

Methodology

1. Participants are divided into groups and instructed to reflect upon the following:
 - a) Trip back in Time: Participants are asked to take a "trip in back in time" running 3-4 generations and construct their "family tree"
 - b) Trip Across Borders: Participants are asked to "walk in the shoes" of migrants/refugees/asylum seekers reflecting upon the journey and encounters these individuals may have had as they fled from their home, across borders into South Africa.
 - c) A Case Study: Participants are asked to reflect upon the lived realities in a specific country with unique push factors (e.g. Somalia, DRC etc.)
2. At stage one they are given 3 minutes to develop their reflections in a creative manner that communicates at both the mind and heart level.
4. The facilitator then brings the group together and asks several people to share their stories.
5. While they are sharing the facilitator writes "key words" on the white board to be used in debriefing

Debriefing

1. The facilitator together with the group explores the multiplicity of reasons why people move (love, economic, war, drought, weather etc)
2. The facilitator explores the notion of push and pull factors in migration
3. The group explores the idea that migration in South Africa is not new. We all have a history of migration in our families.
4. The facilitator concludes by highlighting that migration is not unique to some countries and persons from all countries including South Africans may at some point in their lives migrate to other countries. In many instances, this may be prompted by desperate situations where international cooperation is required to provide safe transit and dignified return.



Tool 7 Historical Timeline

Individuals and societies are inspired by major events, challenges, strategies, and crises they have to overcome. Social change also has a profound effect. Individuals and communities mobilize themselves in order to face difficult ordeals. Experiences are gained and lessons learned from these events – experiences that are often used as points of reference. The reflection on history and the steps we take as a result of this reflection allow us to base our future actions on hypotheses and presumptions. Such reflection is an exercise in transformation that stresses the creative resources of communities and allows for an understanding of societal values, rules and principle concerns. Using the historical timeline allows for a relationship based on confidence among facilitators and community members. It strengthens social capital and social networks.



Objectives

- Allow participants to explore the meaning of significant events in their lives and the lives of their community.
- Describe the tool of a historical timeline (sharing significant events in a community's life) as a way to build a relationship among facilitators and the community
- Allow participants to practice using the tool together

Methodology


1. Introduce the tool of a historical timeline (sharing significant events in the community's life) as a way to build a relationship among facilitators and the community
2. Ask participants/community members to think back in their lives (for the past 20 years, for example). On a sheet of paper, ask them to write the significant events that have affected them, with approximate dates in which the events occurred
3. The members can present the timeline. A discussion period can be facilitated with questions such as:
 - What made you list these events?
 - What impact did these events have?
 - What changes occurred in your life as a result of a specific event?
 - What are the feelings around certain events?
4. Ask participants to reflect on how they see the historical timeline as a helpful tool for building relationships and for identifying and exploring concerns

Awareness and Recognizing Multiple Realities

These series of tools uncover the principles and learning embedded in the key Gestalt concepts of Awareness and Multiple Realities.

Awareness

We believe that awareness in and of itself is a precursor for all change. A basic assumption of the Gestalt model is that the more an individual or group can achieve a robust and rich awareness about a situation, the more likely they are to see several possibilities for movement, and the more likely they are to become energized towards generating some action. Awareness includes a range of internal feelings, perceptions, thoughts, insights, fantasies, aspirations, and



dreams. It embraces observations of external actions, and a full range of behaviors that catch one's attention during social exchange. It also includes becoming aware of environmental or contextual conditions that define what is possible to achieve at any given moment in time.

Multiple Realities

It is not possible for action to occur without an optimum amount of intelligently focused energy, and it should be obvious that the things that stop us from mobilizing joint energy are what keep us from dealing with complex situations and dilemmas. Not every member of an action group is energized by awareness to take the same action. One sub-group may want to “zig” in one direction, while another prefers to “zag” in a different direction. Once you begin to focus on mobilizing energy for change, you quickly come face to face with the reality of individual differences. In any interest group there will be different opinions and different thoughts, not to mention different levels of concern or varying interest in different aspects of the issue. Said simply, each of us creates our own picture of reality. If any movement is to be successful, these multiple realities need to be considered and embraced.

Raising awareness around the multiple realities that exist requires the use of tools that stimulate conversations around community concerns. Community concerns are general issues that disturb the community. The concerns usually reflect how a problem is experienced from within. This also helps to identify underlying causes that may lie in norms, values and attitudes and not only in the visible needs. Encouraged by strategic questioning and active listening, communities are able to identify their own concerns and needs. The facilitator should not define concerns on behalf of the community or impose his or her own views. What are preconceived as the community's concerns may not turn out to be so, and thus pre-designed solutions may not work. Building a good relationship with the community creates trust and confidence and encourages people to share their real concerns and not what they think the facilitator wants to hear.

Clearly identifying and mapping concerns is an essential part of the facilitated community change process and is key to eliciting authentic community responses.

Examples of community concerns around cohesion may include poverty, inequality or competition for scarce resources. The identification of such concerns is not immediately followed by interventions, but by a further step where such concerns are verified and validated prior to prioritization of responsive action.

Tool 8 Transect Walk

The ‘transect walk’ is a reflective tool that allows one to explore and thereby rediscover familiar surroundings encountered each day. This activity allows people to focus attention on realities that are usually overlooked or taken for granted, leading them on a process of self-reflection and collective exploration. Participants are requested to look out for resources, strengths, weaknesses, and for a possible ‘entry point’ for responsive action to a given challenge.



Objectives

- Introduce the transect walk as a tool to build relationships, identify concerns and help individuals and community members better understand themselves and their issues.
- Relate it to the mapping exercise as follows

Methodology

1. Request participants to identify a specific geographical area that lies at the centre of the individual and team activities conducted each day.
2. Organize participants to walk through this area in reflective silence, noting what they visually observe.
3. Mention that the transect walk should be regularly and that the “walk” should be done by looking at and observing the environment. Participants should look for:
 - Collective gathering points
 - Collective activities on a specific issue
 - Collective strengths and resources that may help in responding to the issue ('green grass')
 - Situations, behaviours and factors that may make the community vulnerable to the issue ('dry grass')

Tool 9 Mapping

The transect walk is often followed by mapping through which the individuals and community can visualize their strengths and concerns. Visual representations of familiar surroundings allow people (including those who are illiterate) to increase awareness of their current activities in relation to a specific challenge. In addition, representations deepen their understanding of the current reality. The transect walk and mapping is also a way of documenting the current reality and can be used again at a later point to illustrate and measure changes that have taken place.

Objectives

- Describe the tool of mapping as a way to identify collective concerns
- Allow participants to practice visually mapping their own areas
- Use strategic questions to draw out concerns using the map
- Emphasize that mapping is a tool that can be used throughout the process (for example, to identify and explore concerns and to make decisions)

Methodology

1. Introduce mapping as a way to help facilitators and community members identify their concerns
2. Explain how mapping is done. Participants decide on an area where they live for the mapping exercise. All participants should contribute to the drawing of their map (including details such as roads, schools, businesses, homes, etc).
3. Maps should be presented and explained
4. The facilitator can use strategic questions to draw out community concerns using the map. Strategic questions include:
 - What is happening in your community in the areas of health and development?
 - Where do they happen?
 - What are the areas of concern in your community?
 - How and where is the specific challenge being spread in your area



Tool 10 Active Listening

Active listening is a communication skill in which the listener in a conversation follows closely what is being said and gives feedback to the speaker using verbal and non-verbal expressions. Active listening takes place when a speaker realizes that she/he is being listened to. Active listening liberates the speaker and unleashes creativity. Unlike selective or discriminatory listening, active listening is an approach to social change that strengthens the capacity of individuals, opens up a host of new ideas and activates the knowledge and resources of each individual. It favours sharing and the acceptance of new and diverse perspectives and mutual learning. It also limits exclusion.

Often people listen selectively to what they agree with or are comfortable with. However, in active listening, the listener has to keep an open mind and recall what is being said, irrespective of whether he/she agrees or not. In a change process, facilitators and community members need to listen to one another in a way that encourages discussion and generates new alternatives. In a group process, active listening allows for a demonstration of the fact that group members respect each other's opinions. It can help weaken relationships based on power and guard against discrimination of those who are perceived as without power or a lower social status. It recognizes the contributions of vulnerable groups, including children, the elderly and the disabled.

Elements of active listening include:

- Maintaining eye contact and following the speaker with your eyes
- Not showing signs of disagreement or being frustrated with the speaker's opinion
- Observing and acknowledging non-verbal expressions
- Paraphrasing to confirm that you understood what has been said





Objectives

- Allow participants to develop their active listening capacity
- Allow participants to listen and accept perspectives that are different from their own

Methodology

1. Bring participants into groups of five or six people
2. Write five 'controversial issues' on the flipchart.
3. Ask participants in groups to reflect individually and, only after that, write down their responses and perspectives
4. Ask participants to read their responses and share their perspectives with other group members
5. After everyone has expressed their perspectives, ask each group member to remember what they heard from others
6. Pay attention to whether people retrain only what they agree with, or if they also remember what they do not agree with
7. Ask those who want to clarify their perspectives and ideas do so and allow others to contribute
8. The group is encouraged to reach common perspectives and consensus if possible to recognize that there is no consensus and that diversity is a reality of their group.
9. Ask participants to give a detailed description of how to show respect for and take into account everyone's perspective during conversations
10. Ask each group to identify three key elements of active listening and respect for diverse perspectives
11. The facilitator summarizes by sharing the key elements in plenary. She/he clarifies that active listening includes not interrupting the person who is sharing his or her perspective and ensuring that each viewpoint is respected and not considered as part of the groups' reality, even if everybody does not agree with it.

Discovering Shared Awareness through Exploration

For social change to occur, it is necessary to create a sufficient amount of understanding around how the problem manifests itself. This occurs when the facilitator helps the community to explore concerns that have thus been identified. Exploring issues leads to linkages and culminates in a shared awareness. Shared awareness results in the joint energy that serves as a catalyst for social action. Building shared awareness is not a simple process that moves in a linear manner toward resolution of what, to begin with, are usually a difficult issue of some duration. Sometimes it is a one-time occurrence that paves the way for later interventions. Some issues are so impervious to change that they require years of various awareness-raising interventions before a “tipping point” is achieved. In any event, before unified, effective action can be attempted, it is essential to engage in what is often referred to as “consciousness-raising.” If this process is not done well, or is curtailed in the interest of rushing to action, we severely limit the long-term effectiveness of our efforts.

Tool 11 Change & Language

Languages and the images they invoke influences behaviour and attitudes. Word choice positions us in relation to the people we are communicating with. This can create rifts or can bring people together; it can reinforce hierarchy or consolidate alliances; it can discourage or encourage; it can convince or leave people indifferent. The facilitator’s choice of words should be guided by intent and ethical considerations. It is expected that facilitators will enhance the capacity of others and be conscious in the use of language since their choice of words reflects their attitudes and perspectives.

Objectives

- To enable participants to become sensitive to their language and how they communicate within a specific context
- To promote the use of language that respects the dignity and rights of all concerned, facilitates inclusion, avoids stigma and discrimination and contributes to social change

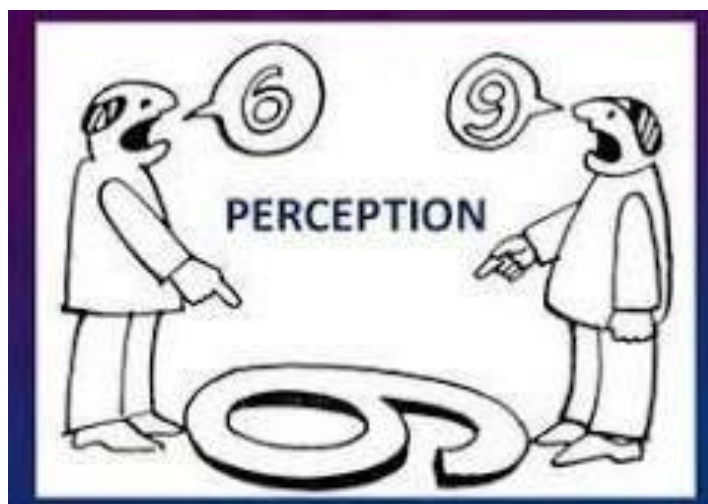
Methodology

1. The facilitator makes a brief presentation on the importance of language in the response to specific issues
2. Divide participants into groups of five or six

3. Ask the participants, in their groups, to make a list of words that advocates of cohesion should be avoid in their communication.
4. Post group work on the wall, followed by a plenary discussion led by the facilitator
5. Discuss why the words listed above should be avoided and the metaphors implicit in these words.
6. Make a list of words and match metaphors that reflect the values and principles of agents seeking to promote cohesion.

Tool 12 Change & Perception

In a working relationship, the manner in which we describe people often reflects how we exercise our power. It also influences how the people we describe are perceived and how we perceive them. People often describe others in a manner that seems objective, when in reality it is judgmental. This type of description is an exercise of power over another person. It influences the manner in which the person is perceived and how the person perceives him/herself. In a capacity enhancement approach, interactions between people have to be affirming and have to acknowledge their inherent capacity. Facilitators should be sensitive in their descriptions and, by so doing, coach community members in the use of empowering descriptions.



Objectives

- To create awareness among participants regarding the power of perceptions and descriptions in the change process
- To allow participants to practice the use of positive descriptions in community capacity enhancement

Methodology

1. The facilitator makes a brief presentation on the importance of perception in the response to specific issues
2. Divide participants into groups of five or six
3. Ask the participants, in their groups, to make a list of perceptions that impede cohesion.
4. Post the group work on the wall, followed by a plenary discussion led by the facilitator
5. Discuss how the perceptions listed above should be avoided and the understanding implicit in them.
6. Discuss how different perceptions can be created to reflect the values and principles of agents seeking to promote cohesion.

Tool 13 Tree Diagram

Identifying specific concerns we face as individuals and communities is not sufficient. Individuals need to examine bit by bit, and dig deeper, in order to understand the underlying factors behind the identified concerns (share the concept of the tree and its roots, described below). This will ensure that all the factors are taken into consideration before decisions are made. Such decisions are more likely to succeed and be sustained.



Objectives


- To explain the process of exploring concerns and the tools and skills needed to do this successfully
- Understand the need to fully explore a concern with teams before making decisions or taking action

Methodology

1. Ask participants if they have ever planted a tree. What do they do? How does one uproot such a tree? What kind of tools do they use? What happens if you do not dig all the way to the bottom of the roots?
2. During this discussion, draw a tree on a sheet of paper.
3. Explain how this can help us understand the process of exploring concerns. Building relationships and identifying problems help us know how to start uprooting certain trees. The different skills/tools we are learning as facilitators (for example, mapping, storytelling and transect walks) help us dig. We have to fully dig to understand a problem, or else our decisions will not really help us to reach our goal.
4. Distribute the diagram of the tree below as an illustration of the discussion.

Tool 14 Integral Framework Mapping Current Reality

The four-quadrant framework, adapted from the work of Ken Wilber, is an analytical tool that can be used to explore the *relationship* between intentions and values, on the one hand, and actions on the other hand. It does so at both the individual and collective levels. It is possible to gain a deeper, more profound understanding of a situation by the identifying, analysing and reviewing the causes, on the one hand, and the origins of response actions, on the other hand.



By placing current responses in their respective quadrants, we can reflect on how holistic our response has been to date. This framework is necessary because it fosters a deeper understanding of the interrelationship among intentions, values and actions. After situating the different aspects of the response in quadrants, it may become clear that the first quadrant (that of values on an individual level) might look empty relative to others. This shows that there is a general lack of self-reflection and a need to start addressing individual values and beliefs before rushing to act. In this way, blaming others for certain actions can be prevented. Self-questioning as a way of challenging ourselves implies that more sustainable actions can be taken, and that this high level of authenticity starts at an individual level with the self.

Objectives

- To identify and explore underlying causes of specific challenges in relation to their individual or collective origins.
- To show how causes and actions are linked, using the four quadrants
- To analyse the interactions among the various elements in order to create a deeper understanding of the link between the individual and collective values and behaviours

Methodology

1. Explain the objectives and the main idea of the integral framework
2. Ask participants to break into groups of four or five, reflect on and discuss the following questions and report back in plenary:
 - Select a specific concern that your team may be tackling.
 - What are the factors that fuel this concern? (Consider especially values and attitudes on an individual and collective level)
 - Plot the various factors on the integral framework
 - What changes are needed to halt these factors and how could team capacity be facilitated in this respect?

- Plot the needed changes on the framework using different color?
3. The facilitator asks strategic questions on the meaning of the plotting and clarifies the linkages of the plots using the notes and quadrants below:–

Quadrant 1 is the individual/internal aspect of change. This is related to the interior reality of individuals. It is the area of cognitive, psychological and spiritual development. In this quadrant, leaders attend to the inner development of people, recognizing that no substantive change is possible without a prior change in consciousness.

Quadrant 2 has to do with the individual/external aspects of change. This is the domain of technical and interpersonal skills as well as the science (physiology/neurology/psychology) of performance. This quadrant gets a great deal of attention, especially from coaches and world-class athletes. It is where leaders pay attention to developing people's skills and supporting the physical and psychological ingredients that spark motivation and peak performance.

Quadrant 3 deals with the collective/internal aspects of change. This is the domain of culture. It is the interior, often hidden, territory of our shared assumptions and images that direct what happens when we come together. This is the domain of myth, story, unwritten rules and beliefs. It reminds leaders to pay attention to the deeper meanings of symbols, purpose, vision and values – not so much as written, framed statements, but as the subtle messages encoded in our day-to-day interactions.

Quadrant 4 has to do with the collective/external aspects of change, the social/technical/organization system. It is the quadrant of organizational design, technology workflow, policies and procedures. This quadrant reminds leaders that system design determines performance and that if we want to get the system to perform at a substantively higher level, we must design for it.

Each of these quadrants is related to the others. Development of one quadrant is inextricably bound up with all the others. Just a few examples:

- Individual consciousness affects physiology and vice versa
- Culture stimulates or hampers individual development and vice versa
- Organizational structures shapes culture (and vice versa), which defines the opportunities people have for self-expression and growth.
- Consciousness shapes and guides the design of the system and vice versa

Each quadrant affects all the others. Each is powerful. Ignoring any one of them can lead to haphazard results in our attempts at change.

Envisioning & Planning a Holistic Response


The ultimate aim of the conversations is to set in motion a process by which people manage and direct energy towards coming up with decisions to address their challenges. In the end, there needs to be a respectful process for reaching decisions (and in the course of social cohesion dealing with the differences), one that leads to some kind of acceptable integration. This is particularly important in settings where multiple stakeholders and segments of society are involved in achieving any change. To achieve social intervention in such cases requires tapping each of these groupings into “joined energy.” Fundamental to achieving this end, are the concepts of holism and optimism.

Holism

The concept of holism acknowledges that all living things actively strive for unity and completeness. “Everything wants to be whole. Electrons, and protons, atoms and molecules, inorganic and organic compounds, colloids, protoplasm, plants and animals, minds and personalities are but some steps in this movement of holism” (Millin, 1936, pp. 397, 402). We see wholes before we take in the parts that make up the whole, and we “fill in” or add missing pieces in order to achieve a sense of wholeness. Holism has great relevance for the practice of social change as it encourages a perspective that focuses on how the aspects of a social problem are related in a system and the parts of the system can come together to create an integrated solution that benefits each component. In addition to diagnosing root causes, it is important to recognize that ameliorating a complex social issue requires dealing with all parts of the system and involving as many groups related to the challenge, to work on an issue. As one does this the prevailing assumption should be that everyone involved in social challenge is doing the best that they are capable of doing, given the conditions in their perceived field. We assume that even those who fight against resolving a social problem in a particular way would prefer a better world than the one created by the problem. Stated simply: There are no good guys or bad guys, no bystanders, no non-players. We are all part of the problem and all part of the solution.

Optimism

Given the principles of holism, optimism embodies a positive orientation that embraces what is possible for human beings to become and to achieve. The approach looks for what individuals do well and tries to create change by building on the competence and positive values of people. We know that social systems have areas of competence and incompetence. But we also know that many change agents’ focus mainly on what is wrong and believe that eliminating what is wrong will solve the problem. We believe that a strong emphasis on the negative can be corrosive, especially at the beginning of a change process, when trust is often low. Stated simply, a negative orientation diminishes and often totally stops people’s energy. While dysfunctional behaviours need to be confronted, we need to start by looking



at what works within the system, get people to acknowledge and “celebration” this as a means to dealing with what might be wrong.

Most social systems do not have an in-depth understanding of what they do well, and are insufficiently appreciative of their strengths. Our approach, therefore, is to have people focus on strengths before looking at what might be improved or developed. This releases energy and helps to build the atmosphere of trust that is necessary for change to occur. Furthermore, we think that it is essential for leaders or facilitators of social problem resolution to model faith that, if people engage in the process, something good will come out of it – no matter how dark things look at the moment. The principle of optimism encourages us to take a stance of hope, and to inspire people to strive harder to become the best they are capable of being.

Tool 15 Creating a Vision of the Future

Our thoughts about the future often focus on our immediate future, on what will happen tomorrow, next month, or next year. This happens especially in an environment where today's concerns and problems are pressing and call for immediate solutions. Our action plans are based on improving today's reality in order to realize a slightly improved future. Our interpretation of the future – that is, the possibilities we see for our future lives – is based on what has happened in the past and on what is happening today. On the other hand, action that is not only based on current reality and thinking, but also inspired by vision, opens space to achieve what has so far been 'unthinkable' and 'unachievable'. Having a vision of a better future does not only give hope. It motivates individuals and communities to take action to achieve that vision.

Objectives

- To give participants the chance to describe the future they want for their community
- To inspire and motivate participants to believe in possibilities that have so far been 'unthinkable' or 'unachievable'
- To enable participants to make plans and take action to achieve their vision

Methodology

1. The facilitator gives a brief introduction to the topic. Using the chart below, the facilitator highlights the differences between planning based solely on the past versus planning based primarily on vision.

Creating a vision of the future

Most people plan by looking at the past or at current reality, bas their action on the status quo, and develop an action plan to achieve a slightly improved future

Step 1: Current reality

Step 2: Action

Step 3: Improved future

People who are inspired by vision, on the other hand, look at the past/current reality, create a vision for the future, and then plan action inspired by vision

Step 1: Current reality

Step 2: Vision for the future

Step 3: Action to achieve vision

2. Participants are divided into groups of six to eight people. The following exercise is presented to the groups. The exercise should be photocopied in advance.

Envisioning the future exercise

Imagine your team 20 years from now. The local radio station has prepared a programme on the outstanding achievements your team has made in a specific area. The radio programme was prepared based on interviews with team members, local authorities, traditional leaders, and health institutions working in the district. Imagine what the programme would report about your achievements. Envision the ideal situation, the best possible future you might want your team to have.

Answer the following questions in the past tense:

- Imagine the major changes your community has made in the last 20 years to reverse a specific concern.
- Imagine the outstanding contribution made by team members.
- Imagine how communities have supported team in their role as leaders

- Imagine how community leaders have supported the team
 - What action did you take to start to make the change happen?
 - What action plan did you follow in the first year to make the change happen?
 - How did you popularize your decision?
 - How did you sustain the changes made in the long run?
 - What is the current attitude of your team?
3. Results of group work are presented in plenary
 4. In case of time constraints, the questions can be split in two and answered by participants during two subsequent meetings
 5. Stress that the exercise should be conducted with teams who are at the stage of decision-making

Collective Action

Facilitators continue to support the community during this phase. They also conduct support visits to implementation sites. Timely implementation of decisions should reflect the urgency needed in addressing the important issues for communities. Decisions addressing socio- cultural practices may be more challenging to implement and may need support from policy makers and other stakeholders. The facilitator acts as a link to other systems, keeping the community informed of available resources that may be helpful. This may include making community plans available to service providers and ensuring that they 'buy into' the process. Communities may demand access to services that are not currently available in their locality and this may require new action from service providers.

Tool 15 Reflection & Debriefing

Reflection is not the same as recapping. *Recapping* involves sharing experiences or describing an event. *Reflection* is a process of looking within ourselves and critically questioning and listening for answers within (introspection). The process helps one get in touch with one's own inner feelings and values. It is necessary to identify the underlying values in ones behaviour in order to align these values with the objectives of the change process. A process of reflection creates space for identification of these values and helps in planning the desirable response.

Debriefing to Close Sessions

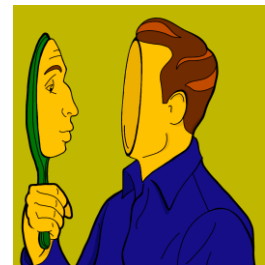
Debriefing is another word for reflection. When reflection or debriefing becomes a normal part of practice, the result is that we all learn, our team becomes stronger, and our activities are more suited to the context. As situations change, and people begin to change, action is easily adapted to be most effective. People in community understand that they are not just receiving activities from an organization. They feel more a part of the activities.

Process:

Stages of debriefing: Facts; Feelings; Facing the future.

The following questions were used to guide the debriefing discussions:

- Describe yourself in three words
- How did come to be responding?
- How are you responding now?
- What has been the most difficult thing for you in responding?
- How have you felt?
- How have your feelings changed over time?
- How do you identify you are under stress?
- How do you take care of yourself?
- What gives you hope?



Tool 16 Reflection

Our approach to leadership development involves mind, body, emotion and spirit. Therefore, the purpose of the morning reflection walk/reflection is to engage the four states of being and prepare us for the activities of the day. We start the session on time regardless of the number of people that are there at the time. The morning reflection topic is given stressing the need for people to manage time among themselves so that each person has a chance to say what is on their mind, regarding the topic.

Objectives

- To understand the difference between reflection and experience-sharing or event recapping
- To identify the use of reflection as a tool in the process of self and collective change


Methodology

1. Ensure that the sitting arrangement is non-threatening, calm and comfortable
2. The facilitator sets the tone for the process and encourages individuals to be alone even in company
3. The facilitator asks people to reflect on some of the responses to the challenges of building a caring society. Some of the following questions can be asked to set the tone for the reflection:
 - Why I do what I do?
 - What do I value in my relationships?
 - What motivates me?
 - What drives my behaviour in my work?
 - Which of my attitudes/behaviours reduce or increase the challenges we face?
4. Ask everyone to silently on the questions. After ten minutes of silence ask individuals who feel safe to share their thoughts and feelings

The sharing is optional and even silence is respected as a form of sharing. Clearly distinguish this practice from simply recapping events - something that does not clarify the underlying values of a phenomenon

Tool 17 Counting our Blessings

This tool stimulates introspection around deeply emotional experiences that individuals have not had the benefit of closure. The process helps one get in touch with one's own inner feelings and 'let go' of deep hurts by providing a space where participants can use symbols to express these feelings amidst in an environment of group therapy. The tool goes further to encourage individuals to transition from a place of loss to one where they



are able to “count their blessings”. It is necessary for social cohesion advocates to experience this kind of healing and alignment of their values if they are to effectively change agents among communities.

Objectives

- To use of reflection as a tool for healing and change

Methodology

1. Ensure that the sitting arrangement is non-threatening, calm and comfortable
2. The facilitator sets the tone for the process and encourages individuals to be alone even in company
3. The facilitator asks people to reflect on specific experiences where they or their loved ones suffered a gross violation of their human dignity that left them feeling deeply excluded from the South African family. These could be as a result of incidents of violence, racism, sexism etc.
4. Ask everyone to silently on the questions. After ten minutes of silence ask individuals who feel safe to share their thoughts and feelings.

The sharing is optional and even silence is respected as a form of sharing. Clearly distinguish this practice from simply recapping events - something that does not clarify the underlying values of a phenomenon

Use of Art Stimulate Reflection

Art and drawing are a way of expressing and sharing thoughts and feelings when asking questions alone may be difficult. It is not a random activity but involves a strategy and purpose to assist people in moving forward through their pain towards healing. It is a skill that can assist in moving through the conceptual framework.

Process

Approaching art can take various forms:

- *Free drawing: get individuals to draw a picture of whatever they choose and then ask them to explain it.*
- *Ask individuals to draw various types of emotions e.g. happy, sad, and afraid. Observe what they understand about emotions and how they interpret*
- *Follow a theme. Ask tone to draw a situation when they were happy; afraid, scared*
- *Follow a sequence: ask the individual to draw a situation. What happened before, during and after? Ask them to explain the drawings.*

Focus also on follow up. If a participant does start talking about their concerns or pain the group should take the time to listen. The listening component of counseling is equally critical.

Use of Mime & Drama to Stimulate Reflection

Mime, movement and drama can help people to explore emotions, creative communication and interaction with others through the sharing of personal stories, events and feelings in ways that go beyond using words.

Music and drama are used to engage individuals, and explore issues and themes such as every day life, loss, grief, friendship, caring, trust, and belonging..

A progressive programme has been used which includes:

- *Physical warm up, preparation and simply having fun*
- *Basic mime games and social interaction games*
- *Introduction to mime techniques*
- *Improvisation by individuals and in groups*
- *Reading each other's body language and learning psychological gesture*
- *Creating scenes in groups*
- *Sharing and expressing personal stories in movement*
- *Story-telling techniques using folk tales, music, and interaction*
- *Reflection and development of ideas for application in the home environments of the participants*

Use of Games to Stimulate Reflection

The use of games is based on the belief that the methodologies used to help people express their hurtw and therapy will be best if it matches the age, culture, personality factors etc. Often people are unable to verbally express what they feel and how they have been affected by an incident or series of incidents. Also, there could be factors which prevent people from sharing what and how they feel and have been affected. In situations like these games and music could be tried. There could be at least four steps in this process.

Step one

Divide the participants into groups of about ten each. Then they could be assigned tasks e.g. The group has to cross a web of ropes without touching it, or the group has to cross over from one end of a narrow bench to the other without anybody falling out or half the team has to fall down freely from a bench while they have to trust that the remaining half of the team is there behind them to hold them. The games selected need to be culturally relevant and to that end any games which are played by the people in the community could be used for helping them express themselves.

Often the participants try to do it themselves, rather than thinking of a team. Often there are failures happening. A lot of interaction / debates / good and difficult negotiations etc. happen between the team members as they play the game.

Step two

At the end of the game, the participants and the observers are asked some questions:

What did you notice?

What helped? What hindered the success of the mission?

What are some of the reasons why the participants behaved the way they did?

How could this be done different?

Questions like these help the participants to identify the deeper feelings personality types etc. which is helping/hindering the forward movement. Often there could be traumatic incidences in the past which has resulted in this way of functioning/thinking.

Step three

Once this comes out into the open and is acknowledged, then it can be addressed using different methodologies which are known e.g. The issues itself could be discussed with the particular person or group of individuals which are causing / suffering due to the problem, stories could be shared about how people with similar issues have been helped in the past etc. The team of people / volunteers who are working with the community could offer overall support and encouragement. This will affirm the people that they have a confident environment where they are understood and that there will be support from the family, friends and community as they are embarking on this process of healing.

Step four

After the above step, the participants could again be asked to play the game again. During this time, the participants have another opportunity to work on their identified areas of failure and use the remedies which were discussed in step three. A reflection / debriefing after this game helps in again working on areas/ issues which needs to be addressed.

This methodology can also be used as a therapy to work on issues that have been identified. The challenges identified can be worked upon using a combination of games etc. until, they gain confident.


One essential characteristic in this is that the facilitators of this process need to understand the reasoning and logic behind using this methodology and have a willingness to keep learning from these experiences. An interest in human behaviour and capacity to persist will be extremely useful.

Use of Music Stimulate Reflection

Music can be used as a therapy. When a person is sad, it can be useful to listen to sad music or to music that encourages. This will help the person to express emotions. As known in the counselling process, helping people to express their emotions is an important part of the healing process.

For example, in South Africa, the different musical notations (ragas) represent different moods. Hence songs written in different ragas can help express the mental situation of people. As facilitators of the healing process, music can help us to identify the feelings of the people with whom we are working.

This healing process can be further aided by appropriate supportive action. Supportive action can include being friends alongside, encouraging the person to think about the future, including them in different activities so that situations can



be normalized, etc. Music itself can aid in healing e.g. if he listens to raagaas (or music) to express happiness and different emotions at this time.

Tool 18 Keeping a Daily Journal

Documentation means capturing events, processes and outcomes in a way that they can be revisited. It is a form of record-keeping. In Community Conversations, it is necessary that the community process is captured as it happens. This should be carried out by actors in the process and should be as close to verbatim as possible. During each Community Conversation, the facilitators write on a wall the perspectives that the community shared in response to the issue or concern being addressed. It is important to use the exact words people use to encourage ownership of the process and outcomes. A community using its own means of keeping records in documenting the conversations further strengthens this sense of ownership. Documentation provides the basis for effective reviews and mapping of the way forward in the decision-making phase.

The facilitators are also involved in the learning process, based on their own reflections and feedback from interaction with the community. Facilitators should be encouraged to document their change alongside that of the community.

Objectives

- To gain an understanding of the importance of documentation as part of community capacity development
- To discuss different methods of documentation for both facilitators and communities
- To develop a working definition of documentation and agree on what forms of documentation will be used throughout the Community Conversations.



Methodology

1. The facilitator leads the discussion using the following questions in small group discussions:


- What is documentation?
- What should be documented?
- Where should documentation happen?
- Who should do the documenting? And who is the documentation for?
- What are useful tools in the documentation process (for example, journals, mapping, historical timelines, stories)?
- When should documentation happen?

2. Ask the group to present in plenary

- A working definition of documentation
- Contents of personal journals
- The value of documentation
- Tools for documenting Community Conversations
- The facilitator summarizes the presentations with an emphasis on the need to capture both processes and outcomes and the need to involve communities and all actors in the change process. Capacity for documentation is present in communities and should be strengthened.

Understanding the Healing Power of Storytelling

Storytelling dates back to the beginning of time. In fact, stories are perhaps the strongest bonds we have with other nations and races. The power of storytelling for the individual and the world at large goes back to the beginning of time and transcends many boundaries. In addition to sharing stories as a way to connect with others, doing so can facilitate the healing process for ourselves and those we're sharing our stories with. Storytelling can help us learn about the tragedy and comedy of life and make us feel less alone, confused, and troubled. Writing stories enables people to construct meaning from the devastating events they've endured and helps repair the disruption that can be caused by illness. It can also empower




individuals to move forward with their lives. we know that people of all ethnicities and backgrounds have stories and wounds and hope to share. Storytelling offers a common thread across all peoples and cultures. Our Stories Are Medicine and Tell Us Who We Are “Tell me the facts and I’ll learn. Tell me the truth and I’ll believe. But tell me a story and it will live in my heart forever.” -Native American Proverb We use stories to help us understand where we fit in the world. When we hear the stories of other people, they tell us more about our own stories as we discover common ideas and common experiences. Sometimes we hear stories that make us think very differently about something than we had before, and this unsettles our own story until we can find a way to make the pieces fit back together. The most scientific explanation of why storytelling is such a powerful medium comes down to the release of hormones: oxytocin and cortisol. Oxytocin is the hormone mothers release during and after birth, bonding them to their offspring. It plays a role in social bonding as well. When you empathize with someone, oxytocin is released. This holds just as true for characters in a story as it does for real-life friends. When you hear a story told well enough to make you relate to a character in a story, you produce oxytocin, thus bonding with the character and becoming invested in the story. Cortisol is a steroid hormone your body releases when it’s stressed. Again, this hormone often reacts as we listen to and tell stories. Once oxytocin has been released and you’ve formed a connection to a character or person, if that character encounters any sort of trouble, you’ll release cortisol in response to the stress you feel over their situation. These two hormones together, oxytocin and cortisol, both being released throughout the course of an impactful story, are powerful. They can move a listener to action. And those are just the hormones released when the listener relates to a character — think how many times the impact can be magnified if the listener relates not only to the character, but the character’s situation. What if the person in the story you’ve come to care for so deeply faces a moral dilemma, a spiritual crossroads, a life-changing decision that aligns with what you are personally facing? How much more weight will the story’s outcome hold?

Tool 19: Analysis & Interpretation of Community Conversations

Analysis and Interpretation of Community Conversations

An important component in the process of creating stories is the analysis and interpretation of Community Conversations: the unfolding of the story, the manner in which it is told and the implications of the expected changes. A simple methodology is needed that involves collective validation and interpretation. It must interpret and also



create social change. In the analysis process, two sections must be distinguished: a community section called 'community wall' and a 'facilitators' section called the 'facilitator wall'. In the 'community' section, analytical categories are represented by:

- **Community Perspectives:** These are the perspectives expressed by community members, in their own words, as they participate in the unfolding of the story.
- **Burning Issues:** These are issues that, when raised, generate the interest of community members.
- **Non-burning Issues:** These are issues that do not generate any interest. They may be issues of silence or may be underlying factors that require more inquiry from the facilitator.
- **Misconceptions:** False beliefs, misunderstandings and misconceptions about refugees, migrants or xenophobia that become apparent during the discussion.


These analytical categories are to be written down on flipcharts and fixed to a wall or tree named the 'community wall'.

In the facilitators' section, analysis items are represented by:

- **Facilitators' Perspectives**
- **Implications for the Community (and/or organisation)**
- **Implications for the Facilitators' Team**
- **Refinement of the Methodology**

As with the community section, the analytical categories are fixed to a wall named 'facilitator wall'.

Once the facilitators' team begins the analysis, community members are invited to continue the analysis in collaboration with the team. The different categories are explained, the community group and the team continue the analysis, validating what is already noted on the walls and improving and amending the elements of analysis. The



whole time the team is with the community, their work allows for improvement and refinement of the analysis of community dialogue.

Objectives


- To further develop competencies in introspection, analysis and integration of community perspectives in response to xenophobia
- To be able to construct and interpret a community wall and facilitator wall
- To be able to highlight an
- Discuss perspectives, burning issues, non-burning issues, and misconceptions

Methodology

- This methodology section describes the process of constructing and using a community wall and a facilitator wall.

Community Perspectives

The concept of perspective is central to the analysis. People have different visions of life, different ways of seeing and talking about the world, different concerns and interests. Often, we do not note these differences and this diversity, and the perspectives of the dominant few are presumed to be those of the group. However, an effective response to the xenophobia must be community driven, with each individual – rich or poor, young or old, male or female – identifying, exploring and making decisions about what social changes are needed. This ensures that everyone participates in the discussion and in the decision as to what changes are necessary. This process of inclusion allows for respect, recognition and acceptance of differences, and strengthens the community or group's social capital. Perspectives are a consequence of social standing: gender, social class, ethnic group, wealth, culture, age, religion and other similar structural determinants. Perspectives carry knowledge, an understanding of the impact of human relations on social standing and,



for those less privileged and less favourably placed, an understanding of the way in which societies function. Social standing influences access to power – access to social change, to benefits and to information. It determines who initiates, who benefits, or who is disadvantaged by change. As a result, people bring different perspectives to a discussion, in line with their own vision and personal history.


Each individual brings their own experiences, beliefs and associations to the situation, which have been capitalised on during their lifetime. Not only can one finish these stories, but one can also understand them and interpret them differently following new experiences. They can always be added to.

Paulo Freire described the granting of power as the ability to ‘speak the world’. For him, it is the ability to create or resist change, and the first step consists of relating our own experiences. This is a process that can be facilitated by an outsider, although outsiders are not able to control the manner in which people perceive themselves, and the way in which others see them. The first thing that people can do to assume power over their own lives is to relate their experiences in their own terms and to be listened to and respected by others. In the context of the xenophobia, it is necessary to strengthen peoples’ ability to express their feelings, fears and emotions. This can be best achieved when people use the personal pronouns ‘I’ or ‘my’, rather than ‘them’.

Application of a methodology for creating stories

In every community there is a range of perspectives that is rarely expressed. Usually only dominant voices are heard. Creating or strengthening social capital demands that mutual trust, confidence, and respect for different perspectives exist. When multiple opinions are heard, the necessity for consensus becomes more apparent.

If people think that their perspectives are not being considered, they may lose interest in a situation. The inclusive aspect of the process is then called into question. The respect for and validation of different perspectives constitute an important component



of the methodology. However, it is essential that people express their own beliefs, viewpoints, and experiences, rather than simply repeating what others have said. It is also important to record perspectives exactly as they are expressed.


Methodological notes

- It is important that facilitators note the diversity of perspectives in the group on the community wall.
- Each individual perspective should be recorded in the way it was originally expressed, not in the way the facilitator remembers it. It is their way of 'saying the world'.
- The cards on which each perspective is registered should be fixed to the analysis wall in no particular order, to avoid reproducing any hierarchy in the values contained in the different perspectives. Each perspective is valuable since it is the viewpoint of a community member.

Burning Issues

It is not often easy to discuss important problems freely in a group. However, Paulo Freire notes that there is a link between burning concerns and motivations for action. Emotions play a crucial role in social transformation. Change takes place when energies are mobilised. Taking action unleashes a feeling of hope and a further desire to act. Only in addressing problems that the community feels strongly about can one break through the feeling of apathy and inaction. The methodology of creating stories allows problems to be identified and discussed within the framework of a story. It can be difficult and unproductive to define problems immediately. Freire calls these energy-generating problems, or 'burning issues.' Application of a methodology for creating stories

A burning problem for a community can often be identified when a group becomes active. It will be the topic that energises people. Hands are raised and voices mix as one. Emotions are expressed from every direction, whether they be excitement,



outrage, anger, worry, fear or hope. The group is no longer passive, bored or apathetic. Burning issues are those that engage the community, around which there is great interest or passion. This can be an interest or a passion generated by differences at the heart of the community, or by a diversity of strong opinions.

Methodological notes

- Each ‘burning issue’ identified must be labelled as such, without a personal reference
- Often, energy is generated when the community reacts to the perspective of one individual.
- Each burning issue or non-burning issue will probably have implications for the community or group.

Non-Burning Issues

These are questions raised that do not seem to ignite the interest of the group, but which the team, through experience and understanding, deem important given the context. This could be due either to the fact that community members have communal beliefs that they do not question, or to the fact that they are problems that have not yet caught their attention.

Methodological notes

- There are questions that would have been important to raise in a story's context, but which have not caught the attention of the community.
- Many non-burning issues will have implications for organisations and institutions (for examples, NGOs, local services and institutions, regional programmes and services, national politics) as well as for the community.

Misunderstandings, Misconceptions and False Beliefs

This category necessitates discussion and follow-up rather than an interactive interpretation. It serves as a memory aid for the questions with which the team can

begin a discussion and for which a strategy should be put into place in order to help the community be better informed.


Methodological notes

- Everything the facilitators say must be well formulated and accurate.
- Rather, the topic should be mentioned to encourage further discussion.
-

Fig 3: Analysis and interpretation of community conversations



Allowing the community to reflect upon and suggest improvements to the facilitation process is an important evaluation tool. Often it is the facilitators, as outsiders, who are authorised to evaluate the processes and the tools used. With this methodology the



community, alongside the facilitators, is in a position to explore the best ways to catalyse change and to use the Community Capacity Enhancement tools.

Tool 20: Community Documentation Format

A documentation process that includes verbatim reports accompanies each step of this process. Photos, maps and other community-designed illustrations like songs and drama are also used, deliberately respecting modes of documentation preferred by the community. Documentation is an ongoing part of this approach. It must be conducted in a rigorous way, starting from the first visit. It is a process that provides information on activities, outcomes, including decisions and changes, and outputs, including community maps and timelines. In this approach documentation must have the characteristics of a ‘thick’ description.

A thick description is not about what is observed at a superficial level by only noting what a person or a community does. The description goes well beyond appearances by:

- Presenting a detailed explanation of the context, emotions, social and power relations, which enable people to work as a collective.
- Invoking personal feelings and emotions.
- Locating an experience within an appropriate historical context.
- Demonstrates the importance of an experience or the evolution of events for persons concerned.

Objectives

- To gain an understanding of the importance of documentation as part of the community capacity-building approach
- To discuss different methods of documentation for both facilitators and communities
- To develop a working definition of documentation



Methodology

1. The facilitator can lead the discussion using the following questions in plenary and small group discussions. This may be a repetition from an earlier exercise. However, the facilitator may want to repeat it.
 - ☐ **Why** is it important to document the community process?
 - ☐ **Where** should documentation happen?
 - ☐ **Who** should create the documentation? Who is the documentation for?
 - ☐ **What** tools help us in documenting (for example, mapping, historical timelines, stories)?
 - ☐ **When** should documentation happen?
 - ☐ **What** should be documented?
2. Introduce the documentation format below as a guide for facilitators.

Documentation Format

PART ONE

- Name of community:
- Date of meeting:
- Duration of meeting:
- Names of facilitators:
- Community members (number, composition – men/women/youth/leaders, etc.):
- Areas where community members come from:

PART TWO

- Step in the Community Capacity Enhancement process:
- Tool(s) used:

- Difficulties/challenges encountered:
- Factors that contributed to the success of the meeting:
- Burning issues:
- Misconceptions:
- Issue being discussed:
- Outcomes/changes seen or named by the community:
- Agreements reached: Quotations (community voice/words):

A Rich, In-depth Description

A rich, in-depth description is not about what is observed at a superficial level by only noting what a person does. On the contrary, it:

- Goes well beyond appearances by presenting a detailed explanation of the context, emotions, social and power relations that enable people to live and work as a collective.
- Invokes personal feelings and emotions.
- Locates an experience within an appropriate historical context.
- Demonstrates the importance of an experience or the evolution of events for persons concerned.

In a dense, deep or 'thick' description, sentiments, tone, actions, and the significance of interactions among individuals are brought to the fore. Using such descriptions is an essential skill for storytelling. Once internalised, it helps the facilitator describe people and their concerns in an empowering way that respects their rights and dignity.

Developing Competencies for Facilitators & Trainers

Agenda for the 3 Day Training of Facilitators on CCE-CC	
	DAY I
8:00 – 8:30	Registration
8:30 – 9:00	Welcome Address
9:00 – 10:00	Participant Introduction
10:00 – 10:30	Rules of Engagement-Values
10:30 -11:30	Community Change Process - CCE-CC Methodological Framework
11:30 - 12:00	Break
12:00 – 12:30	Understanding the Pull & Push Factors in Migration
12:30 – 13:30	Stock Taking of Current Approaches
13:30 – 14:30	Lunch
14:30 – 15:30	Socio-Cultural Dynamics – Myths & Misconceptions
	DAY II
8:30 – 9:00	Reflection & Recap
9:00 – 10:00	Historical Timeline
10:00 – 11:00	Ken Wilber's 4 Quadrants – Aligning Values & Actions
11:00 – 11:30	Break
11:30 – 12:30	Root Cause Analysis
12:30 - 13:30	Lunch
13:30 – 14:30	Change & Language
14:30 – 15:30	Change & Perception
15:30 - 16:30	Story Telling
	Day III
8:30 – 9:00	Reflection & Recap
9:00 – 10:00	Creating a Vision of the Future
10:00 – 11:00	Social Capital Analysis
11:00 – 11:30	Break
11:30 – 12:30	Five Friends of Planning
12:30 - 13:30	Lunch
13:30 – 14:30	Preparation for Field
14:30 – 15:30	Community Change Process - Summary
15:30 – 16:30	Closure & next steps

Agenda for the 4 Day Training of Facilitators on CCE-CC	
	DAY I
8:00 – 8:30	Registration
8:30 – 9:00	Welcome Address
9:00 – 10:00	Participant Introduction
10:00 – 10:30	Rules of Engagement-Values
10:30 -11:30	Community Change Process - CCE-CC Methodological Framework
11:30 - 12:00	Break
12:00 – 12:30	Understanding the Pull & Push Factors in Migration
12:30 – 13:30	Stock Taking of Current Approaches
13:30 – 14:30	Lunch
14:30 – 16:30	Socio-Cultural Dynamics – Myths & Misconceptions
	DAY II
8:30 – 9:00	Reflection & Recap
9:00 – 10:00	Historical Timeline
10:00 – 11:00	Ken Wilber's 4 Quadrants – Aligning Values & Actions
11:00 – 11:30	Break
11:30 – 12:30	Root Cause Analysis
12:30 - 13:30	Lunch
13:30 – 14:30	Change & Language
14:30 – 15:30	Change & Perception
15:30 - 16:30	Story Telling
	Day III
8:30 – 9:00	Reflection & Recap
9:00 – 13:30	Creating a Vision of the Future
13:30 –14:30	Lunch
14:30-16:30	Social Capital Analysis
	Day IV
08:30- 09:30	Five Friends of Planning
09:30-13:30	Preparation for Field
13:30-14:30	Lunch
14:30 – 15:30	Community Change Process - Summary
15:30 – 16:30	Closure & next steps

PART 4

PROJECT DESIGN & IMPLEMENTATION



PART 4: PROJECT DESIGN AND IMPLEMENTATION

This part offers insights around the design and implementation of dialogue projects in the field. It is hoped that readers will have a more complete sense of what such a dialogue initiative involves, and how different stages of the project unfold during the implementation process. As mentioned before, when we speak of dialogues, we do not confine ourselves to an event, but contemplate the numerous engagements that took place both within and outside the conversations. These engagements encapsulate all the stages of project management and generally unfold in three sets of activities – a first stage consisting of activities connected with the design of the dialogue process; a second stage made up of the dialogue event and its associated preparatory activities; and a final stage, involving activities that arise subsequent to the dialogues such as debriefs, outcome analysis and M&E processes. Each of these stages is inevitably connected in a cycle where one builds into the other.


4.1 Setting the Conditions for Dialogue

From the onset it is critical to establish the conditions for dialogue. This entails taking the appropriate steps required for dialogue to be feasible and fruitful.

4.1.1 The Assessment Process

The first of these steps involves undertaking an assessment process to deepen understanding around the realities on the ground. This assessment consists of three elements, namely the:

- **Issue:** An assessment of the issue is essentially about defining the challenge or subject matter to be addressed by the dialogue initiative. Other phrases used to define this aspect of the assessment are a needs assessment or conflict analysis.
- **Actors:** This part of the assessment is about mapping actors or conducting a stakeholder analysis. The aim is to become aware of actors who because of their influence or information they possess, should be part of the dialogue if it is be viable. This assessment helps in discerning individual positions and the relationships existing between different actors. Elements of this assessment



include ascertaining in relation to each actor their interests or goals, perceptions of key issues, connection to others, support for dialogue, power or means of influence and potential contribution.

- **Context:** The information gathered regarding the issue and the actors will enrich the understanding of the context. However, in addition it may be useful to deepen understanding around specific areas of the context, upon which the dialogue unfolds, such as the historical context, political context, socio-cultural context. The historical context gives a background the present challenge. The political context uncovers issues of power and how this may affect the dialogue. Finally, the socio-cultural context allows one to understand the social landscape and its cultural nuances.

The assessment process is beneficial because it informs the design process by securing stakeholder participation and providing key information for providing a platform for successful dialogues. Furthermore, it establishes a baseline of information to support continual monitoring and the eventual evaluation of the outcomes of the dialogues. In addition it is an important precursor towards building three conditions that are necessary for the dialogue, namely: assembling a project team and enrolling stakeholders, capacity development of facilitators of the process and ensuring the availability of financial resources. Finally the assessment process serves monitoring and evaluation of the dialogue process and outcomes by establishing a baseline of information for measuring the eventual outcomes.

The assessment process should indicate the existence of the following basic conditions needed to implement an effective dialogue process:


- **Communication.** Regardless of what kind of dialogue is chosen, the ability to listen and jointly create a broader understanding of the issues, interests and needs of each party, as well as to foster closer interpersonal and inter-institutional relationships, is crucial. The success or failure of the dialogue process will depend on the quality of the interactions and the communication between actors.

- **Political will.** It is essential to find political will and support in the different social sectors, as well as in the state, so as to ensure transparent dialogue and heighten the prospect of reaching an agreement.
- **Existence of legal frameworks.** The right of actors to engage in free dialogue that ultimately will emerge with key decisions will be strengthened if there is a legal framework to protect such.
- **Flow of information.** Participants to the dialogue should have equal and fair access to reliable and relevant information.
- **Capacity Development.** Successful dialogue requires the availability and willingness of a group of leaders/facilitators to attend new and innovative training for actors, enabling them to secure a comprehensive vision of the dialogue process (the training envisaged is more accurately described in Part III above).
- **Financial resources.** The design and implementation of dialogue processes and training will depend on the availability of adequate financial resources. Having adequate financial and human resources including people's time, is critical for keeping a dialogue process running smoothly.

4.1.2 The Project Team and Operational Partners

The assessment process provides a sense of the quality of team and stakeholders that should be involved in the dialogue process. Understanding of the political/social-cultural context and deep knowledge of the main issues are important guidelines that inform the components of the project management team. Common components of this team will include the:

- **Steering Committee:** This is an advisory board made up of a senior group that provides strategic assessment and direction to the dialogue project and monitors it as it unfolds.
- **Project Management & Technical Support Team:** This team is responsible for implementing the decisions made by the steering committee. It is desirable that the work full time as they are responsible for all elements of the project designs and its implementation.


- 
- **Convener:** The ultimate goal of convening is to assemble a set of participants who can achieve the purpose of the dialogue. The convener plays a key role in guiding the assessment process, engaging contributors to the design process and encouraging participation of the dialogue. During implementation they may also provide feedback to the public and ideally, the convener will stay close to the dialogue (including attending the dialogue meetings). It is critical that convening is undertaken in a manner that builds the credibility of the dialogue process, and supports its impacts beyond the immediate participation group. For this reason a convener should embody the following characteristics: enjoy respect and credibility; be a legitimate entity; be perceived as neutral and trustworthy; have moral authority or influence; be honourable and willing to make the process transparent; and have the capacity to build alliances.
 - **Operational Partners:** Since it is unlikely that one entity alone will have the power to convene all relevant sectors required for the dialogue, the initial convenor may involve a group of operational partners. These partners are notable institutions/organizations that have convening power in their own right and the capacity to form alliances. The operational partners should also be representative of all sides and model the openness to dialogue envisaged in the process.
 - **Facilitation Team:** It is convenient to draw this group from the operational partners in order for them to be housed in a manner that guarantees institutional support and sustainability to the project. Beyond providing technical input around the process of the dialogue, the facilitation team plays a leadership role when it comes to the implementation of key outcomes of the dialogues. Some of the qualifications necessary to perform this role include: familiarity with the dialogue approach and process tools and their applicability in different situations (as outlined in Part III); understanding of the history of the area and the values across sections of the community living in this area; proficiency in the local language; respectable and reputable within the community; cultural sensitivity or the ability to adjust to situations of cultural diversity; a collaborative work style or a non-prescriptive approach; and communication/advocacy skills.

4.1.3 Enrolling Stakeholders

Potential stakeholders that should be included are government officials, community or tribal leaders, security forces, local/national NGOs, potential donors, local universities, think tanks, national NGOs, women's groups, religious organizations, youth organization etc. Enrollment of the stakeholders is about sharing the purpose of the dialogue and obtaining their buy in and support. Enrollment may take the form of awareness-raising or sensitization to help develop a common base of information. It might also bring together a polarized groups in a non-threatening way as a precursor to give them a sense of what a dialogue process might be like. Whatever the context, the fundamental purpose of enrollment is to build relations with various stakeholders and to introduce the approach for conducting dialogues. Enrollment also builds alignment and agreement on implementation. Specifically, the following be achieved during enrollment:

- Develop alliances with local government leaders, NGOs and CBOs and other stakeholders critical in building social cohesion;
- Visit local community organisations that have a focus on programming components related to social cohesion and find out about these programmes (including their successes and challenges);
- Share the community centred approach and its concept and skills with key stakeholders;
- Determine whether there is any duplication or implementation of the same approach;
- Agree on roles and responsibilities for a partnership to implement dialogues;
- Choose anchor organizations with national or provincial coverage working on social cohesion and local implementing organizations that will support the process;
- Reflect on community locations where the dialogues will be held;
- Agree on tentative time schedules.

Undertaking this task rigorously is a way towards addressing fundamental challenges that could arise where such stakeholders do not understand the dialogue process and its desired impact. It is also critical to involve such stakeholders from the onset, as their



support is likely to be called for during the implementation of outcomes and agreements that emerge from the dialogues themselves.


4.1.4 Capacity Development of Local Change Agents

At the heart of the creating social transformation through spaces of community conversations is skills-building in facilitation of transformative community dialogues. Skills-building takes the form of the training and mentorship of trainers and facilitators as well as regular skills update, reinforcement and refinement. The overall goal of training and mentorship is to build a pool of resource persons with transformative leadership abilities and skills in facilitating community dialogues that lead to improvement of situations being addressed. There are three levels of training, namely, training of facilitators and training of trainers, training of facilitators as well as needs-driven skills-update and refinement which takes place during the implementation of community dialogues (see below). The training of trainers and facilitators is aimed at:

- Transferring CCE skills, concepts, aptitudes and tools
- Increasing awareness of the issue of focus, in this case of social cohesion
- Experiential learning
- Creating opportunity for reflection and learning

The training of trainers is a residential workshop. Among the benefits of the training being residential is the fact that it allows for participants to gel as teams. It also allows for after-hours group assignments to be done at participants' leisure.

The training assumes that trainers have knowledge of facilitation and ideally, trainers should be people with passion and interest in bringing about social change through community conversations and social action. The quality, dedication, mind-set and their values are of utmost importance in the success of an intervention. Aspiring trainers should have a respectable level of education. However, education alone does not qualify one to be a good trainer since attitude, presence and the way the trainer carries herself are equally important.




The delivery methodology hinges upon process facilitation. The manner in which the venue is prepared allows for easy configuration into semi-circle and smaller group formation. It is typically such that participants can engage in dialogue the same way community members would in community gatherings. It is important to create an environment that enables participants to experience training as a series of dialogues so that they can relate this to the envisaged community dialogue set up.

The methodology also entails use of participatory methods where participants work in pairs, groups and do role-plays. As a demonstration of respect and giving value to individual experiences participants are allowed to share and draw from their own experiences in making sense of the content introduced to them. Both observational and experiential learning play a key part during training. In regard to observational learning trainers and facilitators are introduced to the required skills and tools through demonstration by trainers as they apply them during the workshop. In regard to experiential learning, participants experience tools and concepts and work out what they mean to them before master trainers come in. The aim is to model what the participants are expected to do as trainers and facilitators.

Opportunities for participants to practice and consolidate learning are created through a community visit where a community dialogue is conducted for learning purposes. During the training there is a day set aside for field practice where a community close to the training venue is visited for practicum.

4.2 The Community Dialogue


Central to the preparation of the dialogue event is the need to take important decision around who to invite, taking into account the substantive interest such participants could bring and their potential to influence the broader community. From the onset one faces the dilemma of choosing between adopting an approach that focuses on more people or one that targets only the key people. The more people approach focuses on increasing the number of people, all of whom are affected by the issue at hand and are in one way or the other.



The key people approach focuses on strategic individuals who carry leverage to influence and effect change. There is a preference for the latter, bearing the constraints imposed on keeping numbers at a level that effective dialogue could occur. Assembling a group of strategic actors capable of carrying commitments made forward is also advantageous for the conversations. It is important however, to blend this approach with participation by members of the general community recognizing that often the interest of the community at large may not always correspond to that of organizations purportedly working on their behalf.

In addition, while on the one hand one is keen to enlist people that were open-minded potential agents of change, who could act as champions within the community, it is necessary to include “spoilers” who could block or sabotage the community conversation. This included organizations or individuals that actively impede social cohesion. This is important in two respects – first, to avoid a process of where dialogue is conducted only among the converted and two, avoid the potential that such individuals may have to undermine the legitimacy of the solutions that may come out of the community conversations. To safeguard the conversations from manipulation, such invitation were preceded by bilateral meetings with these groups to communicate the objectives of the dialogue, while at the same time providing incentives for participation in the process.

The operational partners and other partnerships developed during enrolment are important in efforts towards social mobilisation. One of the main requirements of such partners is good standing and credibility within the community where the dialogues would be implemented. This criteria is part of a strategy to ensure that they bring with them a credible network of organisations and beneficiaries that would enrich the dialogues. As the facilitators are drawn from these operational partners, it is fair to assume that they will have access to this network of critical stakeholders who can be mobilised within minimal time and costs, to participate in and contribute to follow-up activities arising from the community conversations.




Prior to the dialogues, project will have built up a database of non-government organisations, community and faith-based organisations, provincial and local government departments, political figures, councillors, ward councillors and other community-based associations and structures to be invited to the community conversations. The project team and operational will inform or send out 'Save the Date notices, invitations and reminders about an upcoming community conversation, and follow up confirmation of, as the need arises.

There ways that this information can be communicated could range the use of loudspeaker hailers where large numbers are targeted, on the one hand, to more discreet methods such as using electronic means (text messages, phone calls) and door to door message deliveries, on the other hand. The need to promote a quality interaction suggests the need to limit participation to moderate numbers (possibly 70 to not more than 150). The size of the group readily lends itself to substantive engagement with the tools in the methodology through both plenary and small group exercises.

Timely and well managed logistical arrangements are also fundamental to creating an environment that is conducive to dialogue. Such arrangements can be useful to dissipate distrust or scepticism that some participants may bring to the dialogue process. Logistical support necessary for such events includes: ensuring proper arrangements in relation to transport needs; defining roles for those that support the facilitators, such as documenters (or transcribers) and interpreters/translators; making sure that materials and stationery are available; and the provision of catering services (which may be essential in areas characterised by acute poverty) etc.

In addition, the selection of a place where a dialogue takes place is critical in creating a safe space for open conversation and reflection. Finding such a venue may involve the following consideration: neutrality, a setting conducive to dialogue (i.e. allows for participants to be seated in a circular formation that reflects equality and furthers unobstructed interaction); symbolic significance of location; infrastructure for logistics and security; and accessibility to participants.



Each dialogue event should have a programme that allows for participants to understand the process and who to turn to for support during the dialogue. A standard programme will include a space for opening reflection (in keeping with the cultural values of the community e.g. prayer, singing, silence); brief welcoming remarks by leaders (political/traditional/religious) of the area; an explanation by the facilitation team of the dialogue process and the objectives of the day; generating conversations through the selected tools in small group exercises and in the plenary session; and finally reflections around outcomes and agreements reached (including the way forward and the next dialogue). The success of the dialogue will hinge on facilitation that allows all voices to be heard. A good facilitator will thus from the onset, establish a foundation for dialogue that helps:

- Participants appreciate that they do not already know the full story of how others see the world;
- Participants appreciate that each individual perspective is only a part of the whole story;
- Participants appreciate that it is fundamental to include all perspectives so that all participants affected feel an identification with the conversation that emerges from the dialogue;
- the creation of a safe space facilitates communication that empowers both the act of speaking and the act of listening;
- Participants speak so that others want to listen;
- Participants listen so that others want to speak;
- The group move beyond politeness (people saying what they always say or are supposed to say) to more authentic perspectives.
- Help participants develop empathy for the experiences and perspectives of others.

4.3 Documentation & Managing Information


At the end of each dialogue, the team of facilitators will meet to debrief upon substantive and process issues, broadly looking at what aspects of the dialogue were successful and what can be improved. Substantive side of the debrief will look at the what issues were discussed, the progress made, accomplishments and the questions that emerged. The process side entails reflecting on how the process unfolded, whether all perspectives emerged and the difficulties encountered (as well as the strategies for overcoming them).

In addition the facilitation will analyse the perspectives that emerged during the dialogue. A simple methodology is employed that involves collective validation and interpretation. It must interpret and also create social change. In the analysis process, two sections must be distinguished: a community section called 'community wall' and a 'facilitators' section called the 'facilitator wall'. In the 'community' section, analytical categories are represented by:

- ☐ Community perspectives: These are the perspectives expressed by community members, in their own words.
- ☐ Burning issues: These are issues that, when raised, generate the interest of community members.
- ☐ Non-burning issues: These are issues that do not generate any interest. They may be issues of silence or may be underlying factors that require more inquiry from the facilitator.
- ☐ False beliefs, misunderstandings and misconceptions that impede social cohesion.


These analytical categories are to be written down on flipcharts and fixed to a wall or tree named the 'community wall'. In addition a facilitators' section is developed that analysis items that are represented by:

- ☐ Facilitators' perspectives: These are the perspectives of the facilitator team. They should be registered using the exact terms used by its members. It is their opportunity to 'say the world' – to relate their own experiences and views. It is their contribution to the process of social change. The perspectives can include process or content based observations.

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- ❑ Implications for the community (and/or organization): These relate to actions that the community themselves will take in response to the conversations that have emerged. Endogenous change is at the heart of an effective response: change from within each individual, each family, each community. All other forms of assistance aim at supporting and accompanying such a change. Change from within depends on ‘us’, not ‘them’.
 - ❑ Implications for the facilitators’ team: The facilitation team acts as a link to between the community and the wider stakeholder environment. In order to catalyze and support change, the environment must be favourable. For example, if, following a Community Conversation, the implications for community members is to seek mediation, facilitators should explore possibilities of linking people to the relevant services. This implies identify organization working with the community as well as institutions outside the community should support such decisions.
 - ❑ Refinement of the methodology: This is the important moment when the team of facilitation and community members ask themselves how they can improve upon the process in future. It is essentially about reflecting on the next dialogue in light of what has transpired and the perspectives that have emerged. This reflection is an important evaluation tool. Often it is outsiders who are authorized to evaluate the processes and outcomes. In this methodology the community, alongside the facilitators, is in a position to explore the best ways to catalyze change

Societal impact of a successful dialogue will be limited if few people are aware that it has taken place. It is therefore important to have in place a communication strategy that disseminates the perspectives, outcomes and agreements of the dialogue on a larger scale that goes beyond the participants in the dialogue. This can be done through

- public information campaigns in newspapers, radio, television
- videos of the dialogues themselves
- theme songs played on popular radio
- through national or provincial consultative forums that coincide with important national events where community members can present outcomes of such dialogues.



Nurturing the flow of communication sustains the commitment of participants to the process. In addition, it supports participants in engaging stakeholders groups that they may represent towards supporting the understanding and agreements that emerge from the dialogues.

4.4 Skills Refinement & Mentoring

Trained facilitators conduct community dialogues at regular and are closely to identify whatever training needs they still have. Skills refinement sessions are organized based on skills gaps identified. During such all facilitators come together in a workshop setting and go through a programme that includes assessment on skills and tools and addressing tools that require reinforcement.

In addition to the skills refinement sessions, it is recognized that for facilitators to grow a mentor must be present to help guide them. Mentoring is understood to be a deliberate and intentional process of learning where the skilled and experienced individual helps the other to develop. Two models of mentorship are recommended - the competency and reflective models. At the core of both these models are conversations between mentors and mentees. The competency model is when the mentor gives the mentee systematic feedback about performance and progress. The reflective model, on the other hand, entails the mentor helping the mentee to become a reflective practitioner. In both cases they are given systematic feedback and encouraged to be reflective practitioners through the practice of after-action review.

The rationale for mentorship and skills refinement can be seen in the following benefits:

- It complements training as it allows participants to draw lessons from practice and begin to make sense of with what was theorized about during the training sessions. In this way learning becomes meaningful as it happens in the life space of the individual.
- It helps with the identification of skills gaps and development of plans for reinforcement

- It makes valuable support available to mentee and offers an easier, better and more focused process that helps to overcome barriers to learning skills and enables those being mentored to move gradually towards becoming independent and self-reliant in terms of process facilitation and all that it entails.
- It is a win-win-win situation as it benefits both the mentor and the mentee. The capacity of the mentee is enhanced as she grows to become proficient in the art of facilitation and bringing about change. The mentor, on the other hand, makes a significant contribution to the change process by minimizing harm that could be done if things go wrong and by developing a skilled, well-rounded and knowledgeable facilitator. It also becomes an opportunity for the mentor to give back through sharing her wisdom.
- It helps deepen the understanding of the mentee of the process and strategies appropriate to a particular situation in a given context.
- It contributes towards improved communication on how dialogues are unfolding. The conversation between the mentor and the mentee also includes where the community is in the change process. This information is vital as a form of feedback on the progress (or the lack of it) being made.
- It ensures that facilitators as mentees have access to a support system that they can make use of during critical stages of the community change process


4.5 Monitoring and Evaluation Outcomes

The space between dialogue events is characterised by community action in pursuance to the discussions that take place within the dialogues. These could include specific actions where participants take actions in their professional or political capacity to reflect the changes in their understanding wrought by the dialogue process. It could also include the adoption of ideas into official structures or other formal processes. Furthermore, the dialogue discussions could bring about changes in the public opinion or mobilise given constituencies. For the purposes of an M&E process it is important to distinguish these types of actions into three forms:

- **Outputs:** the direct results of the activities of the dialogue process. These include the activities inherent in the process design such as the number of dialogues, participants etc.
- **Outcomes:** the changes that the activities produce in the short term, such as the agreements reached through the dialogue, or the new perspectives gained by the dialogue participants. These can be intended or unintended outcomes;
- **Impact:** the long term effect of the outcomes, such a new policies that emerge as a result of agreements or perspectives raised in dialogues. Assessing impact is challenging because of the difficulty of drawing a causal link between outcomes and impact. For this reason it would have to be undertaken by a researches who have the benefit of hindsight and resources to can data on how the dialogue outcomes contributed to change.

The methodology's inherent emphasis on documentation and review, and its attention to process dynamics and knowledge management, facilitates the development of a comprehensive monitoring framework that tracks processes and outcomes. In particular, the following elements within the methodology are essential to the M&E process:

- **Reflective practice:** Reflective practice is experience-based. Community and facilitators share their reflections and these are captured, irrespective of where they come from in the formal hierarchy.
- **Periodic Reviews:** As indicated above, facilitation teams have formal and informal debriefs where they discuss the management of process. In addition, these teams share views around the dialogue process and outcomes during the skills refinement workshops and mentorship support.
- **Collection of stories of effects and influences:** The dialogues provide opportunities to collect stories about intended/intended outcomes, positive/negative influences which act as clear feedback on the process. Such stories are compiled together and provide an indication of what the dialogue is achieving and further inquiry that may be required.



Documentation as discussed in the preceding paragraphs offers a framework for continuous learning and adaptation in three respects:

- The nature of documentation captures the underlying premise of the dialogue e.g. the step within the change cycle and its overall aim (for instance, relationship building) and the specific objective of the tools employed. In this sense, the attainment of the underlying logic that guides the dialogue can be verified. The theory of change or how it occurred can be confirmed.
- Documentation is highly illustrative and clearly defines and captures various kinds of change outcomes e.g. individual internal changes (perceptions and feelings), the formation of new relationships and social networks, new behaviours and agreement and coordinated actions.
- In documenting the prioritisation of decisions by participants, community members are called upon to outline from their point of view what success will look like. This critical question is explored as they craft out their vision about their future. In doing this they specify both the changes they would like to happen and how they will know if the changes have occurred.

In conclusion, having M&E as integral part of implementation serves two important functions: it provides the inputs for learning and adaptation of the dialogue process; and it is the basis for accountability to the community at large and institutions supporting the dialogues, all of whom have a legitimate interest to realise their investments in terms of time and other resources. Thus, responding to the information gathered from the views of participants during dialogues and their actions outside the dialogue is fundamental. Some of the information may call for the project team to re-assess the context and alter the design of the process accordingly. Other information may call for specific actions by designated stakeholders regarding agreements reached in the dialogue. The project team's willingness and ability to respond to process issues and follow up on substantive content issues is important in determining whether the goals of the dialogues will be met.

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