

“Our Community, Our Solutions”
COMMUNITY CONVERSATIONS
TRAINER OF TRAINERS MANUAL



CONCERN
worldwide

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OUR APPROACH

Concern has adopted Community Conversations, a socially transformative approach that galvanize communities to address the underlying causes of underdevelopment and vulnerability, be they: structural and policy, power relations, gender issues, marginalization and social and cultural conventions. Hitherto most community programmes dealing with underdevelopment and vulnerability rightly concentrate on immediate effects (symptoms) and provision of services to alleviate suffering.

Our approach does this but goes deeper, getting to the heart of why underdevelopment and vulnerability persist and, through an interactive process communities dialogue, identify pathways of change, and develop and implement action to change their situation. This manual is a tool aimed at facilitating communities and development actors to address shortcomings in top-down development approaches in conventional development models. Community Conversations form baseline for all Concern programmes in Kenya, in line with the Strategic Plan 2012 – 2016 that seeks to achieve a people-centred approach to programming.

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This manual is developed by Concern Worldwide – Kenya as part of 2011 - 2016 Strategic Plan, which envisages a people-centred approach to development. Materials may be copied and adapted for non-commercial use, provided that Concern Worldwide – Kenya is acknowledged.



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ABOUT THIS MANUAL

This manual is a departure from classical Community Conversations. Through learning gleaned from implementation, two important issues have arisen: facilitation is the defining factor in successful conversations; and Conversations are most successful when they are built on a foundation of community enlightenment and understanding. By combining these three modules in one manual, practitioners have, at their fingertips: A process covering the development of a unique set of facilitation skills required for social transformation (Module I); Participatory tools needed to create community enlightenment (Module II); and Classical process for guiding the conversations (Module III).

Module I: Introduces trainers to facilitation skills necessary to facilitate modules II and III. The module equips trainers with basics of interactive training skills. It contains tips on how to handle specific training sessions in a participatory way, and seeks to eliminate use of the banking methodology which assumes the trainees are empty vessels ready to receive knowledge from the trainers. Module I is the foundation of the manual and, if successfully covered, will determine the effectiveness of subsequent modules. It is strongly recommended that this module is effectively covered before proceeding to modules II and III. Each session takes around 1-2 hours.

Module II: Introduces trainers to a set of participatory tools that enable a development practitioner (who is usually not a community member) to conduct a smooth community entry and to develop a good relationship with the community. This module also seeks to support trainees with tools that facilitate communities in developing problem analysis and planning capabilities. Each training session takes around 1-1 1/2 hours.

Module III: This comprises of a set of participatory tools used for facilitating conversations at village level. The tools empower communities to delve deep into community concerns and to challenge social-cultural and structural conventions that perpetuate underdevelopment and vulnerability. Each training session takes around 1-1 1/2 hours.

Participatory tools should be facilitated, bearing in mind adult learning principles and values. The tools presented are only a guide and should not be treated as a “cookbook”; trainers should instead seek to use other tools, especially those embedded within local culture/s.

Training sessions in the manual are sequential and interconnected, each building on the other, and each session is organised into a brief introduction; objective; methodology or instructions to the facilitator; discussion guides with numbered steps; captions of stories, role plays as appropriate; and a conclusion. Discussion guides also provide questions to stimulate discussion. The community does not need to be literate to participate in the activities. The facilitator should ensure participants are energized and at ease, and should pick from the ‘community bag’ for ice-breaking activities such as songs, simple games and easy exercises.

Materials

The facilitator should encourage the use of local resources as they are inexpensive and easy to find. Pictures from magazines, hand-drawn posters and simple crafts are perfectly acceptable. Some of the tools will be prepared in duplicate so that the community can keep copies.

INTRODUCTION TO COMMUNITY CONVERSATIONS



1.0 INTRODUCTION TO COMMUNITY CONVERSATIONS

Historical background

Community Conversations (CC) is an approach that empowers communities to analyse complex socio-economic cultural issues associated with low levels of development. The approach is implemented through facilitated village conversations using a set of participative learning and action tools. Once communities have ingested the information and identified local factors that create underdevelopment and vulnerability, they are challenged to generate collective solutions and define practical actions aimed at reaching the agreed changes (a change action plan). The change action plan defines the roles of all players: community members, men women, youth, parents, children, elders, local administration and service providers. Community Conversations groups then market the change action plan to the wider community and local authorities, governmental planning departments, security, health, education and other social services, soliciting commitment to spur implementation of pertinent laws and policies that support change action plans.

Community Conversations emerged from training for transformation undertaken in Latin America in the 1970s. It was later adopted and polished by the Salvation Army in Zambia and Enda Tiers Monde/Sante in Senegal in the 1980s and 1990s. UNDP adopted the approach in 2001 in its HIV & AIDS and Leadership for Transformation programme. In 2005 the approach was introduced in Ethiopia by Concern and other organizations to address: poverty, malnutrition, harmful traditional practices, HIV & AIDS, hygiene and sanitation, education and peace-building. It is currently being implemented in over 15,000 villages across Ethiopia.

In 2010 Concern piloted the CC approach in Korogocho slum in Nairobi, and Kisumu East and Migori districts in Nyanza Province. As a result Concern has observed a fundamental shift in attitudes, with communities identifying personal behaviours that exacerbate their underdevelopment and vulnerability. Communities are also shunning dependency on external solutions, tapping into their internal resources to develop and implement improvement plans. After two years of implementing CC these communities are showing signs of taking charge of their own development. Concern has adopted the socially transformative CC approach as their cross-sectoral programming foundation in Kenya, in line with Concern's 2011 – 2016 Strategic Plan that seeks to achieve a people-centred approach to programming. To this end, Concern commissioned the development of a Community Conversation Manual aimed at building the capacity of trainers of trainers as well as community-based facilitators.

1.1 WHAT IS COMMUNITY CONVERSATIONS?

Community Conversations is a facilitated community dialogue where members of a community come together and discuss the causes of their underdevelopment, arrive at resolutions and plan for and implement actions to change their situation. It is a process that enables people to think through their behaviour and values and how these affect them and other members of their community. Communities then collectively identify changes that they need to introduce in their value system. Community Conversations create space for mutual learning, reflection, planning and action.

Objectives

1. To introduce the concept of Community Conversations to the participants.
2. To explain the objectives and rationale of the Community Conversations process.
3. To introduce the principles and outcomes of the Community Conversations process.

Methodology

Step 1: Through a short lecture, explain to participants the following objectives, principles and outcomes of Community Conversations:

Objectives of Community Conversations

The main objective of Community Conversations is to stimulate and sustain changes from within. This is achieved through generating genuine individual and collective concerns, communities then analysing social systems and structures responsible for challenges facing the community. Communities develop improvement plans to change their situation, then these plans feed into the decentralized government plans.

Specifically it aims to:

1. Generate deep understanding of community concerns.
2. Examine social relations and contracts, and how these impact on individual, family, and community dynamics and behaviour.
3. Create unity in the community to analyse concerns and take action.
4. Give people a voice and have the government structures listen to that voice.
5. Develop community and individual self-esteem, confidence, tolerance, trust, accountability, introspection and "self-management".
6. "Make us live better".

Guiding principles of Community Conversations

The following ways of working are fundamental to this approach:

- Belief that communities have the capacity to unpack their own problems, decide on their own solutions & implement their own actions.
- Build on local, family and community experiences.
- Be sensitive to community experiences and values.
- Promote participation by all.

- Be gender-sensitive - include men and women, boys and girls.
- Mutual learning (facilitators learn with community, community learn with facilitators).
- It is a participatory approach with space for listening, inclusion, agreement and expression of concerns.
- Community Conversations gives space for interaction, change, and transferring change.
- It is facilitation rather than intervention by 'expert'.

Expected outcomes of Community Conversations

- Increase in number of community initiatives that address challenges facing the community.
- Reduction of harmful cultural practices.
- Increase in uptake of services, e.g. health, nutrition, education, legal, social, psychosocial, security, sanitation, financial, etc.
- Women and girls, men and boys take part in decisions that affect their lives.
- Community decisions reflect active participation by all.
- Communities develop a voice and government authorities listen to that voice.
- Strengthens local ownership, indigenous leadership and social cohesion.

Step 2: Through a question and answer session ask participants to explain their understanding of the principles and outcomes.

Step 3: The facilitator concludes by emphasizing that CC is a mutual learning process that resonates at individual, community and policy levels, and thanks all for their participation.

1.2 FACILITATED CHANGE PROCESS

Introduction

Change and transformation are complex, requiring communities to individually and collectively transform their values, attitudes and practices. Moreover, communities are comfortable with what they know, what they do and where they are, and when change is introduced it is common for communities to revert to old practices. Therefore in order to sustain forward movement, deep reflection and support is required, hence the need for a facilitated transformation process.

Objectives

- To explain steps in CC methodology.
- To appreciate that CC methodology is based on a community problem-solving process.
- To demonstrate interconnectedness of all the steps in a transformation process.
- To apply and align skills and tools to the steps in the methodology.

Methodology

Step 1: Ask participants what they know about change and transformation, in groups, ask them to demonstrate a transformation process in a drawing, e.g. the life cycle of an insect.

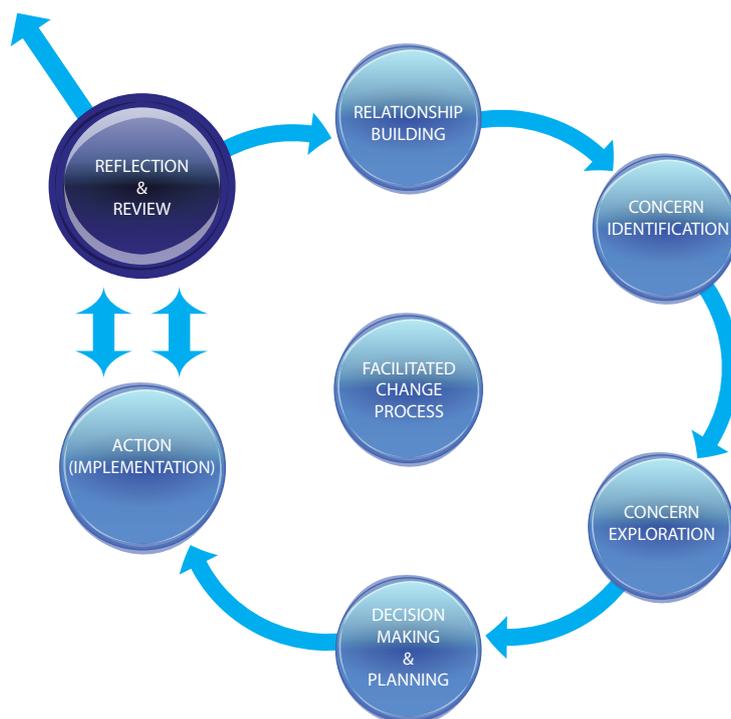
Step 2: Draw a line showing points "A" to "B". A → B. Explain that transformation is a shift that involves internal (values, attitudes), e.g. where people living with HIV& AIDS were treated with contempt shifting to where they are accepted and cared for, or where communities were not using latrines to a situation where they now use them.

Step 3: Draw the CC methodological framework and explain each step.

Step 4: Explain that during the workshop, skills and tools will be identified for each step in the process.

Step 5: Conclude by restating that this process is based on the belief that communities have the capacity to address their own challenges, and the role of the facilitator is to create an environment in which these capacities are unleashed.

COMMUNITY CONVERSATIONS FRAMEWORK



MODULE I

DEVELOPING COMPETENCIES OF TRAINERS



2. MODULE I – DEVELOPING COMPETENCIES OF TRAINERS

Introduction to participatory training

The success of a participatory training exercise depends on the quality of the facilitator therefore the skill of the trainer is paramount. This module is intended as a guide in participatory or active learning methodology for trainers of CC trainers and facilitators, to use in conducting workshops and/or to improve their own knowledge and skills.

Many years of experience have resulted in participatory learning methods that have proved to be effective in helping adults to learn how to perform new tasks. Participatory learning is a method of adult education which incorporates direct participation and creates an atmosphere for sharing experiences. It involves adults practicing new skills and applying new knowledge and attitudes during training activities. The Chinese philosopher Lao Tse understood as early as 604 B.C. how important participatory activities are when he said “Tell me, I may listen. Teach me, I may remember. Involve me, I will do it.” Edgar Dale confirmed this in his *Cone of Experience and Learning*, which he developed in 1946. He found that after two weeks, we remember 10% of what we read, 20% of what we hear, 30% of what we see, 50% of what we hear and see, 70% of what we say and 90% of what we both say and do. That is why it is so important to actively involve participants in activities that require them to verbally interact and to physically apply their new skills.

Objectives

The specific objectives of this module are to enable participants to:

- plan for a participatory training workshop
- apply skills-based training methodologies
- identify attitudes, beliefs and values appropriate for participatory training

- develop active learning and group working skills
- develop interactive facilitation skills appropriate for community training.

2.1 Relationship-building

Introduction

Building relationships is central to a change process. It is the first point of entry into a community and the way to begin engaging in a change process. Community challenges are sensitive and people do not feel safe discussing their challenges, as they may feel that the information will be used against them. Community members sometimes feel sharing their challenges amounts to betrayal of the community and it is therefore the responsibility of the facilitator to gain the confidence of the community.

A key step in building this relationship is respect for and acknowledgement of community experiences, norms, values and perspectives. Once established, a relationship of trust should be nurtured throughout the change process. The relationship should be strong enough to allow for resolution of challenges from both sides, which requires time and the skilful use of facilitation tools. Introducing participants and setting rules of engagement are the first steps in developing a relationship in a workshop.

Introducing participants

Introducing participants is key in relationship-building as it allows actors (participants, facilitators) to know and trust each other. It also helps to start the process of building mutual respect and creates an enabling environment for mutual and co-learning.

Objectives

- Allow participants to formulate rules that will guide interactions during the workshop.
- Generate individual and collective ownership of the success of the workshop.
- Agree on participants' accountability regarding the rules they have set.

Methodology

Step 1: Each participant pairs with a person whom they have not met before, and share the following information with their new friend:

- Name
- Community of origin
- Favourite hobby
- Marital status
- Strengths (things you like most about yourself)
- Name you wish to be used for yourself during the workshop
- What you think you will contribute to improve the workshop

Each participant presents their partner to the other participants.

Step 2: Participants then form groups of six and discuss the following questions:

- What are the strengths of your community?
- What are the important challenges facing your community?

Record your viewpoints and present your results to the plenary.

Step 3: In plenary, participants then answer the following questions:

- How do you feel about this activity?
- What did you learn from the process?
- How can this exercise help your work in the community?

2.2 Rules of engagement

Introduction

Every community is guided by written or unwritten values, rules and regulations. When these are generated by the participants, then people adhere to them more easily. In this workshop we are a community and therefore need a set of rules to guide our interactions and create a conducive learning environment for all.

Objectives:

- To allow participants to formulate rules that will guide interactions during the workshop.
- To generate individual and collective views on ownership of the success of the workshop.
- Agree on participant's accountability regarding the rules they have set.

Methodology

Step 1: Form groups of five and ask the members to generate rules and present them in the form of pictures on a flip chart.

Step 2: Ask the groups to present their pictures in plenary and to agree on the consensus rules and on the most appropriate pictures for each rule.

Step 3: Select a "Minister of Justice" or "Speaker" to remind participants about the rules, and propose a timekeeper and other important leaders.

Conclusion

Conclude the exercise by summarizing the lessons learned from it.

2.3 The concept of Adult Learning

Introduction

Adult learning is the process whereby an adult acquires a relatively permanent change in behaviour as a result of insight and practice, or experience. This may be absorption of new information or subtraction or modification of existing information. It may be done consciously or unconsciously. Adult learning may also be defined as acquisition of practically useful knowledge, skills and attitudes. These equip adult learners with the capacity to handle personal or occupational responsibilities with efficiency and effectiveness.

Objectives

By the end of this topic the trainer should be able to:

- describe adult learning psychology
- design an adult training program
- differentiate between a teacher-centred training and an adult training method
- demonstrate adult training skills.

Methodology

Step 1: Ask participants in plenary to reflect back to when they were in school or when they attended an interesting training session. Ask them to remember some of the things they enjoyed most in the training and note them on the flip chart.

Step 2: Identify the items on the list that relate to the methodology of training, the personality of the trainer, the motivation to attend the training, and clarify why the mentioned aspects were very interesting.

Step 3: Provide a summary by emphasizing Malcolm Knowles' six principles of adult learning (see box).

1. Adults are autonomous and self-directed. The facilitator must actively involve adult participants in the learning process and serve as facilitators for them, e.g. allow the participants to assume responsibility for presentations and group leadership. They have to be sure to act as facilitators, guiding participants to their own knowledge rather than supplying them with facts.
2. Adults have accumulated life experience and knowledge; this includes work-related activities, family responsibilities and previous education. They need to connect the learning to this knowledge base.
3. Adults are goal-oriented. Upon enrolling in a course, they usually know what goal they want to attain. They therefore appreciate an educational program that is organized and has clearly defined elements. Facilitators must show participants how a topic will help them attain their goals. Personal goals sheet and course objectives must be done early in the course.
4. Adults are relevance-oriented. They must see a reason for learning something. Learning has to be applicable to their work or other responsibilities of value to them.
5. Adults are practical, focusing on the aspects of a lesson most useful to them in their work. They are not interested in knowledge for its own sake; they want to see explicitly how the lesson will be useful to them on the job.
6. As do all learners, adults need to be shown respect. Facilitators must acknowledge the wealth of experiences that adult participants bring to the classroom. These adults should be treated as equals in experience and knowledge and allowed to voice their opinions freely in class.

(Malcom Shepherd Knowles, 1913–1997)

2.4 Characteristics of a good adult trainer/facilitator

Introduction

Compared to children and teens, adults have special needs and requirements as learners. An adult trainer therefore requires a special set of facilitation skills. This takes good training and experience, and especially learning by doing.

Objective

To enable participants to adopt interactive facilitation skills appropriate for adults.

Methodology

Step 1: Introduce the session through a short presentation.

Step 2: Divide participants into small groups of about five and ask each to describe a good and bad facilitator or teacher they have encountered in the past.

Step 3: From experiences shared, ask each group to collate characteristics and behaviour patterns of a good facilitator and behaviours that they consider unacceptable. In addition, they should select one of the personal experiences shared in the small groups and share it during the plenary.

Step 4: The groups present their findings in plenary.

Step 5: The facilitator provides a conclusion by emphasizing the characteristics of a good facilitator and what a facilitator should avoid, as shown in the box below:

Knowledge of the subject matter is a requirement for a good facilitator, however in order to transmit this knowledge a facilitator should master two key competencies: **Skills and Attitude**

Skills of a good facilitator

- Effective communicator
- Have some background knowledge about the participants
- A good listener and is willing to learn
- Uses visuals and actively involves learners - 'I hear and I forget; I see and I remember; I do and I understand,' Confucius
- Focuses on learner needs and learning process in addition to content
- Builds on the strengths of learners
- Identifies and acknowledges participants' expertise
- Works with participants to determine what information and skills are needed
- Focuses on alternative solutions to real-life problems
- Develops activities that allow participants solve problems, e.g. break up groups
- Asks open-ended questions that appeal to cognitive, affective and applications domain of learning: (What does that mean? What did you feel? What did you learn?)

Attitude of a good facilitator

- Understands and respects participants' culture
- Someone people like and respect
- Enthusiastic
- Respects ideas raised by participants
- Encourages women and the poor to voice their ideas
- Manages time effectively
- Creates a warm atmosphere
- Has a sense of humour - CC is enjoyable!

What a facilitator should avoid?

- Prejudicing or possessing a negative attitude towards people
- Using complex terms while communicating with participants
- Projecting one's own ideas all the time
- Lecturing or teaching

2.5 Team-building

Introduction

Communities are teams in action. When teams direct their efforts in one direction they achieve better results. It is said that two heads are better than one; however, if two heads do not work as a team they may cause more harm than good. For teams to be effective, members need to communicate, coordinate and share roles and responsibilities.

Objectives

- To introduce team-building skills among participants.
- To enhance individuals' awareness of their roles in a team.
- To promote and enhance individual contribution to a team.
- To create awareness of the importance of all members in the team in completing a task.

Methodology

Step 1: Form participants into groups of five. Ask participants to draw one animal without discussing or agreeing on which animal it is. The first person draws a part of the animal and hands over the marker to the next person in the group who draws a different part of the animal and so on, until the last person (three minutes.)

- Each person at a time draws the animal in their mind.
- Pass on the marker to the next person.
- Do not talk to each other.
- Each person takes 30 seconds to draw his/her bit.

Step 2: Ask the group to display the animal they have drawn and discuss the following questions:

- What animal were you drawing?
- Is the animal picture representing that animal?
- How did you feel?
- What did you learn?

Step 3: Repeat the exercise, but discuss and agree on the animal you want to draw. Display your picture on the wall and discuss the following questions:

- What is the difference between the first picture and the second picture?
- Why is the second picture clearer than the first?
- What are the factors that hindered drawing of a good picture in the first instance?
- How were they resolved in the second?
- How did you feel?
- What did you learn?

Step 4: Conclude the session by underscoring that TEAM is:

T Together
E Everyone
A Achieves
M Most





2.6 Strategic questioning

Introduction

The way a question is phrased determines the type of answer you get. In the CC process, questions should be asked in a way that solicits information and opens up several options for answers. The questions should also help communities to reflect on issues that affect them, deepening their understanding of community concerns and options for transformation. The questions should also generate conversations about sensitive issues without making participants feel defensive. Therefore, the questions we ask during CC sessions should be strategic.

Objectives

- To develop skills and competencies in constructing strategic questions.
- To appreciate the relevance of strategic questions in stimulating community conversations and actions.

Methodology

Step 1: In a short question and answer session, discuss the term strategic questions.

Step 2: List the following characteristics of strategic questions and brainstorm with participants on their ability to bring change.

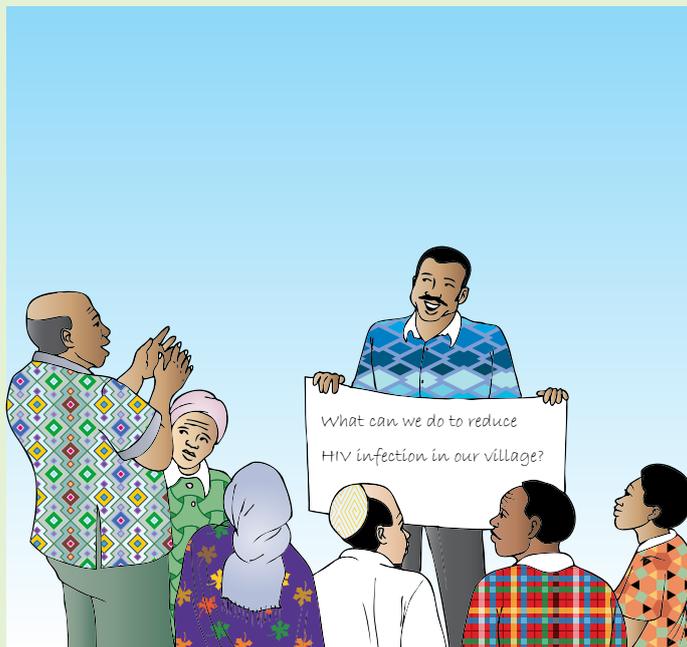
Explain that strategic questions have the ability to:

- Be dynamic, create movement.
- Require thinking before answering, and cannot be ignored.
- Provoke without causing offence.
- Create options and present several possibilities for answering.
- Go deeper into matters.
- Exclude 'why', with its judgmental value and tendency to put people on defense.
- Not elicit simple 'Yes' and 'No' answers.
- Reinforce and give value to speakers.
- Help touch the untouchable and tickle taboos.

Step 3: Take participants through a scenario, for example:

The chief of a village found out he was HIV-positive. He was in despair and so ashamed that he wanted to die, but finally accepted the situation. His behaviour then changed positively and he started talking about antiretroviral therapy. He decided not to disclose what had happened to him.

Recently, because of his responsibilities as head of the village, he decided to address the issue of HIV with his people in order to mobilize them to protect themselves and create a spirit of solidarity between families and people living with HIV. He called the village elders and asked them to help him formulate questions that could help his community reflect on and discuss the issue of HIV and AIDS and its underlying causes.



Step 4: Ask participants to assume that they are the elders of the village and to formulate one strategic question for each of the following issues:

- i. General development concerns in the area.
- ii. Health concerns in the area.
- iii. Concerns about poverty, livelihoods, HIV and AIDS, education and nutrition, etc.
- iv. Factors fuelling community concerns.
- v. Community attitudes and interaction with vulnerable people.
- vi. Possible decisions and actions to address low participation in services, e.g. school, health.

Step 5: The facilitator concludes the exercise by giving example of strategic questions: What did you see? How did you feel? What does it mean?), and What did you learn?

It should be emphasized that strategic questioning is a tool and a principal skill to be applied throughout the facilitated change process, especially in identification and exploration of community concerns.

2.7 Active listening

Introduction

Active listening is a communication skill in which the listener follows closely what is being said and gives feedback, using verbal or non-verbal expressions. It is only when the sender receives feedback that communication is regarded as being complete. For listening to be active, the speaker has to know that he or she is being listened to.

Often people listen selectively to what they agree with, or are comfortable with. However, in active listening the listener maintains an open mind and recalls what is being said, irrespective of whether she or he agrees or not. In a change process, facilitators and community members need to listen to one another in a way that encourages discussions and generates options. Active listening is a mark of respect for one another and this strengthens relationships. Community members should actively listen to all, including the vulnerable, illiterate, the poor, PLHIV, the aged women, youth and children.

Objectives

- To enhance participants' active listening skills.
- To provide an opportunity for participants to listen to and accept perspectives that are different from their own.

Methodology

Step 1: In a short lecture and question and answer session, discuss the benefits and characteristics of active listening.

Benefits of active listening:

- Encourages the speaker and unleashes creativity.
- Motivates the speaker to open new ideas.
- Promotes sharing of new perspectives and mutual learning.
- Promotes inclusion.
- Builds relationships.

Characteristics of Active Listening:

- Listener keeps an open mind.
- Maintain eye contact and follow the speaker with your eyes.
- Not showing signs of disagreement or being frustrated by the speaker's opinions.
- Observing and acknowledging non-verbal expressions.
- Paraphrasing to confirm that you understood what has been said.
- Not interrupting the speaker.



Step 2: Divide participants into groups of six and write five controversial issues on a flip chart. Examples of controversial issues are:

- Talking about HIV and condoms in churches should be encouraged.
- Parents should talk with their children about sex and HIV and AIDS.
- People living with HIV should be allowed to have many children.
- Girls should not go to school since they will only get married, have children, and their education will be wasted.
- Pastoralism is a dying livelihood and pastoralists should give it up.
- Nothing but breast milk should be given from birth to six months – no water, no sugar, nothing.

Step 3: Ask participants to reflect individually on controversial issues and write down their responses/opinions.

Step 4: Ask participants to share their perspectives with other group members.

Step 5: After everyone has shared, each member should recount what they heard from others.

- Pay attention to whether people retain only what they agree with or remember what they do not agree with.
- Describe how to show respect for and take into account everyone's points of view in a conversation.

Step 7: Conclude by underscoring and summarizing the elements of active listening.

2.8 Reflection

Introduction

Each CC begins with time for reflection. Reflection is a process of looking within ourselves and critically questioning and listening to answers from within (introspection). It is a process of getting in touch with one's own inner feelings and values. Community concerns have much to do with behaviour and our values. Identifying our values helps us to organize for a suitable response to our concerns.

Objectives

- To state the difference between reflection and recapping.
- To identify the use of reflection as a tool in the process of self and communal change.

Methodology

Step 1: Ensure a sitting arrangement that is non-threatening, calm and comfortable, and encourage individuals to be alone even in company (but not lonely).

Step 2: Reflect on some of the current responses to your community concerns by reflecting on the following questions:

- Why do 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/behaviour reduce or increase the current community concerns?

Step 3: Silently reflect on the questions for 10 minutes. If you feel safe to share your thoughts and feelings, please do so (sharing is optional and silence is also a form of sharing).

Step 4: Conclude by emphasizing that reflection is not recapping events.



2.9 Storytelling

Introduction

Stories are about people and what they do. Stories are some of the traditional ways that help people to understand their actions and their impact on others. Stories create a deeper understanding of an issue and touch people in a way that theories and statistics cannot do. Stories enable people to relate themselves to characters in the story in a way that feels safe. Stories generate insights and discussion in an easy way.

Objectives

By the end of the session, participants will be able to:

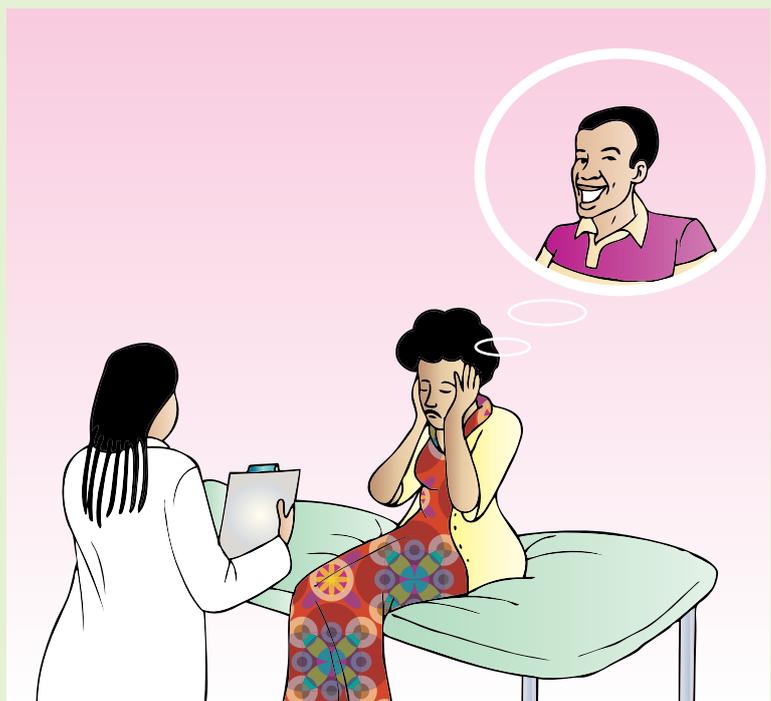
- Demonstrate the use of stories as a tool to create a safe space for expression of individual and collective perspectives of community concerns.
- Develop competencies in introspection and analysis of community perspective in response to a community concern.
- Explore values and attitudes influencing individual and collective behaviours towards a community concern.
- Stimulate and interrogate community conversations.

In Migori County, Suna Rabuor Location, Kojea Village, live two religious families named Kamanganga and Kagwala, both of whom are members of the same church.

The Kamanganga family has a daughter called Achieng, who is 21 years old and a student at Maseno University. The Kangwala family has a son named Jalango, who is 27 years old and works as a teacher in Kojea village.

They are both loved in the village and have many friends. Achieng and Jalango have decided to get married. An announcement was made in church and a dowry was paid. While they were arranging for the big day Achieng got sick and went to the hospital, where a blood test revealed she was HIV+. When the doctor informed her, Achieng was devastated and asked herself:

- *What is happening to me?*
- *What about my life?*
- *What about my marriage?*
- *Should I tell Jalango?*
- *What can I say to my family and community?*
- *Where can I find help?*
- *Should I go for treatment?*



Methodology

Step 1: Create the beginning of a story using the following as a guide:

Step 2: Invite participants to sit in a semicircle or circle and to practice creating a story beginning (30 minutes). Outline the following characteristics of a story beginning as shown below.

Characteristics of story beginning

- Should be clear about the issues you want people to start discussing.
- Should be about people's behaviour and values, and how these affect their lives and those of others.
- Should be drawn from an experience.
- Should have a storyline that sets the tone for the whole story.
- Words and the story should ring true, and not be fiction.
- The story beginning should sound like a story.
- The story beginning should be based on a community concern.
- Use names used in the community.
- It must be focused on one issue.
- Story beginning should include emotions, feelings, ideas, values, attitudes and facts.
- Story beginning should be simple.
- It should end at a point where it creates interest and forward motion.
- The end of the story beginning should place the main character at the point of taking action or decision-making. It should pose a question for people to answer.
- Story beginning should end in suspense

Step 3: Practice story narration.

- Invite participants to sit in a circle.
- Narrate the story beginning.
- Invite participants to continue the story by acting as characters in the story using personal pronouns. (e.g. "I am Achieng....." "I feel very sad" "I am confused.")

Step 4: In conclusion provide a summary of the benefits of stories in the change process. These include:

- Educative.
- Helpful for us as a tool for reflection.

- A traditional way of passing information from one generation to another.
- Participatory.
- People generally love stories because they are interesting.
- Stories generate interest through suspense.
- People find it easy to pay attention.
- Stories generate discussions.

2.10 Community documentation format

Introduction

Documentation is an integral part of the CC process and it must be done rigorously, but in a way that is acceptable to the community. Some documentation methods include write ups, photos and audio-visual recordings. Documentation provides information on community concerns as well as changes happening in the community and historical timelines of events. It should capture community aspirations, feelings, and emotions. Community Conversations require that documentation be in the form of a 'thick description'. A thick description is not about observing processes superficially but an in-depth of all proceedings and it part and parcel of CC.

Objectives

- To gain understanding of the importance of the documentation in change process.
- To discuss different methods of documentation.
- To develop a working definition of documentation.

Methodology

Step 1: Lead a discussion with participants using the following questions:

- Why is it important to document a community process?
- Where should documentation happen?
- Who should document?
- Who is the documentation for?
- When should it be done?
- What should be documented?

Step 2: Divide participants into groups of 5 and ask them practice completing a sample documentation format.

Community Conversation 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

Steps 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 in the community:

.....

.....

Agreement reached: Quotations (community voice/words):

.....

.....

.....

MODULE II

COMMUNITY ENTRY & PLANNING



3 MODULE II: COMMUNITY ENTRY AND PLANNING

Module II introduces trainers to a set of participatory tools that enable a development practitioner (who is usually not a member of the community) to conduct a smooth community entry and to develop a good relationship with the community. The module also has a set of tools that build capacity in the community to: map all segments of the community; change attitude from dependency syndrome to self-management; allow data gathering analysis and planning.

3.1 Conducting smooth community entry

Introduction

Community entry is the first step of engaging with communities, it can be uncomfortable and can at times cause anxiety at first. When done effectively, community entry assists the implementer and the community to level their expectations and to develop a common understanding of a facilitated change process. The success of the facilitated change process is dependent on the relationship created during the entry process, therefore community entry should be done in a way that will maximize participation and reduce conflict.

Objective

To enable participants to identify steps required in order to enter a community in a way that maximizes participation and reduces conflict.

Methodology

Step 1: Divide participants into groups of six.

- Ask groups to brainstorm on the best ways of entering the community that will maximize participation and reduce conflicts.
- The results of their discussions are written down on flip charts and presented in plenary.



Step 2: It is realized that groups enter the community differently, thus there is need to harmonize and come up with one community entry approach. The steps below are recommended:

- Identify the leader of the community.
- Identify the leaders around him/her.
- Provide your organizational brief:
- Introduce the approach and its benefits.
- Inform them that the program does not pay sitting allowance.
- Use the Venn Diagram to identify groups and relationships in the community.
- Agree on the following:
 - What days you will be meeting?
 - What time you will be meeting?
 - What place you will be meeting?
 - If it is the whole day, what do we do about lunch?
- Agree on group representation to avoid overconcentration of some groups at the expense of others and agree on the total number of people that should be attending the sessions. Agree with them when to hold the first meeting.
- Dispatch them to go and convince their different constituents to come and attend the meeting.

Step 3: Conclude by emphasizing the need to involve all segments of the community, and for the participants to think of an effective tool for mapping all segments of the community and to report back during the following session.

3.2 Mapping the community

Introduction

Success of a facilitated change process is dependent on how well different segments of the community participate. An objective mapping tool should be used to ensure that all facets of the community are represented. The Venn Diagram 1 is such a tool. It enables all members of the community, including the illiterate, to visualise all institutions and groups (both formal and non-formal) in a community and the value attached to these structures by them. It facilitates members in mapping their community across groups, gender, social and economic wellbeing and geographic spread. The community members are also assisted in visualising the interrelationships between and within the groups.

Objectives

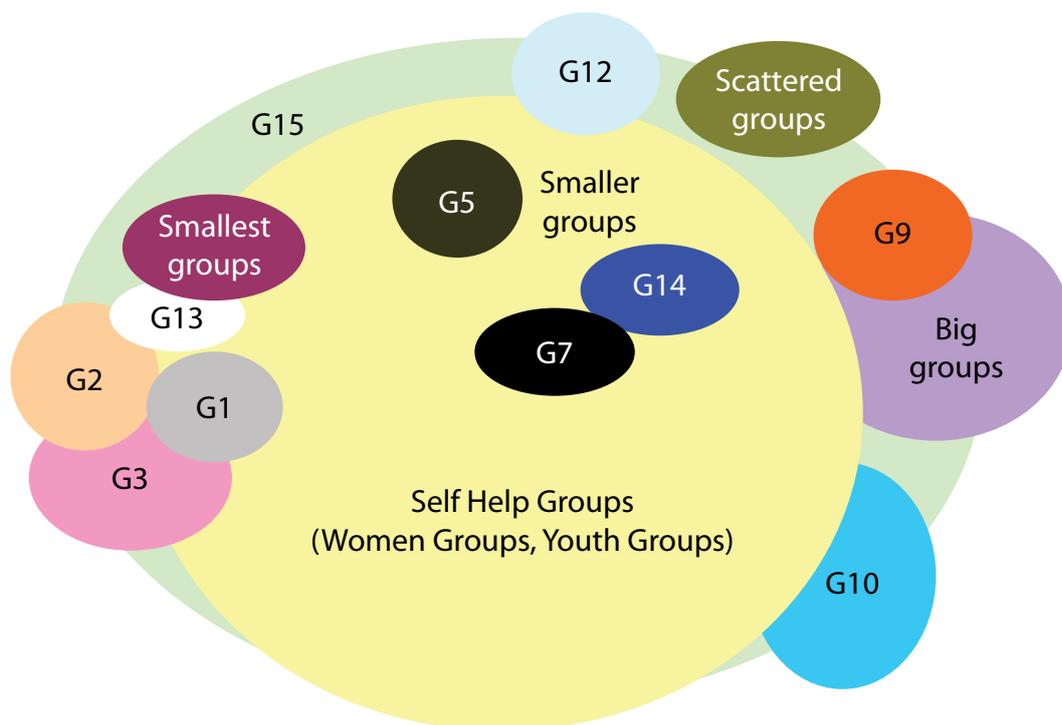
- To identify organizations and groups found in the community and their significance in the community.
- To identify who participates in local organizations by gender and social status.
- To find out how the different organizations and groups relate to each other.

Methodology

Step 1: Draw the Venn Diagram 1 with a stick on a soft ground or on BIG sheet of paper with a marker pen.

Step 2: Facilitate community members to map their community using the Venn Diagram 1.

Venn Diagram 1



1. Ask participants to list organizations and groups found in the community. These should include small non-formal groups such as women groups, and each should be given a symbol that is understood by all.
2. Ask participants to draw a big circle in the centre of the paper or on the ground that represents the community.
3. Ask participants to discuss the size and importance of each group or organization. The most important or bigger ones are then drawn as a big circle and the less important or smaller ones as smaller circles.
4. Ask participants to show the relationship between groups by intersecting the circles or distance. Small circles (groups) should be placed on large ones that represent umbrella bodies such as religious organizations
5. Ask participants to explain the significance of each group to the community.
6. Ask them which institutions are only accepting women or men as members. Are there any institutions or groups that provide services either only for men or only for women? Show the answers by marking the circles with a common symbol for men or women.
7. Ask them to discuss in which organizations poor people do not participate and why. Ask if there are any services of certain organizations from which poorer people are usually excluded.
8. Ask the group to discuss and document strengths and weaknesses of those institutions reported as most important.
9. Respected leaders or elders should participate to corroborate information provided by community members.

Step 4: Conclusion

The facilitator concludes the exercise by reiterating that the Venn Diagram 1 tool can be used to collect data on the following: community description and demography, physical description (distance from major towns, geography, water bodies, years the community has been in existence, number of households in the community, womens' groups, youth groups, sports group, cultural groups, civic groups, health committees, parent teacher associations, number and names of sub-committees), and the relationships of various groups in the community.

3.3 Initiating attitude change

Introduction

Lessons learnt from different development approaches such as Participatory Rural Appraisal (PRA) and Participatory Learning and Action, among others, show that attitude change **MUST** take place for meaningful development to happen. As part of the community entry process it is required that we initiate attitude change. This phase addresses community attitudes towards, and level of participation in, development. For a long time communities in the developing world have depended upon external assistance, which has made them susceptible to dependency syndrome.

The tendency is to believe that external experts know community concerns better and have the resources and knowledge to plan and implement projects. Moreover, communities do not value their own participation in development. This phase seeks to encourage communities to use their potential and for development workers to appreciate the community for what it has (appreciative Inquiry). This is done using the six tools of *River Code*; *Secret in the Box*; *Take a Step*; *The Boat is Sinking*; *Diamond Farm*; and *65 Year Old*.

Objective

This session seeks facilitate the community to:

- Reduce dependency syndrome and appreciate that it is better to teach than to give.
- Appreciate that they understand their concerns better than an outsider.
- Learn to include the marginalised in all decision making.
- Appreciate and exploit existing resources and to not always seek the greener pastures over the fence.
- Promote gender equality by ensuring participation of men, women, boys and girls.

Step 1: Secret in the Box

Introduction

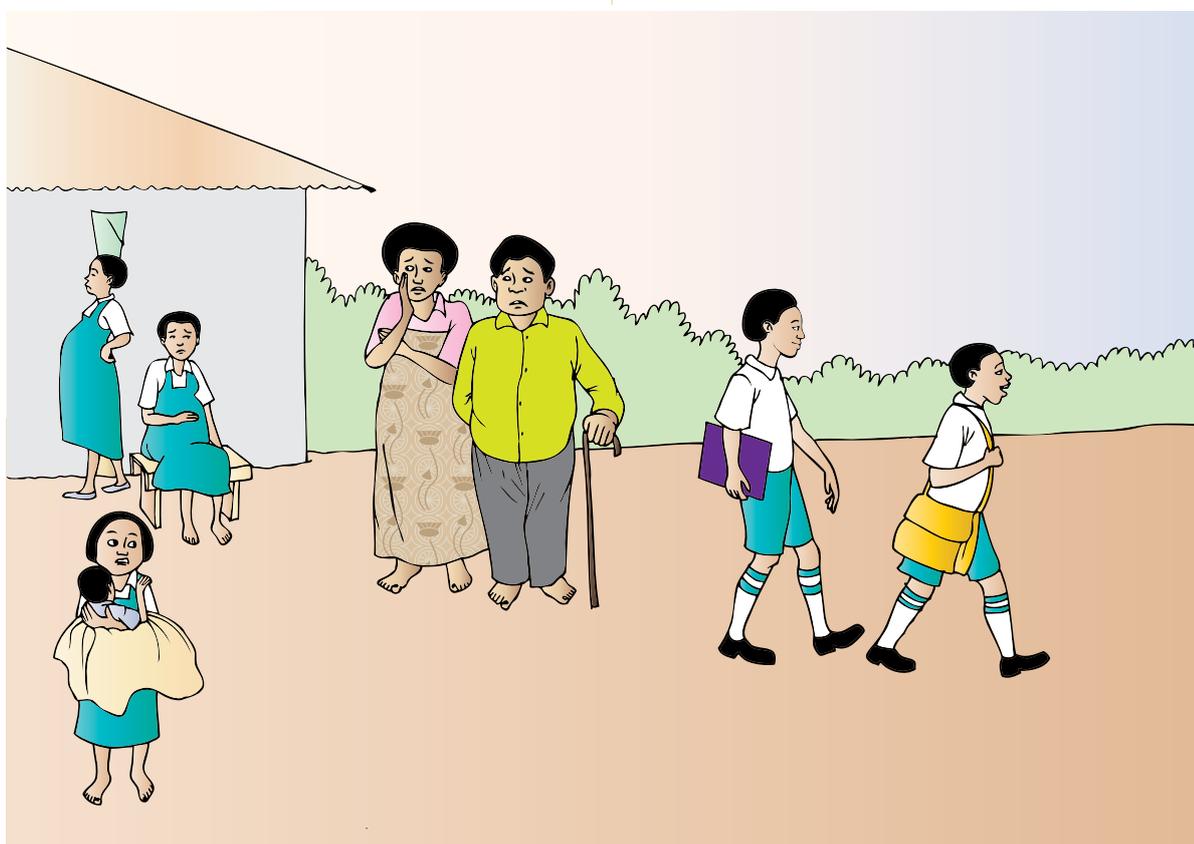
For a long time communities have depended upon external assistance to drive their development, giving rise to a widespread dependency syndrome and a sense of helplessness in the absence of external support. Such communities believe that external experts know them better and are therefore better-suited to plan and implement projects for them. Thus, both the external experts and the community have negated community participation in the development process. This has in turn enhanced dependency and disempowerment of the community.

The following tools seek to redress this situation by helping communities realize they have the requisite capacity and are actually best placed to identify and bring needed changes among themselves. As the old adage goes, the wearer of the shoe is the one who knows where it pinches.

Objectives

To enable participants appreciate that communities:

- a) Are best-placed to identify their felt needs compared to external agencies.
- b) Have the capacity to identify the change they need and plan and implement actions to realize that change.



Methodology

Step 1

- Prepare a sealed box containing different items prior to meeting the group.
- Recap the lessons of the previous tool to provide continuity.
- Explain that you are going to continue the training through another role-play and ask three participants to volunteer to take part in the role-play: one who is the most widely-travelled (national or international); another who is moderately-travelled (regional); and one who has only travelled locally (within the district).
- Explain to the participants that you expect them to observe what the three will do and that you will ask them to make comments after the role-play.

Step 2

- Give the box to the widely-travelled person and ask him/her to shake the box and identify the items by sound or guessing. Write the answers on a flip chart.
- Blindfold the moderately-travelled person. Open the box and ask him or her to identify the items by touching without removing them from the box. Write the answers on a flip chart.
- Pass the open box to the least-travelled person and ask him/her to look at the items and name, and describe each item. He or she shall consult other participants to describe the items. He/she should read the label as well. Write the answers on a flip chart. As expected, the least-travelled person makes a correct and more comprehensive description of items.

Step 3: Display the list of responses from the three persons. Mark the list of the least-travelled person and use it as a marking scheme to mark for the moderately- and the most-travelled persons.

Step 4: Facilitate a plenary discussion on the list of responses from the three persons using the following set of questions:

- Q: Why did the least-travelled person get most marks?
- Q: Why did the moderately-travelled person get more marks than the widely-travelled?
- Q: Why did the widely-travelled person get few marks?
- Q: In our development context, whom do the actors in the role-play represent?
 - Those who Hear (most-travelled).
 - Those who Touch and Hear (moderately-travelled).
 - Those who Touch, See, Hear and Smell (least-travelled).
- Q: What does the box represent?
- Q: What do the items in the box represent?
- Q: Who among the three has more knowledge of the community?
- Q: Who among the three makes development plans for your community?
- Q: Who among the three should take lead in planning for the community development initiatives?
- Q: What should we do to make external agencies plan with communities?
- Q: Who should assess community concerns?
- Q: Do the communities know they know and or actually believe they know?
- Q: Do external organizations know the community knows?
- Q: What are the lessons learned from this role-play?

Step 5: The facilitator concludes the session by emphasizing that it is communities that are best-placed to identify, plan for and implement changes they need (it is the wearer of the shoe who knows where it pinches).

Step 2: The River Code

Introduction

This tool seeks to empower communities to shun the tendency to seek external support whenever confronted with a challenge, and the practice by external agencies to respond to community concerns with hand-outs. While external support is welcome it should augment local solutions - sustainable development can only be attained from home-grown solutions.

Objectives

- To facilitate the community in appreciating their potential and to reduce their dependency on external help.
- To promote reliance on locally-generated solutions to community problems.

Methodology

Step 1: Recap the lessons of the previous tool and explain that you wish to continue the lessons with another role-play.

- The facilitator asks for four volunteers to participate in the role-play: three males and one female.
- Brief the community about the role-play and then take aside the four volunteers and explain to them the contents of the box below.



This is a role-play done outside the room, in which participants only use their senses of seeing and hearing.

The role-play depicts three people, two men and one woman, walking together and discussing issues. They suddenly meet a flooded river. They find a man working near the river on his farm. Feeling trapped and unable to go over to the other side of the river where they are to attend a function, they ask the man how they can cross the river. The man offers to help them. He offers his free services and carries the first two people, the men, across the swollen river.



The woman refuses to be carried and requests to be guided to walk across the river by being shown the stepping stones. She insisted that the farmer shows her where to step and she would follow his footsteps rather than be carried across the river. The four volunteers act out the role-play as the rest of the community observes.

Step 2: After the role play the facilitator asks the following questions:

- Q: What did you see?
- Q: What did you hear?
- Q: If it were you, which character would you prefer, the two men or the lady who refused to be carried? Why?
- Q: Look at these characters and think of them as your relatives. If the strong man was your father, brother, son or husband, what advice would you give:
 - The man who carried another across the river?
 - The two gentlemen who were carried?
 - The lady?
- Q: Looking at development, what do the following represent?
 - The river?
 - The stepping-stones?
 - The farmer?
 - The two men?
 - The lady?

- Q: Give examples of such projects where people were carried and explain the project's success and sustainability rate.
- Q: Why are these projects failing?
- Q: What should we do to avoid failure?
- Q: What are the lessons learned?

Step 3: Conclusion

The facilitator concludes session play by reiterating the need for capacity building of communities as opposed to hand-outs.

Step 3: Take a Step

Take a Step helps us to visualize how often development actors exclude some sections of the community. The main victims of exclusion are the most vulnerable, who need these projects the most. Success of any development project in a caring society can be measured by how effectively the most poor and marginalized are able to participate at all stages.

This tool is meant to prick the conscience of the community to mend their attitude towards the marginalized. When choosing players in this role-play, ensure the roles played by the different volunteers do not correspond to their actual status in society, e.g. do not make a widow play the role of a widow in the play. This role-play is best performed outside where there is adequate space for all the players.

Objectives

- To enable the community to visualize how development agencies leave out vulnerable groups in development process.
- To visualize the different categories of people in the community and the importance of involving all of them in the development process.
- To enable the community to recognize that everyone in the community is important and should be involved in development.

Characters in the role-play

- A widow with six children and lives in house whose roof is falling, and has refused to be inherited after her husband's death.
- A local pastor with a wife and six children.
- A businessman and his wife who work in a bank have a chain of supermarkets - one in Nairobi and are thinking of opening another one in Nakuru.
- A drunkard, retrenched, whose wife ran away with their three children.
- A male primary schoolteacher, who is a widower with six children.
- Class 2 graduates, a husband and wife with six children and two acres of unproductive land.
- A retired civil servant who owns a lorry and has rental houses.
- A casual labourer.
- A primary schoolteacher whose husband is unemployed and with whom she has six children.
- A local chief who owns five acres of land, has three wives and 10 children, and herds of cattle.
- A 13-year old orphaned girl who stays with her grandmother.
- An orphaned boy in Class 6 who stays with his grandmother and struggles to go to school.



Methodology

Step 1:

- Recap the lesson of the previous tool and explain that you will continue with the lesson in form of a role-play.
- Choose the characters for the role-play.
- Draw a straight line at the furthest point of the playground and arrange the volunteers along the line at the
- Explain to the different volunteers to take a step forward if they identify with the statement below. Other participants assess and correct the volunteers as appropriate.

Step 2: Read out the following statements one by one to the players, with the players taking a step if they agree with a statement. Other participants mark the ground on each step. Note that some people will take many steps others remain static.

- You can afford balanced meals three times a day.
- You can afford medical treatment whenever you are sick.
- You can afford to buy clothing/expensive jewellery for you and all your dependants.
- You can afford university education for your dependants.
- You can afford secondary education for all your dependants.
- You can hire people to work for you.
- You can buy health insurance for your dependants.
- You are a friend of influential people.
- You can buy a bicycle for transporting goods.
- You can buy a pick-up for transportation of your farm produce.
- You can afford to go for holidays in New York.
- You can afford to buy air tickets for all your dependants to watch the Olympic Games
- You can afford to buy a plot and develop a home near a road and water sources.

Step 3: In order to categorize the community into different wealth classes, draw a line to capture those who have taken more than ten steps, those who have taken between 7-10 steps, those who have taken 4-7 steps, and

those who have taken below 4 steps, including those who have not taken any steps at all, to denote the rich, better off, poor and very poor.

Step 4: With the characters still standing in their step positions, the facilitator asks the following questions of the rest of the community:

- Q: Who were the people who did not take a step?
- Q: Who are the people who took most of the steps?
- Q: For the people who did not take a step or few steps, how are you feeling?
- Q: The casual labourer and the drunkard, how do you feel?
- Q: The pastor, when there is a funeral in the Class 2 graduate's home and the retired servant, where would you go and why?
- Q: The businessman and his wife, what advice would you give to those who did not take a step?
- Q: Are these groups of people found in your community?
- Q: What does this tell us?
- Q: As development workers what should we do?
- Q: What are the strategies for involving Category 5?

Step 5: The facilitator concludes the role-play by emphasizing that development can only be sustainable if it includes the most poor and vulnerable segments of the society. The facilitator may at this stage introduce the Wealth Ranking tool from the data-gathering phase.

Step 4: The 65 Year Old

Introduction

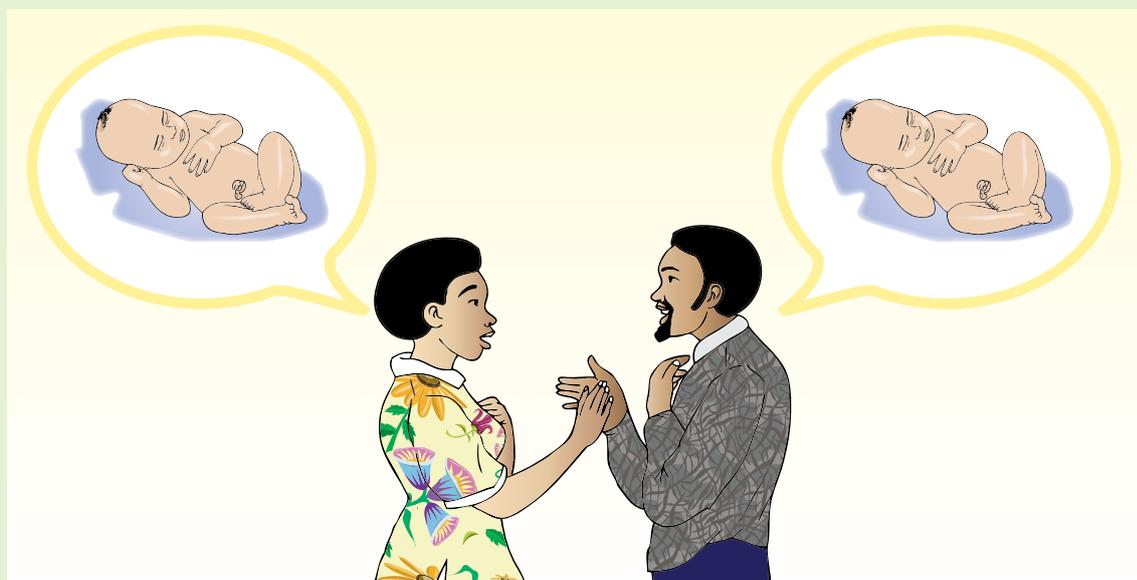
The tool is meant to promote gender equality in development. Development can only happen if it involves men, women, boys and girls.

Objectives

- To reduce gender bias in the community.
- To facilitate community appreciation of the importance of involving men, women, boys and girls in community development.

Methodology

Step 1: The facilitator narrates the following story to the participants.



A long, long time ago, there was a 28 year old man who wanted to marry. After a lengthy search he finally found a 26 year old girl whom he deeply fell in love with. Every time he saw her or thought of her, his heart skipped a beat. When he was 30 and she 28, they decided to get married. The wedding was one to remember for many, many people attended and food was plentiful.

When he was 40 and his wife 38 and they had been together for 12 loving years, the parents of the man called their son and said, "You have stayed with this woman for almost 12 years now and you don't have children, what is wrong? Do you have a problem or is it your wife?" The man answered, "Children are from God and we are waiting upon Him".

When the man was 46 and his wife 44, his father became very old and was dying so he called his son and asked him to marry another woman so that he could see his grandchildren before he died. He told his father that he was faithful and trusted God and that marrying another wife was not necessary. After some time his father died before he could see a grandchild.

When he was 50 and his wife 48, he gave up on having children because he knew his wife had reached menopause, but he did not stop praying.



When the man and woman were 65 and 63 respectively, something strange happened. One day when they were sleeping and he was holding his wife, they heard a voice telling them "I have seen how faithful you are. I am going to give you a child." "How?" the woman asked, laughing. "I am too old to have a child now." "There is nothing that I cannot do. I will give you a child, but only on one condition. You must agree between yourselves, without quarrels on the sex of the child you desire - a girl or a boy."

The couple sat down and discussed and agreed and came to the Angel and told him the sex of the child they wanted.

Step 2: Ask participants to imagine that they were the couple and to make a choice of the child they would want. Arrange symbols to represent male and female and ask the participants to pick one. This should be done in secret. Boys = X; Girls = Y; Spoilt = Z.

Step 3: Count the numbers of boys and girls and display to the group.

Step 4: Ask participants the following questions and record the answers on a flip chart.

- Q: What are your reasons for your choice? (The reasons are written on the newsprint, discussed, and marked in percentages.)
- Q: What lessons/issues do we learn from the role-play?
- Q: Between the boy and the girl, who is more important?
- Q: What should we do to change this paradigm?

Step 5: The facilitator concludes the exercise by emphasizing that meaningful development can only be realized if men, women, boys and girls are meaningfully involved.

Step 5: The Boat is Sinking

Introduction

This role-play is meant to facilitate community members in reflecting upon their discriminatory tendencies, developing a culture of valuing and involving all.

There is a tendency in many communities for some people to consider themselves more important than others and to leave the marginalized members out of the development agenda. However, experience has shown that sustainable and meaningful development involves all and does not discriminate.

Objective

To facilitate a community to reflect upon and discard discriminatory practices in development.

Methodology

Step 1: Explain to the whole group about the role-play by explaining the context of the following story.

Ask for eight volunteers to act the role of the passengers on board the boat.



The role-play has eight people in a boat in the middle of a lake. On board are a doctor, a policeman, a woman with a child, a farmer, a student, a headmaster, a businessman and the coxswain. Each one of them has luggage. As they sail along, the boat encounters a storm and begins to sway. The crew and the passengers get worried and decide to throw out the luggage. They all grumble about their luggage but they eventually throw it all into the lake. The student cries loudly about his books. The boat continues to show signs of sinking and the coxswain says he has to throw someone overboard. Each person tries to explain why he or she cannot be thrown. The headmaster claims he cannot be thrown because he is in charge of the students, the doctor says he is important because the sick people need him, the farmer feeds the community, the woman has children and has to take care of them, the student represents the future generation, and the policeman ensures their security. However, as some people have to go they start with the student, then the farmer and the policeman in order of their importance. They are followed by the woman and her child. Finally only the crew, the businessman, headmaster and the doctor survive.

Step 2: Ask the participants to act their respective roles as the rest of the community observes.

Step 3: Ask the participants to discuss the following questions:

Q: What did you see?

Q: What did you hear?

Q: What was happening?

Q: Who were the people who were thrown out?

Q: Who were left in the boat?

Q: Does such a scenario happen in development work? Give examples of such scenarios.

Q: Why does this happen?

Q: What should we do?

Q: What should the coxswain have done?

Step 4: The facilitator concludes the session by reiterating that sustainable development does not discriminate the poor and vulnerable but includes all.

Step 6: Diamond Farm

Introduction

The story illustrates that one's greatest riches are within their own reach, in their own backyard. The community should stop looking on the outside for wealth and happiness. Water yourself, immerse yourself in the awareness that your acres of diamonds are within you. Mine them and you will be rich.

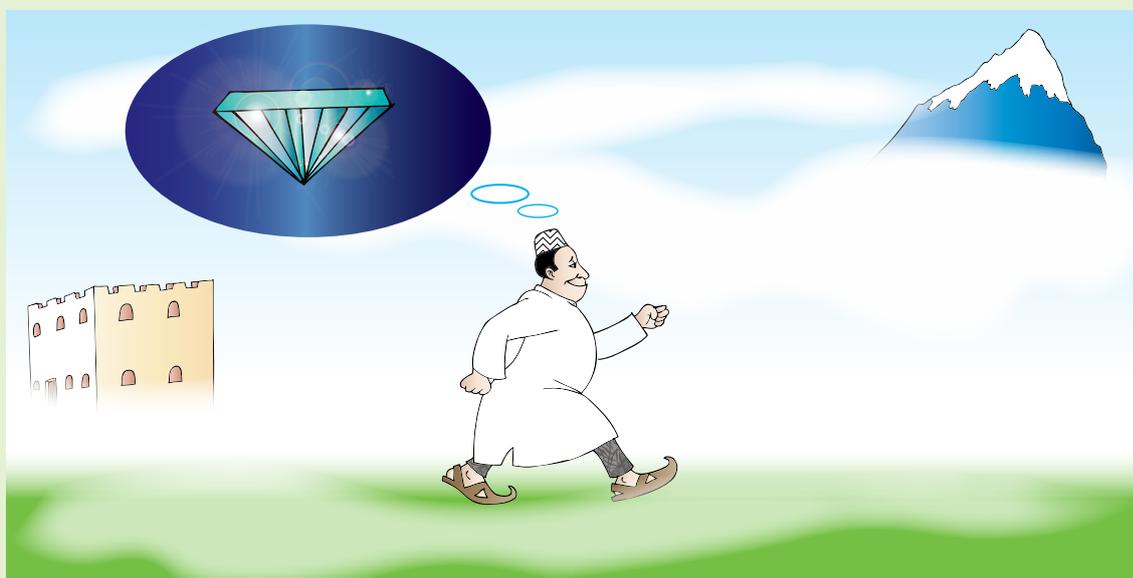
Objectives

To facilitate communities to:

- Explore hidden capacities and resources that they have that could be utilized for their own development.
- Develop a habit to first look for resources from within before they venture out.

Methodology

Step 1: Recap the previous lesson and introduce the story – Diamond Farm. Narrate the story below with as much imagery as possible.



Once upon a time in there lived a farmer by the name of Hemed, who owned a large farm with orchards, grain fields, and gardens. He was a wealthy and contented man- contented because he was wealthy and wealthy because he was contented. One day he was visited by a priest, a wise man from the East. The priest sat by the fire and told Mr. Hemed how the world was made.

He said the Almighty thrust a finger into the fog and slowly tuned it round and round, increasing the speed until it gradually became a ball of fire. Then he said the ball of fire rolled through out the universe, burning its way through other cosmic fogbanks and condensing the moisture until it fell in floods of rain upon its surface, which cooled the outer crust.

When the melted mass burst out and very quickly cooled, it became granite. That which cooled less quickly became silver and even less quickly, gold. "And diamonds", said the priest, "diamonds are congealed drops of sunlight." Declaring diamonds the highest of God's mineral creations, the priest said that one stone the size of Hemed's thumb could purchase the whole country. If Hemed had a mine of diamonds, he could place his children on the thrones of the countries throughout the world.

Hemed went to bed that night a poor man – poor because he was discontented and discontented because he thought he was poor. “I want a diamond mine”, he repeated to himself throughout his sleepless night. He woke the priest early the next morning. “Will you tell me where I can find diamonds?” he asked. “Diamonds?”, said the priest. “What do you want with diamonds?” “I want to be immensely rich”, replied Mr. Hemed candidly. “Then go along and find them, that’s all you must do”, advised the priest. “But I don’t know where to go” Mr. Hemed pleaded. “Well” said the priest, “if you look for a river that runs over white sands between high mountains, you will always find diamonds in those sands.” “I don’t believe any such river exists”, Mr. Hemed challenged. “Of course it does. There are many of them”, said the priest. “All you have to do is find them.”

Mr. Hemed went to the window and looked out, his gaze fixed on the mountains that bordered his farm. “I believe you. I will go!” he resolved. He sold his farm and collected his money. Leaving his family in a neighbour’s care, he went off in search of diamonds, starting with the nearest mountains. Next, he searched in the hills at the coast. Finally, he reached the Tigris River. When the last of his money had been spent, he stood in rags at Tigris Bay, watching the waves roll in. Soon the penniless, hopelessly wretched man cast himself into the oncoming tide and sank beneath the water, never to rise again.

One day the man who had purchased Hemed’s farm led his camel into the garden to drink. As the beast lapped the brook’s clear water, Hemed’s successor noticed a curious flash in the shallow stream’s white sands. Reaching into the water, he withdrew a black pebble with an eye of light that reflected all the colours of the rainbow. He took the curious stone into the house, put it on the mantel, and returned to his chores. Some days later, the priest visited him. The moment the priest saw the gleam from the mantel, he rushed to it. “There is a diamond here!” he shouted. “A diamond! Has Hemed returned?” “No, he hasn’t returned and that’s no diamond”, the new owner answered. “It’s nothing but a stone from out there in the garden.” “But I know a diamond when I see one,” the priest insisted, “and I tell you that’s what this is, a beautiful diamond.” Together they rushed to the garden stream. They stirred the white sands with their fingers, and they discovered more stones, even more beautiful and valuable than the first. Thus was the diamond mine discovered – the most magnificent in history, exceeding even the Kimberly diamond mine of South Africa. For decades, every shovel from near that stream revealed gems that would decorate the crowns of monarchs. Had Hemed remained at home and dug in his own garden instead of wandering aimlessly into a life of frustration, poverty and suicide in a strange land, he would have had acres of diamonds. No story in the literature of mankind better illustrates that your greatest riches are within your own reach, in your own backyard. You can stop looking on the outside for wealth and happiness. Water yourself, immerse yourself in the awareness that your acres of diamonds are within you. Mine them and you will be rich.

Step 2: Ask the participants the following questions:

- Q: What did you hear?
- Q: What is happening in the story?
- Q: What happened to Hemed?
- Q: Does this happen to us?
- Q: In what aspect of life does this happen to us? Give examples.
- Q: As development workers, what can we do to help our people out of this problem?

Q: As development workers, where can we use Hemed’s story?

Q: What lessons do we learn from this story?

Step 3: The facilitator concludes the role-play by emphasizing “*Water yourself, immerse yourself in the awareness that your acres of diamonds are within you*” and thanks the community for their participation.

4.0 DATA-GATHERING AND SITUATIONAL ANALYSIS

Introduction

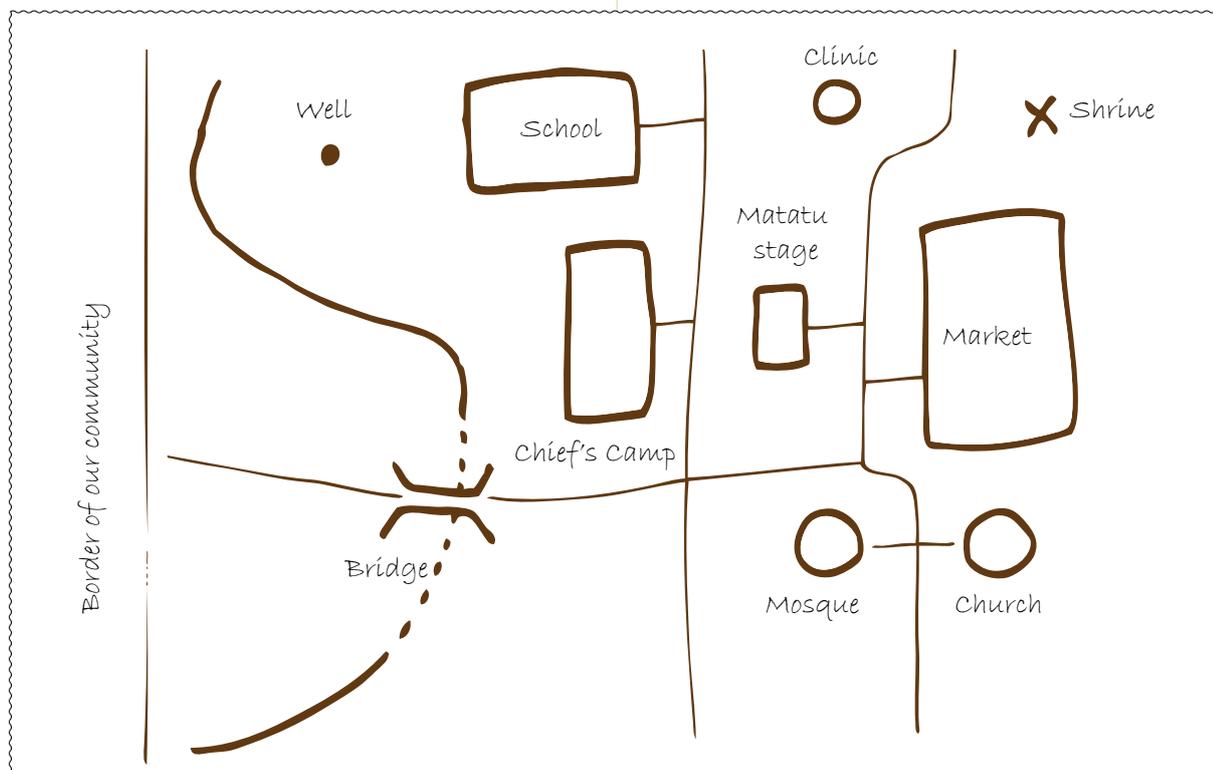
After appreciating their role in development, community members have to analyze their current situation and visualize the future they would like to have. For the development facilitator, this is an opportunity to have a more in-depth knowledge of the people one is working with. Several tools are used in the data-gathering stage: *Community mapping*; *Seasonal Calendar*; *The 24 hour Day*; *Family Vision*; *Village Plenary Problem and Opportunity Ranking*; *Pairwise Ranking*; and *Wealth Ranking*.

4.1 COMMUNITY MAPPING

Introduction

The aim of Community Mapping is to understand the overall layout of the village, the location of surrounding villages and the relationships between them, resources within the community and existing gaps. The tool enables the community to appreciate the physical and geographical features of the village. It shows the landscape, water sources, farms, schools, boundaries, houses and population distribution. It also identifies sources of conflict and unity in the community. In addition, it looks at how communication with the outside can be improved.

The maps are drawn on the ground using symbols. The main purpose is to ensure that even those who cannot read and write participate, ensuring that the elite do not hijack the process. Men, women and youth should be involved in drawing the map - everyone should be involved. This takes longer, but ensures the views of women and youth are included in the map and that the final map is one arrived at by consensus.



Objective

To facilitate a community in visualising resources, gaps and potential sources of conflict.

Methodology

Step 1: Start drawing the village boundaries. As soon as an opportunity arises, hand over the drawing stick to a participant. While the exercise is going on, casually ask about the following, to be indicated on the map:

- Parts of the village and; local names(s) used in the area.
- Main features (roads, paths, streams, rivers, slopes).
- Boundaries and names of surrounding villages.
- Number of households, and location of households on the map.
- Infrastructure and facilities in the village (shops, market, mills, schools, clinic, churches, mosques, etc.).

Step 2: Discuss the map using the following guiding questions:

- What are the community achievements?
- Where do major activities e.g. worship, happen in your community?
- What services are available (markets, schools etc.)?
- What is the potential for growth in your community?
- What are the resource gaps?
- What are the sources of conflict? Talk about them.
- What needs to be improved in your community?
- Where do the marginalized live?
- Where do the rich stay?

If drawn by gender you will notice that the women's map ends up being the best in terms of details provided, while the men's map has the best boundaries. Once the maps have been drawn choose the elders' map (since they are the decision-makers). Ask them what they are missing that is in the other maps that should be

included in the map. At the end of the process we have a community map composed of all inputs from other maps. NB. When reporting and transferring the map onto paper, ensure that a key is provided.

Step 3: The facilitator concludes the exercise by reiterating that Community Mapping is a tool used to gather data on various sectors such as agriculture, health, education, infrastructure, environment, water, sanitation, and population and conflict areas.

4.2 SEASONAL CALENDAR

Introduction

Seasonal Calendar is a depiction of seasons, events and activities in a community over a period of 12 months. The tool depicts the patterns of life in a community, including weather, social events and activities, as well as economic activities. It shows income and expenditure, annual rainfall patterns, availability of water, disease patterns, animal diseases and availability of pasture, migration patterns, farming activities, social and religious ceremonies, etc. Seasonal Calendar is an important planning tool for a household as well as communities.

It identifies the timing and duration of different seasons, events and activities. Communities should therefore use the tool to set appropriate times for activities involving different segments of the community. For example, a community will know when to plan an activity targeting a particular gender and or age group, or the whole community. It also helps the community to anticipate seasonal calamities and their trends and to identify action to be taken to mitigate against these disasters, such as drought and famine, human or animal disease outbreaks, floods, fires etc. It also shows deviation from trends in weather pattern and is therefore a simple early warning tool for the community.

Seasonal Calendar is also a gender analysis tool and should be used together with The 24 Hour Day to show distribution of roles between man and women through the year. It is a tool that helps to visualise those who work more in the community during the year. The calendar shows the pattern of economic activities, and shows when resources are abundant or scarce in the community at various times of the year. It therefore depicts the strengths and weaknesses of the community. When used together with the Resource Bag, it is a simple SWOT (Strengths, Weaknesses, Opportunities, and Threats) analysis tool for the community.

Objectives

- To enable the community to visualize the cycle and pattern of seasons, activities and events in a year.
- To identify the times that are most appropriate for development initiatives in the community.
- To enable communities and households to plan effectively for their own development.

Methodology

Step 1: Explain the concepts seasons, activities and events and share out roles to participants

Step 2: Draw a calendar on the ground, starting with the 1st to the 12th month. For the benefit of illiterate participants use symbols to identify the months, e.g. one stone to represent January, three stones to represent March, etc.

Step 3: Using local materials, ask the community to mark some of the seasons, events and activities that occur during a year. These could include the school calendar, livestock keeping, sporting events, weather, farming disease outbreaks, upsurges in crime, etc. Communities can prepare a separate calendar for each of these events, seasons or activities, or one that combines all of them.

Table 1: Example of single issue calendar

PEST AND DISEASES SEASONAL CALENDAR (X=widespread, O=occasional)												
Weather	1	2	3	4	5	6	7	8	9	10	11	12
Cold	X	X	X	X	X	O	O				O	O
Hot							X	X	X	X		X
Rain fall	X	X	X	X	X	O	O				O	O
Clouds	X	X	X	X	X	O	O				O	O

Table 2: Example of a combined seasonal calendar

Month	1	2	3	4	5	6	7	8	9	10	11	12
Season, Activity & Event												
Pasture Availability												
Livestock market												
Migration												
Preparation of land												
Planting												
Weeding												
Harvesting												
Fishing												
Opening School												
Boat riding												
Floods												

Table 3: Example of combined pest and diseases calendar

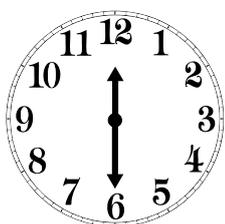
PEST AND DISEASES SEASONAL CALENDAR (X=widespread, O=occasional)												
Season, Activity & Event	1	2	3	4	5	6	7	8	9	10	11	12
Animal disease	X								X			
Vaccination								X				X
Malaria	X	X	X	X	X	O	O				O	O
Eye diseases	O	O	X	X	X	X	O					
Stem borers				O	O	X	X	X	O			
Diarrhoea	O			X	X	O					X	X

Step 4: The facilitator concludes the exercise by emphasizing that, while the seasonal calendar is a planning tool, it should also be a gender and SWOT analysis tool.

4.3 THE 24 HOUR DAY

Introduction

The 24-hour day schedule is a tool used to analyze the way the different members of the community spend their daily time. This tool, if well analyzed, reveals the time spent by men, women, male youth, female youth and children on productive activities. It is a self-reflection tool that enables the community to start questioning their role in the family and the community. Local examples are used to make comparisons, e.g. father, mother and children.



Time	Men	Women
	Working hours - x hours	Working hours - x hours
	Resting hours - x hours	Resting hours - x hours

Time	Boys	Girls
	Working hours -x hours	Working hours -x hours
	Resting hours – x hours	Resting hours - x hours

Step 3: After each group fills in the activities ask them to pin their flip charts on the wall.

Step 4: Ask participants to walk around and review the presentation and agree that the activities are correct, and by consensus make additions or changes as necessary.

Step 5: Highlight working hours versus resting hours for each category, and lead participants in a discussion using the following questions:

- What are the trends emerging from this?
- What does this tell us?
- What should we do?

Objectives

- To facilitate participants in analysing gender roles within the community.
- To facilitate participants in questioning distribution of workload by gender and age.

Methodology

Step 1: Conduct a recap of the previous session and briefly explain the 24 hour day tool.

Step 2: Divide the participants into males and females, and then further subdivide the two groups into age-groups (men, women, female youth and male youth). Explain that each age group is should to outline the activities done by the opposite gender in a normal 24 hour day, from the time they wake up to the time they sleep. Men fill women activities and the women those done by men. The female youth outline what the male youth do and the vice versa.

Step 6: The facilitator concludes the exercise by identifying the gender and age group that uses the most of their time in productive use. Emphasize that meaningful and sustainable development is possible where all age groups and gender spend their time in productive work.

4.4 THE RESOURCE BAG

Introduction

This tool enables participants to identify resources in the community and the ways in which these can be exploited to develop the community. The community also explores why their community lags behind despite an abundance of resources. It also enables the community to identify barriers to access to particular resources, and action needed to increase access to these resources by the majority of the community.

Objectives

- To facilitate participants to identify types of resources in their community.
- To enable participants to identify resource gaps within the community.
- To identify causes of and identify ways to redress unequal access to resources within the community.

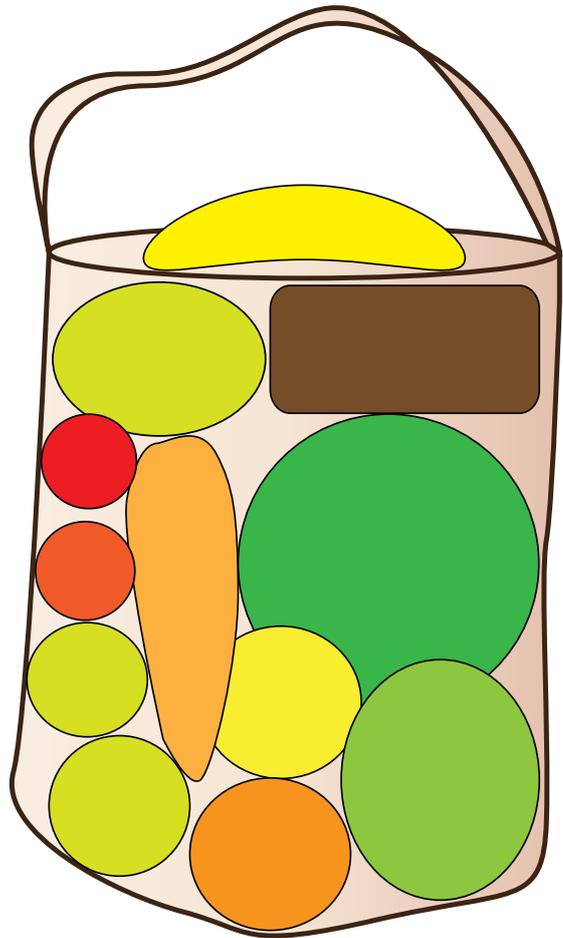
Methodology

Step 1: Explain the meaning of the term resources; draw a basket and ask participants to name examples of resources within their community (they can refer to the community map).

Step 2: Once an exhaustive list is developed, discuss the following questions:

- Do we have resources in our community?
- Who has access to these resources in the community?
- Are there some people who are not accessing communal resources? Why?
- What can community members do to increase access by all to community resources?
- How are the resources being used for the benefit of the community?
- With all these resources, why are we not developing?
- What can community members do among themselves in a bid to solve these issues?
- What lessons do we learn from this tool?

Step 3: The facilitator concludes the exercise by summarizing key lessons from the tool.



4.5 FAMILY VISION

Introduction

A family is the basic unit of a community, and for any meaningful change to happen in a community it must start with the family. However, any family transformation is destined to fail without a powerful vision of the future. This vision needs to be well-crafted in order to align human, natural, and financial resources with family aspirations, motivating family members to make change happen. To be effective, the vision must take into account the current realities of the family, but also set forth goals that are truly ambitious. The family head should make these ambitious goals look doable by working with other members to develop a strong strategy. With an effective strategy, members feel that the vision is not just a pipe-dream, and share in the vision. Below are six characteristics of a powerful future vision, which should be:

- **Imaginable:** It conveys a clear picture of what the future will look like, with compelling imagery.
- **Desirable:** It appeals to the long-term interests of the community.
- **Feasible:** It contains realistic and attainable goals that community members believe can be achieved.
- **Focused:** It is clear enough to provide guidance to community members.
- **Flexible:** It allows individual initiatives and alternative responses in light of changing conditions.
- **Communicable:** It is easy to communicate and can be explained quickly to all community members.

This tool is meant to empower family units in a community to dream about their future, get out of their comfort zones and to start taking action to achieve their vision.

Objective

To enable participants draw their visions or future reality that they hope to achieve.



Methodology

Step 1: Divide the participants into four gender-based groups of:

- Men
- Women
- Male youth
- Female youth

Step 2: Ask the participants to sit quietly in a comfortable environment, to close their eyes and imagine their status 10 years from today. Ask them to create a mental picture of their life in terms of health, education, finance, spirituality, home, family life, social life, community, etc.

Step 3: Ask them to draw a mental picture of these dimensions, and to probe their picture using the list of questions below:

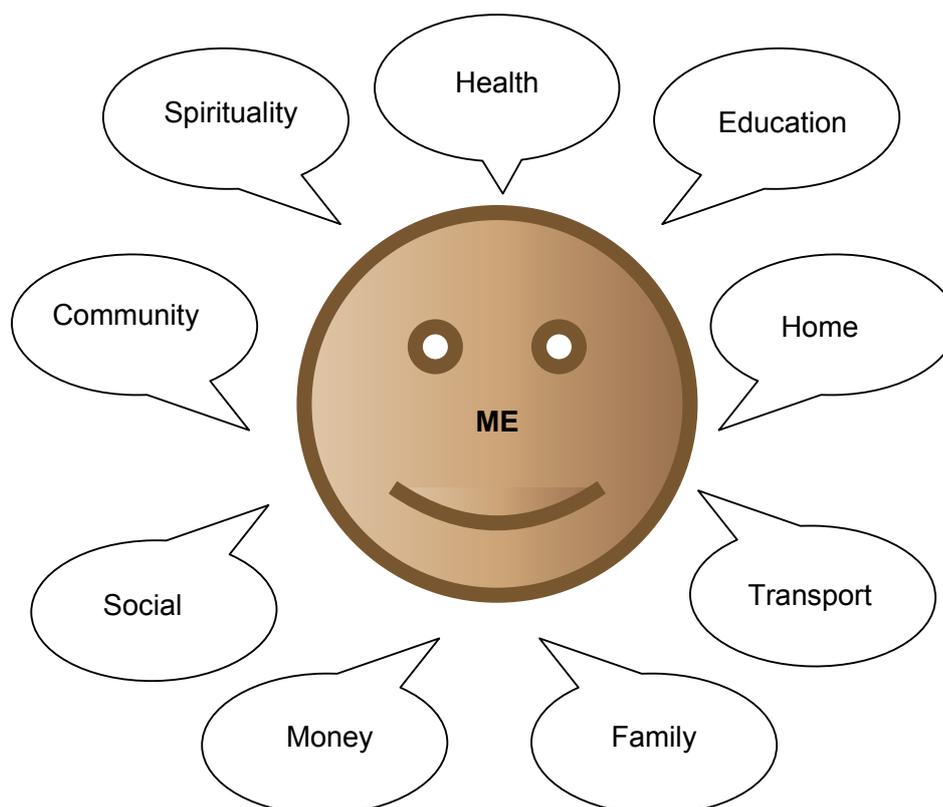
- **Finance:** What is your annual income? How much do you spend per day, month, etc (cash flow)? How much do you earn per month or week? How much have you saved and invested? What is your total net worth?

- **Home:** What does your home look like? Where is it located? How many acres of land? What colours are the walls of your house? What does the furniture look like? Walk through your perfect house, filling in all the details.
- **Transport:** What means of transport do you use? What type of transport would you like, e.g. motorbike, car, bicycle etc.
- **Job/Career:** Where are you working? What are you doing? With whom are you working? What kind of clients or customers do you have? Is it your own business?
- **Recreation time:** What are you doing with the free time you have created for yourself? What kind of vacations do you take? What do you do for fun?
- **Your body and your physical health:** Are you free from diseases? Are you flexible as well as strong?
- **Ideal relationship with your family and friends:** What is your relationship with your family like? Who are your friends? What is the quality of relationship with your friends? Are your friends loving, supportive, empowering? What kind of things do you do together?
- **Personal growth:** Do you see yourself going back to school? Getting training, attending workshops? What games do you want to play, and where do you want to travel?
- **Your community:** What does your community look like when it is operating perfectly? What kinds of community activities take place there? What about your charitable work? What do you do to help others and make a difference? How often do you participate in community activities? What services are readily available, how is the security? What are the income levels of the people? What about security of self and children (protection), schooling, health and water?

Step 4: After the groups have drawn their future, ask them to describe it in words. This becomes their vision statement.

Step 5: Ask members to share their vision statement with the plenary. The diagram below is presented to the participants:

Step 6: The facilitator concludes the exercise by emphasizing that it is the sum total of the family visions that transform a community.



4.6 COMMUNITY MEETING FOR PROBLEM & OPPORTUNITY RANKING

Introduction

Data gathering and situational analysis culminates in a general community meeting, where community challenges and opportunities compiled during the data-gathering stage are shared. The meeting should be attended by the community at large, ensuring that men and women are equally represented, as well as people from different socio-economic groups and ages. The purpose of the community meeting is to arrive at 'village-consensus' on priority problems and opportunities, including reasons why they have been prioritized. The meeting should be held in a large open meeting area in the village.

Objectives

- To present the main findings and conclusions of gathered data to the entire community.
- To provide an opportunity for community discussion of the main findings.
- To reach a consensus on key challenges and opportunities.

Methodology

Step 1: The lead community facilitator recaps the community entry process.

Step 2: The facilitator calls upon village leaders to present their findings on challenges and opportunities; the presentation is structured into: the question; main finding; a SWOT matrix and a conclusion.

Step 3: Following presentation of all findings, the gathering should be divided into five groups: Community Leaders, Adult Men, Adult Women, Young People, and Community Support Staff.

Step 4: Each group should discuss among



themselves the findings and conclusions of the gathered data, and identify what actions could be undertaken by themselves (young, old, men, women, leaders) to address some of the identified problems within the limits of the local resource base (human, financial, natural, social, institutional, etc.).

The facilitators may facilitate this exercise, allowing maximum participation from group members and using the various elements of the SWOT analyses as entry points. For example, what are the weaknesses in the community that the community needs to address and what are the strengths that need emphasizing? How can opportunities coming from outside be utilized and threats reduced and what is the role of the community facilitators?

Step 5: Each group presents its findings and conclusions to the plenary meeting.

Step 6: The lead facilitator concludes by explaining that the community concerns will be subjected to ranking to establish community priorities.

4.7 PAIR-WISE RANKING

Introduction

A pair-wise ranking involves prioritizing community issues based on preference. It is done with the help of a matrix, which has two identical lists of items, one across the top and the other down the left side. Each item is compared directly against the others until they are ranked from highest to lowest. Each open box or cell in the matrix represents a paired comparison of two items or alternatives. Participants are asked to reflect on the previous sessions and to identify the issues raised by different tools.

Objective

To facilitate members of a community to analyze and prioritize their concerns.

Methodology

Step 1: In the community meeting, assist community representatives to draw a matrix of concerns and opportunities. Items you want to compare should be listed across the top (or bottom) by using symbols and the same list within the same sequence down the left side.

Step 2: Divide participants into two teams (men and women) – one team to rank concerns, and another team to rank opportunities (simultaneously or in sequence, depending number of participants).

Step 3: Cross out those cells which are not needed.

Step 4: Start asking people “What do you prefer, A or B?” and note down the answers in the respective cells.

Step 5: Once you have received an answer, ask for the preference criteria “Why do you prefer this one? Why is it better than the other one?” and make sure that the note-taker writes down all answers.

Step 6: Continue with the other combinations, i.e. A against C, A against D, B against C and so on.

Step 7: When all combinations have been asked (and all cells are filled in), count the votes each item has received.

Step 8: List the items, ranking them according to the number of preferences they have achieved.

Step 9: Discuss within the group whether the result of the pair-wise ranking is a good reflection of the opinion of the group.

Step 10: Conclude by discussing the following salient points about pair-wise ranking:

- The tool can be used in groups, as well as in interviews with individuals.
- The number of items to be ranked should not exceed five or six, otherwise the procedure becomes too lengthy and the concentration of the group will be affected.
- Pair-wise ranking does not give all information which might be needed.

An example of issues is listed and ranked in a Pair-Wise Ranking tool.

Issue	Water	Education	Mineral	Fishing	Livestock	Dependency	Drought	Marginalization	Score	Rank
Water		Water	Water	Water	Water	Water	Water	Water	7	I
Education			Education	Education	Education	Education	Education	Education	6	II
Mineral				Fishing	Livestock	Mineral	Drought	Marginalization	1	VII
Fishing					Livestock	Fishing	Drought	Marginalization	2	VI
Livestock						Livestock	Drought	Marginalization	3	V
Dependency							Drought	Marginalization	0	VIII
Drought								Drought	5	III
Marginalization									4	IV

Note: The shaded areas show similar issues that cannot be compared, e.g. water and water, education and education. Tallying issues should ensure that the community agrees on one issue.

Opportunity ranking example

Opportunity	Availability of government devolved fund	Availability of an open space in the community	Community goodwill	Availability of a supportive administration system	Various organizations wishing to support our development agenda	Score	Rank
Availability of government devolved fund							
Availability of an open space in the community							
Community goodwill							
Availability of a supportive administration system							
Various organizations wishing to support our development agenda							

4.8 WEALTH RANKING

Introduction

Wealth ranking involves community members in identifying and analyzing the different wealth groups in a community. It enables community members to reflect on socio-economic stratification of their community and to define indicators of wealth in their own language. It involves a series of individuals or a focus group of community members, ranking the entire community. This may also be done for a particular section of the community if there are too many households to rank (say, more than 100) or if the participants are familiar with only their own neighbourhood. Participants should be encouraged to first discuss how they define a poor household and a rich household. The key informants should represent all categories: the poorest; less poor; better-off households. Women and youth must be represented.

Wealth ranking brings out the coping strategies of different categories of household and is also a fundraising tool. The tool also brings out the economic potential of the community. However, wealth ranking has sometimes proved problematic in urban areas where people tend to be less familiar with their neighbours than in rural settings. Furthermore, in some communities relative wealth or poverty ranking is a very sensitive topic, and this technique may need to be conducted in a private setting to allow participants to talk freely. In some cases, you may have to avoid this technique altogether.

Objectives

- To identify different social and economic groups in a community.
- To identify challenges and opportunities in each social and economic group in the community to inform project targeting.
- To produce baseline information against which future intervention impacts can be measured.
- To enable communities to achieve their potential for local resource mobilization.



Methodology

Before the exercise, work with local leaders to prepare about 100 cards with names of households written on them. The informants must more or less know all those households by name and have some knowledge about them, which means the informants will generally be elderly people and/or local leaders.

Step 1: Ask the informants together to generate wealth/poverty indicators in the community.

Step 2: Categorize the community into three to four ranks: Rich, Better off, Poor, Very Poor.

Step 3: Ask the informants to give characteristics of each category in their community by assets, activities, survival strategies during hard times, access to resources, etc.

Wealth Ranking Tabular Diagram

A tabular diagram showing participants' criteria for the Rich, Better off, Poor and Very Poor classes of people is filled in.

	Category 1	Category 2	Category 3	Category 4
	Rich	Better Off	Poor	Very Poor
Natural				
Physical				
Human				
Economic				
Social- Political				
Cultural				

Step 4: Sit with one informant at a time and, based on the characteristics provided, sort the cards by category.

- Ask the key informant separately (not in a group): Why is this household placed in this category?
- When sorting is complete, arrange the cards representing households by category (poorest-poor-better off-rich).
- Repeat the exercise with the second and third informants.

Step 5: Combine the results of the informants and ensure the status of each household is clear (a household is not listed in both poor and rich household categories).

Step 6: Ask the informants to identify female-headed households.

Step 7: Arrange the households in each category in alphabetical order and plot them on the village map. Mark female-headed households. The map reveals the geographic spread of the four categories - rich, better off, poor and the very poor households.

Step 8: The facilitator concludes the session by clarifying that wealth ranking is used for data, gathering, planning as well as resource mobilization. Since wealth is a sensitive issue, the session should be managed skilfully.

MODULE III

COMMUNITY CONVERSATIONS



5.0 MODULE III: COMMUNITY CONVERSATIONS

5.1 INITIATING COMMUNITY CONVERSATIONS

Introduction

Once community entry has been completed and communities have prioritised their development concerns, they embark on more in-depth conversations on each identified concern. The first step is to train the community facilitators. Each village selects two to three volunteers from among those who have fully participated in community entry, and one of those selected must be a woman. Those selected undergo six days of training. The training follows the CC framework of Relationship building - Concern Identification – Concern Exploration – Decision Making and Planning – Implementation – Review and Reflection. The training of facilitators covers:

- Developing the competencies of the trainers (2.0)
- Community Conversation tools

After the training the CC facilitators go back to their villages and, using Venn Diagram 1, invite members of the community to participate in CC in the village. A village may have one or two CC groups that meet every two weeks.

Community leaders support CC facilitators in identifying a meeting place. Each CC group should have 35 –50 participants but no more than 70, and a majority of members should attend regularly in order to create the desired reports. Each group democratically appoints meeting times and venues. The CC cycle takes between 12 and 18 months and when a group completes a cycle it gives way to another after one month. New facilitators are recruited while the previous, more experienced ones provide mentorship.

Objectives

- To facilitate participants to develop a plan for training facilitators and implementation of CC in the community.
- To produce a plan that specifies who does what, where and how.

Methodology

1. Ask participants to apply the “Five Friends” planning approach and develop a plan using the following questions:
 - WHAT - What do we want to do?
 - HOW – How are we going to do it?
 - WHO – Who will be responsible?
 - WHEN? – When will each step take place?
 - WHERE? – Where will the action take place?
2. Ask the trainers to put together a schedule of facilitators training using the schedule below as a guide. The day should end at 4.00 p.m.

Time	DAY 1	DAY 2	DAY 3	DAY 4	DAY 5	DAY 6

5.1.1 INTRODUCING PARTICIPANTS

Introduction

Introducing participants is key in relationship-building in the CC process, allowing actors (participants and facilitators) to know and trust one other. It also helps to start the process of building mutual respect and creates an enabling environment for mutual and co-learning.

Objectives

- Allow participants to formulate rules that will guide interactions during the workshop.
- Generate individual and collective ownership of the success of the workshop.
- Agree on participants' accountability regarding the rules they have set.

Methodology

Step 1: Participants join into pairs with a person whom they have not met before and share the following information with their new friend:

- Name
- Community of origin
- Favourite hobby
- Marital status
- Strengths (things you like most about yourself)
- Name you wish to be called during the workshop
- What you think you will contribute to better the workshop

Each participant presents their partner to other participants.

Step 2: Participants then form groups of six and discuss the following questions:

- What are the strengths of your community?
- What are the important challenges facing your community?

Record your viewpoints and present your results to the plenary.

Step 3: In plenary, participants then answer the following questions:

- How do you feel about this activity?
- What did you learn from the process?
- How can this exercise help your work in the community?

5.1.2 RULES OF ENGAGEMENT

Introduction

Every community is guided by written or unwritten values, rules and regulations. When these are generated by the participants, then people adhere to them more easily. In this workshop we are a community and therefore need a set of rules to guide our interactions and create a conducive learning environment for all.

Objectives

- To allow participants to formulate rules that will guide interactions during the workshop.
- To generate individual and collective views on ownership of the success of the workshop.
- To agree on participants' accountability regarding the rules they have set.

Methodology

Step 1: Form groups of five and ask the members to generate rules and present them in the form of pictures on a flip chart.

Step 2: Ask the groups to present their pictures in plenary and to agree on the consensus rules and on the most appropriate pictures for each rule.

Step 3: Select a 'Minister of Justice' or 'Speaker' to remind participants about the rules, and propose a timekeeper and other important leaders.

Conclusion

Conclude the exercise by summarizing the importance of law and order for any community.

5.1.3 REFLECTION

Introduction

Each CC begins with time for reflection. Reflection is a process of looking within ourselves and critically questioning and listening to answers from within (introspection). It is a process of getting in touch with one's own inner feelings and values. Community concerns have much to do with our behaviour and values. Identifying our values helps us to organize for a suitable response to our concerns.

Objectives

- To state the difference between reflection and recapping.
- To identify the use of reflection as a tool in the process of self and communal change.

Methodology

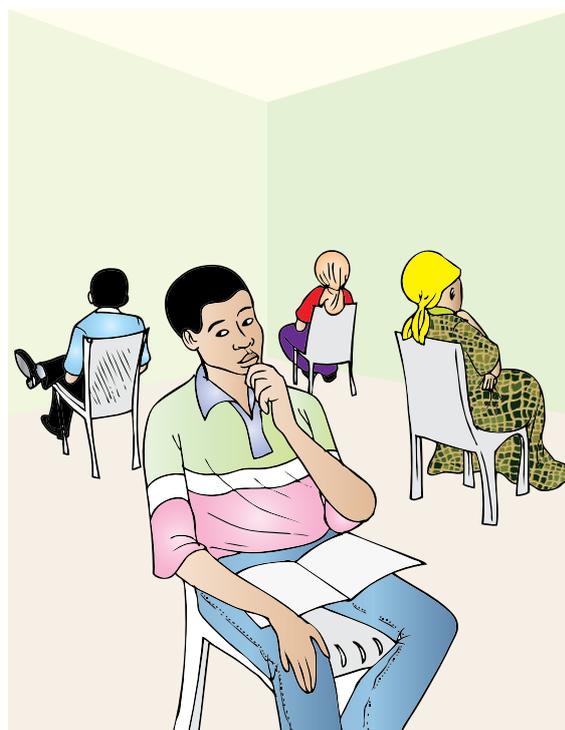
Step 1: Ensure a sitting arrangement that is non-threatening, calm and comfortable, and encourage individuals to be alone even in company (but not lonely).

Step 2: Reflect on some of the current responses to your **community concerns** by reflecting on the following questions:

- Why do 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/behaviour reduces or increases the current community concern?

Step 3: Silently reflect on the questions for 10 minutes. If you feel safe to share your thoughts and feelings, please do so (sharing is optional and silence is also a form of sharing).

Step 4: Conclude by emphasizing that reflection is not recapping events



5.2 PROCESS FACILITATION

Introduction

To 'facilitate' means 'to make easier or to enable'. Community Conversations entails accompanying communities in the process of change. The facilitator uses a set of skills and tools to guide the process while tapping into community knowledge and experiences. Good facilitation creates space for communities to reflect, envision and plan. It strengthens the capacity of communities to identify implement and sustain desired changes. Effective facilitation should therefore demonstrate understanding of socio cultural forces at work in the community.

A. SCENARIO I



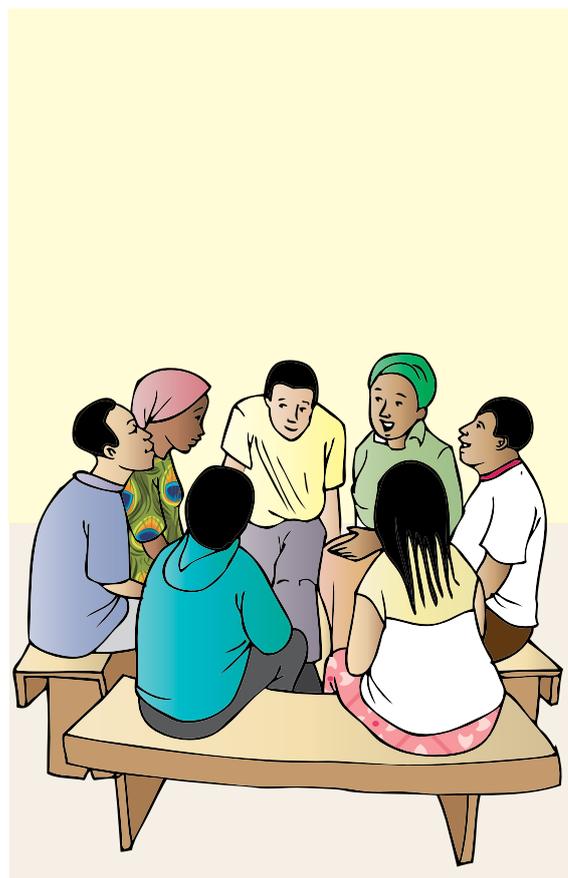
Objectives

- To facilitate participants in reflecting on the implications of the approaches they have been using in their work in their communities.
- To facilitate participants' understanding of the role of facilitation in enhancing and unleashing community capacity.
- To distinguish the role of community from the role of facilitator in the process of enhancing community capacity.

Methodology

Step 1: Present scenarios 1 and 2 on a flipchart as shown in the illustration below.¹

A. SCENARIO II



1. Adapted from Strengthening Community Responses to HIV & AIDS in West Africa, by Salvation Army, Enda Tiers Monde/Sante, HOPE Worldwide and UNAIDS, 2001

Step 2: Break into groups of six and answer the following questions:

- Which picture shows how we normally work in and relate to community?
- What is happening in pictures (A) and (B)?
- How would you describe the relationships among people in pictures (A) & (B)?
- What feeling do you think people have in pictures (A) & (B)?
- What word or phrase would you use to describe what is happening in (A) & (B)?

The facilitator should summarize the discussion by indicating that the approach in picture B is the preferred approach in CC because of its ability to address power relations and how it attaches values to all participants.

Step 3: Ask participants to go back to their groups and discuss the roles of a facilitator and the following headings, and write your responses on a flip chart:

- a. Coordinating activities
- b. Guiding the process.
- c. Mobilizing participants.

Participants then share in plenary and the facilitator summarizes the roles of the facilitators using the notes below.

SESSION NOTES

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 judgment 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.

Step 4: The facilitator concludes the session by reiterating that teaching is not facilitation, and equal treatment of community members is key to the success of a community change process.

5.3 TAKING STOCK OF CURRENT APPROACHES

Introduction

Communities have responded to concerns they face in different ways, based on their understanding of the concern. Some of the responses have been successful but others have not. There is need to reflect on why some approaches worked and others failed. This is called 'stocktaking'.

Reasons for taking stock

- What has worked gives us strength and courage to do more.
- We can change what is not working.

NB: The way we do things is as important as what we do!

Objectives

- To reflect on skills needed when working with communities.
- To identify strengths and weaknesses of working at both individual and community levels.

Methodology

Step 1: Answer the following questions:

- What have you yourself done about a concern in your community?
- What have you done well and why (individually and as an organization)?
- What haven't you done well and why (individually and as an organization)?

Step 2: What are your usual ways of working with communities to address their concerns?

A guide for group discussions

- Reflect on your response as an individual.
- Share with other group members.
- Your discussions should be based on reality on the ground.
- For each 'strength and weakness', explain.
- Put your responses on the flip chart.

Step 3: The facilitator concludes the exercise reiterating that taking stock of our past helps us to act better today and plan well for the future.

5.4 SOCIO-CULTURAL DYNAMICS AND COMMUNITY CONCERNS

Introduction

Community concerns are fuelled by the way we live and relate to one another as individuals, as well as the way we relate within our families and in communities. Community concerns 'ride on the back' of our practices, relationships, beliefs, values, norms and gender and power relations. These are referred to as social and cultural dynamics and are at the centre of our lives. Borrowing from President Museveni in reference to HIV, socio-cultural dynamics that fuel our concerns can be referred to as **DRY GRASS** that burns and spreads fire quickly, while those that promote healthy development in a community can be referred to as **GREEN GRASS**.

It will be remembered that in the second module, some community concerns were identified and prioritized. During this session the facilitator should ensure that he/she recaps some of the concerns identified and reflect on the social cultural issues that contribute to these concerns.

Objectives

- To reflect on social and cultural aspects of community concerns.
- To identify individual, relational and social factors that fuel community concerns.
- To identify false beliefs and misconceptions around community concerns.

Methodology

Step 1: Discuss the meaning of words (social and culture), beliefs and practices in your groups, and discuss the nature of the concerns in your community under the following headings:

- Magnitude
- Seriousness
- Age group most affected.
- Key cause of community concerns.
- What is the underlying cause of the widespread nature or eruption of the concern in your community?

Step 2: In your group reflect upon the following story and answer the questions below.



CASE STUDY

A wise African person was asked to reflect on the underlying causes behind the serious concerns facing their community. He went to all the communities in the country and listened to what people had to say. Finally he identified the following factors:

- Subordinate nature of women.
- Myths around masculinity, e.g. 'man is a bull'.
- Excessive drinking of alcohol.
- Social 'hypocrisy'.
- Dependency syndrome.
- Blaming and looking down upon others.
- The fact that only a small proportion of the community accepts that the concern exists.

Questions

- Why do you think that the wise person identified these factors as underlying causes?
- Are you in agreement with each of these factors?
- What other factors would you add?

Step 3: Report back to plenary.

Step 4: Summarize the discussions and emphasize that response to community concerns should target underlying causes, not repeat the 'usual strategies'.

5.5 FACTS ABOUT COMMUNITY CONCERNS

Introduction

Communities have continuously striven to overcome their concerns; however, challenges persist due to a number of factors such as ignorance, lack of information, misunderstandings, false beliefs and misconceptions. It is important therefore for facilitators to be current on concerns affecting communities, so as to motivate them to overcome these challenges.

Objectives

- To deepen participants' understanding of community concerns.
- To share basic understanding of solutions available in the community and the country as a whole.

Methodology

Step 1: In the evening when you go home, discuss prevailing concerns with members of your family and community, e.g. education, HIV and AIDS, and nutrition.

Step 2: In your discussion identify and list current myths, false beliefs, and misconceptions around identified community concerns.

Step 3: The facilitator concludes the session by emphasizing that communities need to have a deep understanding of their concerns in order to plan for and implement effective actions for change.

5.6 FOUR-QUADRANT FRAMEWORK

Introductions

The four-quadrant framework is adapted from Ken Wilber's Quadrant. It is an analytical tool that looks at the contributions of individual, community and governance structures to community concerns. Community concerns arise from:

- a. Individual values, attitudes, beliefs, commitment, aptitude, etc.
- b. Collective norms, beliefs, customs, practices.
- c. Structures, policies, laws, systems.

The quadrants are interrelated and therefore response to community concerns should emanate from all four quadrants.

Objectives

- To identify and explore underlying causes of community concerns at individual and collective levels.
- To reflect on the link between causes and actions using the four-quadrant framework.
- To develop a deeper understanding of the link between individual and collective values and behaviour.

Methodology

Step 1: Explain the concept and objectives of the four-quadrant framework.

Step 2: Divide participants into groups of five and ask them to choose one of the concerns identified in Module II within their community, reflect on it and discuss the following questions and report to plenary:

- a. What are some of the individual and collective factors that fuel identified concerns in your community?
- b. Plot the various factors contributing the community concerns, e.g. an epidemic on the four-quadrant
- c. What changes are needed to halt the concern in each quadrant?
- d. Plot the needed changes on the framework using different colours.
- e. How can community capacity be facilitated to bring desired changes?

EXERCISE

Four-Quadrant Framework²

	INTERIOR	EXTERIOR
INDIVIDUAL	1. Intentions, values, commitment that motivate our actions. "I value..."	1. Exhibited behaviour. "My actions..."
COLLECTIVE/ COMMUNAL	2. Cultures, norms, values that motivate our actions. "We value..."	3. Systems, structures, laws, plans.

Quadrant 1

This is the invisible part of the individual that consists of values, attitudes, commitment, intentions, beliefs and cognition (intelligence), etc. that influence our conscience and therefore our actions. No substantive change can occur without a prior change in consciousness.

Quadrant 2

This is individual behaviour and actions.

Quadrant 3

These are collective/communal cultural and religious aspects and values that influence individual behaviour and actions.

Quadrant 4

These are governance structures affecting legal aspects, policy, service, program and plans that may or not create a conducive environment for our behaviour and actions.

Step 3: The facilitator concludes the exercise by emphasizing that community concerns are as result of interrelated factors that need to be addressed in their entirety for the community to realize long-lasting change.

² Adapted from Ken Wilber's Quadrant

5.7 CHANGE AND LANGUAGE

Introduction

Language is powerful and influences our attitude and behaviour. Words can create rifts or bring people together, encourage or discourage, convince or create indifference, create or break boundaries. Our choice of words shows our attitude towards others, therefore facilitators have a responsibility to choose their words wisely.

Objectives

- To sensitize participants on the choice of words in their language.
- To promote use of language that respects the dignity and rights of all concerned, that facilitates inclusion and avoids stigma and discrimination.

METHODOLOGY

Step 1: Make a brief presentation on the importance of language in successful community work.

Step 2: In groups of six discuss the following words and add to the list. The list consists of words people involved in CC should avoid when communicating about community concerns:

- Promiscuous person
- Them/We
- Victim
- Beneficiary
- People who are taking these drugs
- Backward/Primitive
- Disabled
- Slow learners
- Target group

Questions

- In your opinion why should these words or phrases be avoided?
- Which words/metaphors can we use instead?
- Identify other words that we use that fall in this category.

Step 3: The facilitator reiterates the power of language to build or to destroy relationships.

5.8 CHANGE AND PERCEPTION

Introductions

The way we describe people often reflects how we exercise our power, and influences how we and others perceive these people. We often describe others in a judgmental way, thinking that we are being objective. This is a result of the power we exercise over them and this in turn influences how these people perceive themselves. A social transformation process requires that we describe people who we interact with in a way that acknowledges their inherent capacities. Facilitators should therefore promote the use of empowering descriptions in their interactions with communities.

Objectives

- To create awareness about the power of description and perception in the transformation process.
- To allow participants to practice the use of positive description.

Methodology

Step 1: Form groups of six to discuss two sets of descriptions. These are two sets of notes by health workers about the same young girl, Jane, following a prenatal consultation. Discuss the two sets of notes and answer the questions below:

Table : Perception and Change exercise

Set 1

- *Low income*
- *Single mother*
- *One-roomed house*
- *First child weight at birth below average.*
- *Afraid of giving birth.*
- *Lazy, no job.*
- *Illiterate and can't read or write.*

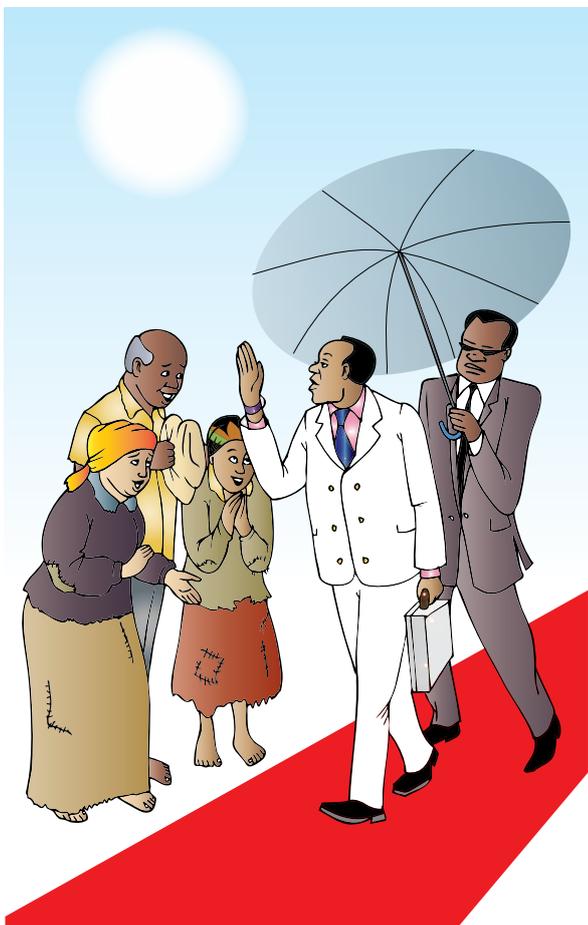
Set 2

- *Loss of appetite due to stress-linked loneliness (child, and father is a political prisoner).*
- *She enjoys a traditional vegetable soup.*
- *She would like to include milk and meat in her diet but she finds these expensive.*
- *She is worried about her meagre income.*
- *She is worried about looking after her first born.*
- *Girl was born without complications but with below-average weight.*

Questions

1. What are the differences in the way Jane is described in 1 and 2?
2. What are the implications (effect, result, and meaning) of the descriptions for Jane?

Step 2: The facilitator concludes the session by emphasizing the power of an empowering language in the change process.



5.9 POWER RELATIONS

Introduction

Our actions are determined by power dynamics around us, which are often subtle and cannot be seen but their consequences speak volumes. Power relations exist between facilitator and participant, facilitator and community, men and women, boys and girls, the educated and uneducated, NGOs and beneficiaries, rich and poor, pastor and congregation. The way we exercise power determines how we respond to community concerns and good management of power relations improves our relationship with community and make our facilitation easy.

Objectives

- To make participants aware of certain attitudes that convey dominance or submission.
- To facilitate participants in appreciating the consequences of position or status in relationships.

Methodology

Step 1: Provide enough chairs and divide participants into pairs. Let each pair sit facing one another. Ask participants to decide who will dominate the other and who will be dominated and to choose an issue they want to discuss.

Step 2: Ask the dominant individual to start talking while they are both seated on their chairs.

Step 3: Ask the dominated individual to sit on the floor while they continue the discussion.

Step 4: Ask the dominated person to sit on the chair and the dominant person to sit on the floor and continue the conversation.

Step 5: Ask the participants to change places, with the dominated person becoming the dominant and continue the exercise.

Step 6: In concluding, in groups of six share your feelings around this exercise, your resentments and reflections.

5.10 HISTORICAL TIMELINE

Introduction

Societies are inspired by major events, challenges, tragedies and crises that they overcome. Communities mobilize themselves in order to face these ordeals and experiences are gained and lessons learned from these events. These experiences become reference points for the community, forming part of their history and expressing values that they can tap into to address future challenges. Therefore past experiences are social capital and a source of strength for a community.

Objectives

By the end of the session, participants will be able to:

- Explore the importance and significance of major events in the life of the community.
- Practice using the tool together.
- Appreciate the historical timeline as a tool for building relationships.



Methodology

Step 1: Introduce the historical timeline as a tool for building relationships.

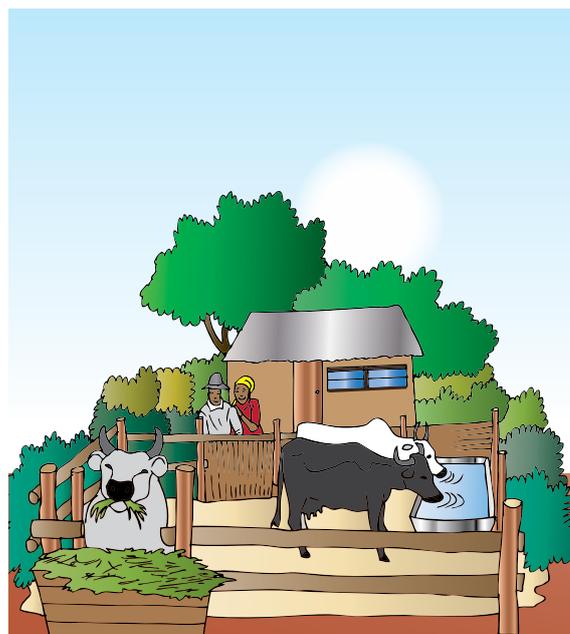
Step 2: Think back over the past 20 years. On a flip chart, write significant events that have affected the community with approximate dates when they occurred. For the benefit of the illiterate, use events that can be remembered such as general elections, drought, or death of a prominent person to mark the dates.

Step 3: Discuss the following questions:

- a) What made you list these particular events?
- b) What impact did these events have on the life of the community?
- c) What changes occurred in the community as a result of these specific events?
- d) What were the feelings of community members around these events?

Step 4: Reflect on how this tool can be helpful in building relationships and for identifying and exploring concerns.

Step 5: The facilitator concludes the exercise by emphasizing that the past helps us to better understand the present and to predict and face the future with confidence.



5.10 TRANSECT WALK

Introduction

The transect walk is a tool where communities walk through their community, study their environment, and 'rediscover' familiar surroundings. It enables people to focus attention on things and issues that are usually overlooked or taken for granted. The walk gives people an opportunity for self-reflection and collective exploration. It gives participants an opportunity to look out for community resources, strengths, weaknesses, and possible 'entry points' for action on community concerns.

Objectives

- To introduce the transect walk as a tool to build relationships, identify concerns and help facilitators and community members better understand their communities and their issues.
- To be able to practically relate the transect walk to the mapping exercise.

Methodology

Step 1: Facilitate participants in identifying a specific community area for the walk.

Step 2: Organize participants into groups of six and have them walk through the community in various patterns. The size of the group may change, based on the size of the area being covered. Get participants to make observations of the community environment as they walk.

Step 3: Conduct the walk in silence and ask participants to look for³:

- Community gathering points.
- Activities around community concerns, e.g., HIV and AIDS, education, health, nutrition, food security, transport, etc.
- Community strengths and resources ('green grass').
- Situations, behaviours, and factors that may expose the community to vulnerabilities ('dry grass').

Step 4: After the walk the groups should discuss their observations in plenary.

Step 5: The facilitator then ask participants to transfer the information on to a map showing areas with "Green" and the "Dry" grass.



³ Adapted from Strengthening Community Response to HIV&AIDS in West and Central Africa, by Salvation Army, Enda Tiers Monde/Sante, HOPE Worldwide, and UNAIDS, 2001

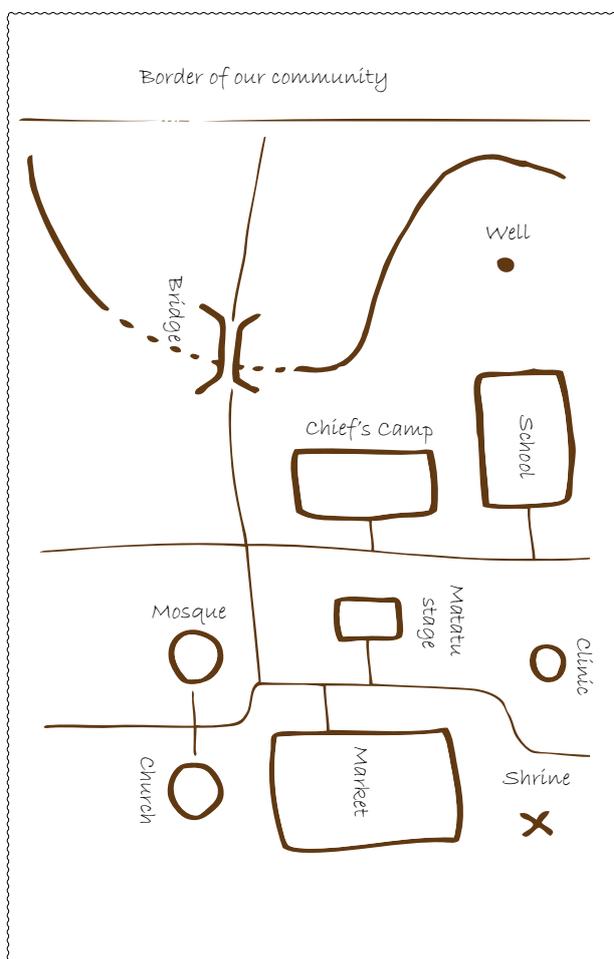
5.11 MAPPING

Introduction

Mapping is done immediately after the transect walk. It enables people to draw their own surroundings and thus visualize their strengths and concerns. Visual presentation of familiar surroundings allows all people, including the illiterate, to increase awareness and deepen their understanding of community concerns. Transect walk and mapping is not only a way of documenting current community realities, but should be used at a later stage to monitor, measure, and document changes.

Objectives

- To familiarize and utilize the mapping tool to identify community concerns.
- To visualize concerns and opportunities within the community.
- Allow participants to practice use of strategic questions to draw out community concerns using the map.



Methodology

Step 1: Introduce mapping as a way to help facilitators and community members identify their concerns.

Step 2: Ask transect walk groups to draw a map depicting their observations during the walk. It should include details such as roads, schools, businesses, homes, farms, etc.

Step 3: Ask each group to present their map.

Step 4: Ask the groups to answer the following 'Strategic Questions' to draw out community concerns:

- What is happening in our community in the area of health and development?
- Where do these happen?
- What are the areas of concern in our community about: HIV and AIDS, nutrition, education, food security, etc.?
- How and where are HIV and AIDS being spread in our area?
- How and what is promoting school dropout in our area?
- How and where is malnutrition rampant in our area?
- What economic activities are taking place in our community and where?
- What is the wealth distribution pattern within the community?
- How do the poor within the community cope with the effects of poverty?

Step 5: The facilitator concludes the exercise by emphasizing that mapping should be used throughout the stages of the change process.

5.12 EXPLORING CONCERNS

Introduction

Having identified their concerns, communities need to examine bit by bit and dig deeper into these, in order to understand underlying factors. Many times people deal with symptoms but the root causes are left untouched and thus the problem persists. Experience shows that solutions that address root causes or underlying factors are more likely to succeed and be sustained.

Objectives

By the end of the sessions, the participants will be able to:

- Use the 'yam diagram' to explain the process of exploring concerns
- Be sensitized to appreciate the need to fully explore a concern with communities before making a decision or taking an action.

Methodology

Step 1: Ask participants the following series of questions:

- a) Have you ever dug for yams, sweet potatoes, etc.?
- b) What do you do when digging a yam?
- c) How do you know where to start digging?
- d) What kind of tools do you use?
- e) How do you know you have reached the bottom of the yam?
- f) What do you do with the yam after you have dug it out?
- g) What happens if you do not dig all the way to the bottom of the yam?

Step 2: Draw the YAM diagram

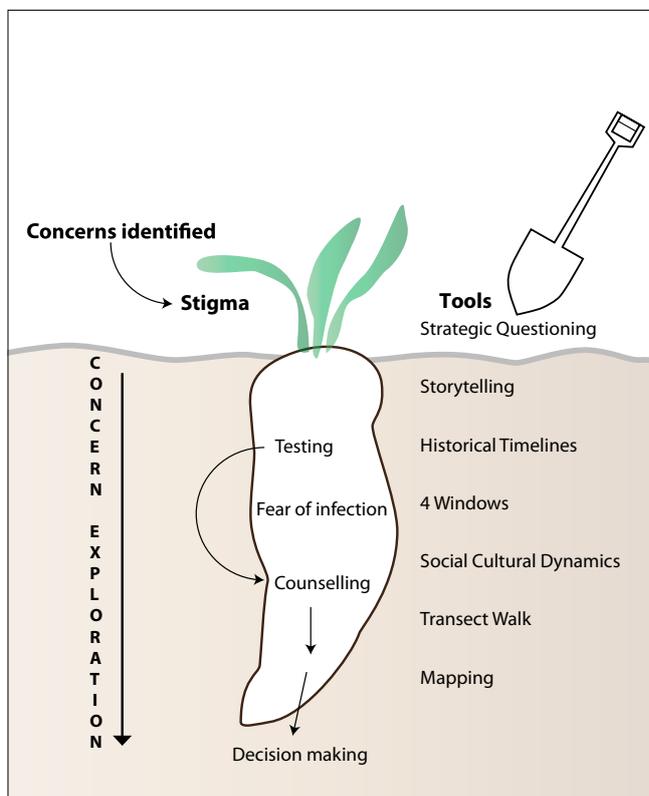
DECISION-MAKING

Step 3: Write down the example of concerns identified at the top of the yam.

Step 4: Ask participants to write down the causes of the concerns, starting with the obvious ones.

Step 5: Ask participants to write down the tools/skills that they can use to dig out the causes besides the yam.

Step 6: The facilitator concludes by emphasizing that we have to dig deep to understand a problem, otherwise our decisions will not really help us to solve our problems.



Adapted from Community Capacity Enhancement Handbook, UNDP, 2005.

5.13 ANALYSIS AND INTERPRETATION OF COMMUNITY CONVERSATIONS

Introduction

An important component of storytelling is the analysis and interpretation of the CC. This covers the unfolding story, the manner in which it is told and its implications and expected changes. The analysis should be simple and should have two distinct sections: that of the community known as the 'Community Wall' and that of the facilitator called the 'Facilitator's Wall'.

Methodology

Step 1: Draw a table for the Community Wall with the following headings:

Community Wall			
Community Perspectives	Burning issues	Non burning issues	Misunderstanding and misconceptions

Invite participants to discuss each section of the Community Wall.

- Community perspectives - these are expressed by members in their own words as they participate in the unfolding story. These are the different ways in which people view life or issues.
- Burning Issues are those that generate interest.
- Non-burning issues -those that do not generate interest. May be silent underlying factors that require further inquiry.
- False beliefs, myths, misunderstandings, and misconceptions.

Step 2: Draw a table of the Facilitator's Wall, with the following headings:

Facilitator's Wall			
Facilitator's perspectives	Implications for community and organization	Implications for the facilitator	Refinement of the methodology

Invite participants to discuss each section of the Facilitator's Wall.

a) Facilitator Perspectives: These include observations of the process such as:

- Ways in which community members interact.
- Levels of participation - Who speaks? Who does not speak? Why? Who does not speak to whom?
- Community introspection - are people reflecting, indifferent or uninterested?
- Is there respect for gender and age?
- How similar or different are people's views?
- Is it possible to reach a consensus?
- How was the story facilitated? Difficult or easy? Did people discuss?
- What are the issues that people did not want to discuss or raised emotions?
- Are there instances when people were not aware of their actions?

Objectives

By the end of the session, participants will be able to:

- Develop competence on introspection and analysis of community perspectives.
- Construct and interpret a community and facilitator's wall.
- Identify and discuss perspectives, burning issues, non-burning issues, falsehoods and misconceptions.

b) Implications for the community: These are things, behaviours and situations that need to change in the community. These should be written in a clear way using the words of community members.

- A practice that needs to change should be specified, e.g. the practice of widow inheritance.
- Decisions reached should be explicit, e.g. "The practice of widow inheritance must be changed."
- Identify the burning issues.
- Correct misunderstandings and misconceptions.

c) Implications for facilitator: These are issues that the facilitator needs to follow up, for example:

- A decision that participants have adopted and need to follow through.
- External support required by the community to implement their decisions.
- Burning or non-burning issues.

d) Refinement of the Methodology: This is the section where community and facilitators point out how they can improve on the process. This is done by asking questions:

- How was the story facilitated by facilitators?
- Was the story realistic and did it relate to the experiences of the community?
- How could emotions, feelings, and different perspectives that were raised during the conversation be better managed?
- What has been accomplished since the beginning of the CC process?

Step 3: Conclude by emphasizing that a facilitator should allow communities space to reflect upon and suggest improvements to the facilitation process using the Community Wall.

5.14 CREATING A VISION OF THE FUTURE

Introduction

More often our thoughts about the future focus on our immediate future – what it revolves around, what will happen tomorrow, next month, or next year. This is because today's concerns are pressing and call for immediate solutions. Our planning is therefore motivated by today's problems and our motivation is to have a slightly improved future. Thus our future is based on our past and current situations. We cannot achieve much if our planning is based on the past and present. Instead, our planning should be based on a **vision**. Planning that is not only based on the past and the present but is also inspired by a vision, leads people to achieve the "**unthinkable**" and "**unachievable**". It gives people hope for a better future and it motivates individuals and communities to take action to achieve that vision.

Objectives

- To give participants the chance to envision the future they want for their community.
- To inspire and motivate participants to believe that they can achieve what so far has been "**unthinkable**" and "**unachievable**".
- To enable participants to make plans and take actions to achieve their vision.

Methodology

Step 1: Differentiate between planning based on the past and the present, and planning that is inspired by a vision:

PLANNING BASED ON PAST AND PRESENT

- Step 1: Current reality*
- Step 2: Action*
- Step 3: Improved future*

PLANNING INSPIRED BY A VISION

- Step 1: Current reality*
- Step 2: Vision for the future*
- Step 3: Action to achieve the vision*

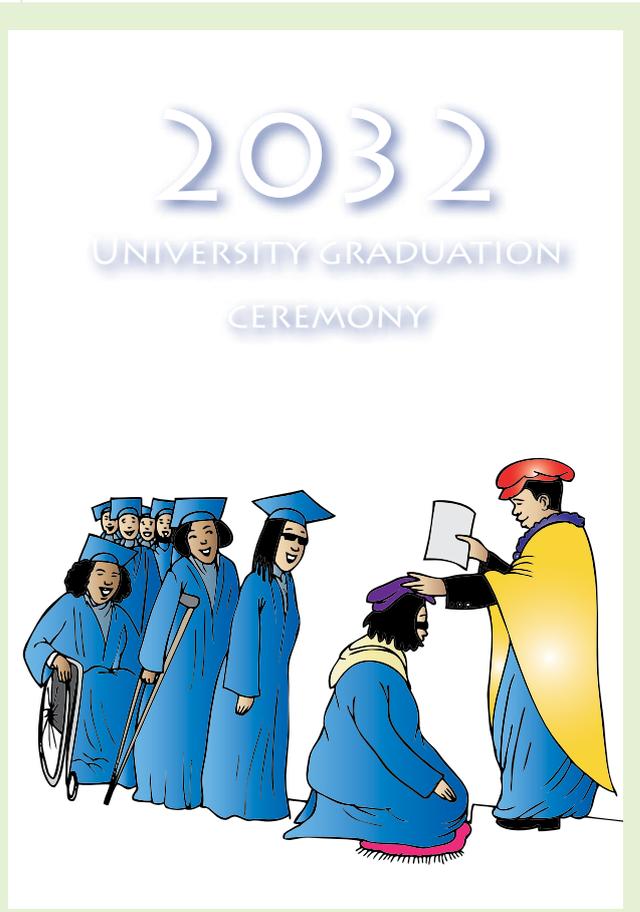
Step 2: Divide participants into groups of six and give them the following exercise:

Imagine your community 20 years from now. A documentary on national TV is recounting outstanding achievements made by your community in addressing community concerns such as HIV and AIDS, malnutrition and low school-completion levels. Envision the most ideal situation and the best possible future you might want your community to have.

Then outline your vision based on the following statements and answer the questions in the past tense:

Reflection statements

- *Imagine the major changes your community has made in the last 20 years to reverse community concerns.*
- *Imagine outstanding contributions women and girls have made as leaders in the change process.*
- *Imagine how men and boys have supported women and girls in their leadership role.*
- *Imagine how community leaders have supported the community movements to address community concerns.*



Questions

- What action did you take to initiate the change?
- What action plan did you follow in the first year to make change happen?
- How did you popularize your decisions?
- How did you sustain the change in the long run?
- What is the current attitude of your community towards vulnerable people?

Step 3: Share your results in plenary.

Step 4: The facilitator concludes the exercise by emphasizing the lessons learned and thanks the community for their participation.

5.15 FIVE FRIENDS OF PLANNING

Introduction

Planning is an important phase in CC. Trainers and facilitators should put together a plan of action on how they will facilitate the community change process. Planning identifies actions and resources required, i.e. time, human and financial capacities and the area where the process will take place.

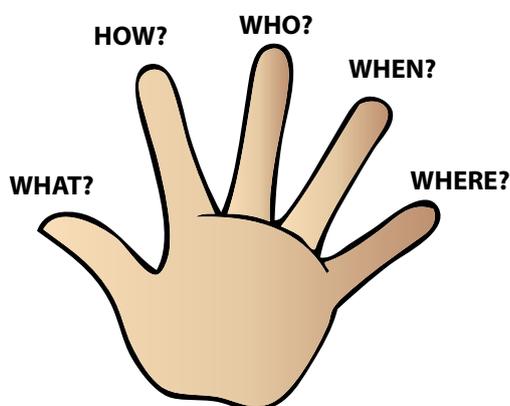
Objective

- To discuss the importance of the planning process.
- To introduce the 'Five Friends of Planning' tool as a community planning tool.
- To practice using the planning tool in CC.

Methodology

Step 1: Brainstorm on some of the reasons why planning is important for community action.

Step 2: Draw a palm with five key words on each finger, and discuss the questions.



Step 3: In groups of six, create a plan to implement a decision to address a community concern. The plan should contribute towards addressing the community concern. Refer to the community wall for actions.

Step 4: The facilitator concludes the exercise by emphasizing that planning is an important stage in the community change process and as many members as possible of the community should participate.

5.16 FACILITATORS' REFLECTION GUIDE

Introduction

As part of their work, facilitators should meet before and after each community conversation to reflect on and review the change process. They should review the community and facilitator walls, so as to see the trends in the change process.

Objective

- To give participants a guide for planning before and debriefing after community conversations.

Methodology

Facilitators should address the following questions before a CC session:

- Where is the community in the change process?
- What tools and skills should we use in this community meeting?
- What do we hope to achieve in the session?
- What were the implications for the facilitation team in the preceding sessions and have we acted on those implications?

Facilitators should address the following questions after a CC session:

- What went well in the meeting?
- What areas do we need to improve upon in our facilitation?
- What are we learning from the community that challenges us as facilitators?
- Did we accomplish what we set out to do? If not, what constraints did we face?
- Review the 'documentation' (report) for specific concerns/issues raised.
- What have we seen or heard about community capacity to care, change, hope reflect upon together?
- What will we do in the next session?

5.17 REFLECTION AND REVIEW OF THE CHANGE PROCESS

Introduction

Reflection and review is a way of looking at what has happened. It is a way in which a community answers critical questions about what has changed in its values, attitudes and practices. The community gives evidence to prove that change is happening. Reflection and review should be participatory and it should respect community capacity to identify these changes.

Objectives

- To discuss the importance of reflection and review (evaluation) as an integral part of the community change process.
- To develop synergy in the planning tool to be used by the community to reflect upon and review actions.
- To examine a facilitator's reflection guide as a tool that can help the team to assess itself regularly.

Methodology

Step 1: Explain the characteristics of review and reflection:

- It captures community feelings, attitude, and values.
- It recaps events, processes and involves sharing/learning experiences.
- It is both personal and collective.
- It is a link between the steps in the change process but it is also a distinct phase in the change process.
- It should capture what has been achieved, how it can be sustained and how it can be improved.
- It should answer questions on what is missing and what else should be added in order to achieve desired goals.

Step 2: Facilitate a discussion using questions such as:

- Why is evaluation important?
- Who should be involved in evaluation?
- How can ongoing reflection/review be helpful to facilitators as well as the community?

- Refer to the Five Friends of Planning tool and discuss how the community can revisit their plans in order to evaluate their actions.

Step 3: Emphasize that facilitators also need to reflect and review together as a team both before and after community visits.

5.18 EVALUATING THE WORKSHOP

In order to constantly improve the CCE process, training and facilitation, it is important to conduct evaluations. Use the following questionnaire as an evaluation guide:

Question 1

The key concepts/values included in the workshop/approach are:

- Care
- Community Capacity
- Respect, trust, collective and mutual learning
- Change
- Hope

A) Which concepts/values are most useful for your work?

B) What additional concepts would you like to have seen included in the workshop/approach?

Question 2

The skills included in the workshop are:

- Strategic questioning
- Process facilitation
- Reflection
- Introspection
- Application
- Active listening

A) Which are the most useful for your work?

B) What skills would you like to have seen included in the workshop approach?

Question 3

The tools utilized in this workshop have included:

- Historical timeline
- Storytelling
- Strategic questioning
- Tea break

A) How can these tools help you in your work?

B) What other tools from your experience would you like to see included in this approach?

Question 4

How has this workshop strengthened your understanding of the approach?

Question 5

What could we do as facilitators to help deepen your understanding of the approach?

Question 6

Please address what you would do if you were running such a workshop:

A) What would you maintain?

B) What would you change?

C) Which aspect of the workshop did you particularly appreciate?

Question 7

Please address any other comments you may have: The overall objective of the workshop was to strengthen your capacity to implement an approach aimed at stimulating sustainable change from within communities, by strengthening the community's response to community concerns/issues. This has involved skills building and the development of the facilitation team within a collaborative process.

A) Comments on the overall program:

B) Comments on the specific elements of the program:

Question 8

Please address how you would apply this approach:

A) In your personal and family life:

B) In your professional life:

C) In my community:

D) In the community I work in:

Question 9

Please address how you know that the way you are applying the approach:

A) Strengthens the community response:

B) Stimulates people's ability to initiate and measure change:

About this manual

Community Conversations (CC) is an approach that empowers communities to analyse complex socio-economic cultural issues associated with low levels of development. The approach is implemented through facilitated village conversations using a set of participative learning and action tools. This manual is designed for trainers who will train others in the Community Conversations methodology, in addition to practicing it themselves.

This manual aims to address some of the shortcomings in top-down development approaches in conventional development models, and contains three modules:

Module I: Introduces trainers to facilitation skills necessary to facilitate modules II and III.

Module II: Introduces trainers to a set of participatory tools that enable a development practitioner (who is usually not a community member) to conduct a smooth community entry and to develop a good relationship with the community.

Module III: This comprises of a set of participatory tools used for facilitating conversations at village level.

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