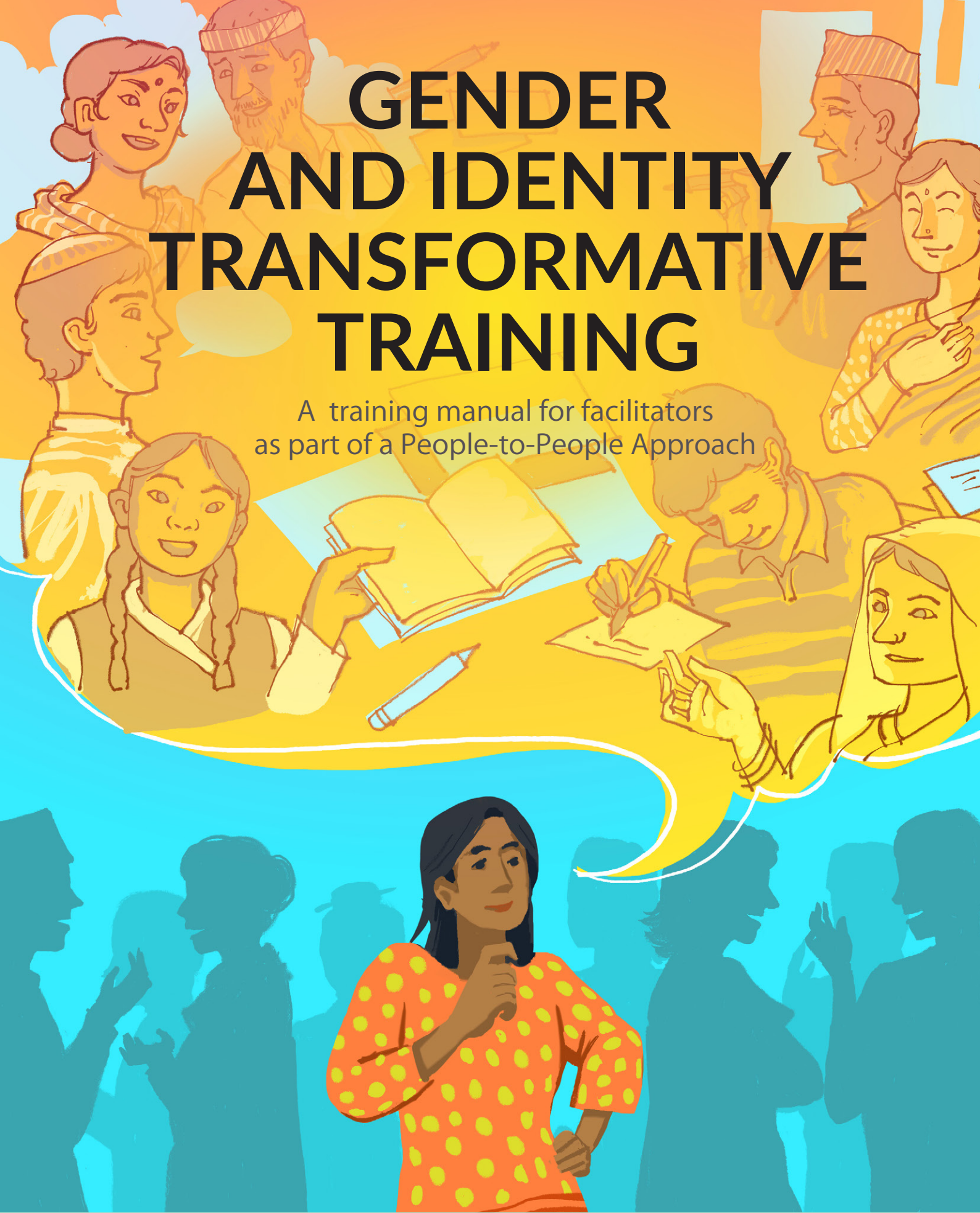# GENDER AND IDENTITY TRANSFORMATIVE TRAINING

A training manual for facilitators
as part of a People-to-People Approach

USAID
FROM THE AMERICAN PEOPLE

The Asia Foundation

GENDER AND IDENTITY TRANSFORMATIVE TRAINING

A TRAINING MANUAL FOR FACILITATORS AS PART OF A PEOPLE-TO-PEOPLE APPROACH

About The Asia Foundation

The Asia Foundation is a nonprofit international development organization committed to improving lives across a dynamic and developing Asia. Informed by six decades of experience and deep local expertise, our work across the region addresses five overarching goals—strengthen governance, empower women, expand economic opportunity, increase environmental resilience, and promote regional cooperation.

Headquartered in San Francisco, The Asia Foundation works through a network of offices in 18 Asian countries and in Washington, DC. Working with public and private partners, the Foundation receives funding from a diverse group of bilateral and multilateral development agencies, foundations, corporations, and individuals. In 2018, we provided $82.9 million in direct program support and distributed textbooks and other educational materials valued at $10.4 million.

DISCLAIMER:

ACKNOWLEDGEMENTS

Gender and Identity Transformative Training applies the 'People to People (P2P)' approach to address Gender Equality and Social Inclusion issues. The P2P approach facilitates the recognition and validity, of the strengths, weaknesses and uniqueness, by different identity groups of the "other." It promotes opportunities to meaningfully collaborate across gender, caste and class divides to enhance, trust, empathy and social ties between groups.

The P2P approach under CM-GESI project in Nepal, brought together representatives from different identity groups i.e. women, men, Dalits, upper caste men and community leaders; to interact purposefully in a safe space in 20 VDC/ municipalities in ten districts of Nepal, where the project operated. Through a process of dialogue, the P2P approach addressed divisions in the community that were rooted in socially and culturally defined difference based on, gender, class, caste, ethnicity and religion, that reinforced perceived differences and hindered equitable and constructive engagement between different groups.

Promoting dialogue and establishing equitable and constructive relationships between the groups, led to a decline in conflicts and violence between them. The impact of improved relations between different identity groups engaged through the P2P, visibly contributed the overall improvement of relations within the local community.

The P2Pgroups have 1200 members across the ten districts, who are active champions of Gender Equality and Social Inclusion, spearheading various issues as community leaders and locally elected representatives. Issues such as citizenship, Chhaupadi (the practice of isolating women during the menstrual cycle), caste-based untouchability, domestic violence, post-earthquake reconstruction accountability and access of information and resources for the most marginalized communities were raised and acted upon through the collective action of the P2Pgroups

Effective implementation of Gender Equality and Social Inclusion policies requires not just awareness of policies, laws and acts but also a shift in thinking of people. This manual will guide interested organizations, networks and individuals to apply the People to People approach, to mitigate conflict between different interest groups, by addressing socio-cultural inequities; and ensure improve relationships through sustained behavioral and attitudinal change in the community and amongst different service providers. The P2P approach, can be applied in any intervention/program that is focusing on promoting GESI and can greatly contribute to the vision of inclusive and equal Nepal as envisioned by the Constitution of Nepal. This training manual specifically focuses on mitigation of gender and caste-based conflicts.

Nandita Baruah
Deputy Country Representative
The Asia Foundation - Nepal

ACRONYMS

AI	Appreciative Inquiry
CAPs	Community Action Plans
CBO	Community Based Organization
CLA	Collaborative Leadership and Advocacy
CM-GESI	Mitigating conflict and improving implementation of Gender Equality and Social Inclusion policies through a people-to-people approach in Nepal
CMM	Conflict Mitigation and Management
CMS	Community Mediators Society
COCAP	Collective Campaign for Peace
DNF	Dalit NGO Federation
DNH	Do No Harm
GBV	Gender-Based Violence
GESI	Gender Equality and Social Inclusion
GoN	Government of Nepal
IIDS	Institute for Integrated Development Studies
INHURED	International Institute for Human Rights, Environment and Development
LCPP	Local Capacities for Peace Project
JMC	Jagaran Media Center
MIGT	Mixed Identity Group Training
M&E	Monitoring and Evaluation
NGO	Non-governmental Organization
P2P	People-to-People
SGS	Skills, Goods, Services
SIGT	Single Identity Group Training
TAF	The Asia Foundation
TOT	Training of Trainers
UNESCO	United Nations Educational, Scientific, Cultural Organization
USAID	United States Agency for International Development
USG	United States Government
VMS	Violence Monitoring System
VDC	Village Development Committee
WA	Women Act

TABLE OF CONTENTS

INTRODUCTION

Background

Since July 2015, The Asia Foundation (TAF) has been implementing the United States Agency for International Development (USAID) funded "Mitigating conflict and improving implementation of Gender Equality and Social Inclusion (GESI) policies through a People-to-People (P2P) approach in Nepal (CM-GESI)" project. The project seeks to address divisions within a community that may be rooted in group differences such as sex, caste, class and ethnicity, to address the prejudice and demonizing which in turn reinforces the perceived differences between groups and hinders the development of constructive relationships between them. Through the use of a People to People, Appreciative Inquiry (AI) and Do No Harm (DNH) approach, the project brings different GESI groups together to interact purposefully in a safe space, to create opportunities for a series of interactions between them to promote mutual understanding, trust, empathy, and resilient social ties for collaborative efforts towards GESI.

As of project year one, TAF the primary grantee for the implementation of the project, partnered with five sub-grantees: Women Act (WA), Dalit NGO Federation (DNF), International Institute for Human Rights, Environment and Development (INHURED), Jagaran Media Center (JMC), and Institute for Integrated Development Studies (IIDS), to work in six districts (Achham, Kailali, Kaski, Kathmandu, Ramechhap, and Sindhuli) across Nepal. The Project began in 2015, and at the end of year one, in September 2016, USAID approved an extension of the project period. The project life now is set to until July 2018. With the extension, four new earthquake affected project districts (Dhading, Dolakha, Nuwakot, and Rasuwa) were introduced on top of the existing six project districts, three of which were affected by the earthquake of 2015.

 The extension also introduced two new project partners, i) Community Mediators' Society (CMS) in order to provide technical support to the multi-stakeholder dialogue at the selected districts and further complement and enhance the P2P approach in conflict mitigation, and ii) Collective Campaign for Peace's (COCAP) existing Violence Monitoring System (VMS) which supports data-collection, analysis for project surveys and assessments for evidence-based advocacy. Through the financial support of the project, COCAP has created a separate coding system to record violence related to GESI for the VMS, which has been active since 2012. These data and analyses, presented in quarterly issue briefs, are shared amongst the mixed P2P groups in their monthly meetings. In addition, VMS acts as a source of empowerment in the communities given that it is a crowdsource tool, it allows P2P group members and other stakeholders to directly feed into the portal registration-process.

Now working in ten target districts, of which seven are earthquake-affected, TAF and its partners implement project activities, under the following four mutually reinforcing objectives:
1.   To transform the attitudes and practices of key actors within local GESI service delivery agencies;
2.   To enhance the use of GESI evidences and analyses to inform stakeholders and P2P activities that support the transformation of attitudes and practices;

3. To promote intra- and inter-stakeholder dialogues and increase collaboration and advocacy capacity of Dalit communities and women's groups at the local level; and,

4. To institutionalize GESI-responsive decision-making in local service delivery agencies through P2P approaches.

Goals

The goals of this training manual for facilitators of the Gender and Identity Transformative Training are as follows:

- To enhance the understanding of GESI of single identity groups under the project i.e. women, men, Dalits and upper caste Hindus and provide them with skills to play an active part in creating an inclusive society. The aim is to encourage single identity groups to examine their own perceptions, values and biases, impart strategies to respond effectively to situations arising from gender discrimination and social exclusion, offer them skills to promote positive interactions, and create awareness and collaboration.

- To bring key community leaders from each group together i.e. women and men and Dalits and community leaders of mixed groups, to meet around shared values (connectors), assess barriers (dividers) in order to form substantive collaborations on the issue of equality and inclusion.

- To address assessment and understanding of different perspectives, encourage activities such as trust-building, negotiation and sharing power and influence. The training aims to provide the members of these groups with skills for collaborative leadership and advocacy, AI, Do No Harm (DNH) and Multi Stakeholder Dialogue tools to enable them to successfully negotiate with local government in ensuring GESI in service delivery and effective implementation of GESI policies and programs.

The training encompasses step-by-step process to bring in changes through P2P process integrating AI approach and DNH guidelines.

Objectives

This manual was developed with the following objectives:

- To provide training to partners and their staffs, especially social mobilizers, district coordinators and P2P groups working in the project intervention districts on how to facilitate Single Identity Group Training (SIGT), Mixed Identity Group Training (MIGT) and Collaborative Leadership and Advocacy (CLA) training;

- To create opportunities to deepen and apply the knowledge gained, for self-awareness and so as to provide a process to enhance their understanding and skills for living in a diverse society like Nepal;

- To enable different identity groups to increase their appreciation and acceptance of each other's experiences and differences and foster positive reception of the other party by providing a forum for challenging thoughts, beliefs and actions;

- To equip different identity groups with the skills to work across gender and caste interests to jointly advocate for improved implementation of GESI polices and laws with government.

Description of training manual

This manual has been developed by TAF together with its partners WA and DNF. This manual uses a P2P, AI and DNH approach to conduct GESI training for single groups, mixed groups and collaboratively under the CM-GESI project. The training goes going beyond creating an understanding of GESI principles, to foster a new process of valuing the differences between stakeholder groups and a positive reception of the other groups. In addition, the training focuses building respective capacities of different groups built to constructively engage with each other through step-by-step activities such as SIGT, MIGT and CLA along with orientation on AI, DNH and Multi Stakeholder Dialogue Training.

In addition, the training focuses on enhancing understanding of gender, class and caste discrimination and provides the tools for acknowledging, challenging and dismantling the barriers, beliefs and attitudes that prevent some people from full and equal participation in the communities. This manual is designed to assist interested individuals and organizations to move further along in the process of working collectively to create a truly inclusive society by:

- Offering ways to reflect about one's own and each other's identities and attitudes on diversity, discrimination and equity and inclusion;
- Developing an understanding of the causes and history of discrimination and the courageous efforts of people to achieve GESI;
- Identifying and addressing discrimination at both the personal and institutional level;
- Working towards removing barriers that isolate groups of people from full participation and enjoyment of rights in their own community and society at large;
- Recognizing factors that divide different groups and connect different groups for substantive collaboration across caste and gender divides;
- Equipping work across gender and caste interest groups formed jointly for advocacy on GESI in service delivery with the state actors;
- Acknowledging the need to work collectively toward GESI and implementation of GESI laws and policies.
- Identifying, understanding, appreciating and integrating multiple and possibly divergent interests to attain mutual benefits for all parties.

How to use this manual

This manual is one of its kind, developed by TAF to implement a P2P approach as part of the CM-GESI project. It is intended to serve as the basis for the Gender and Identity Transformative Training that interested parties can replicate in their context, to mitigate conflict between gender and caste identities. This manual encompasses four trainings and should be conducted for process-oriented work.

Most of these sessions also include activities to increase understanding and promote learning between participants. To aid in planning, these activities have been given an estimate time frame. It is not necessary to conduct all the activities within a session, and the facilitator is free to plan and choose activities as may be suitable. If the particular activity has not been given an estimate time frame, then it should be planned to be conducted within the time frame for the session, given under the main heading.

Session 1: Facilitator orientation

In addition to providing the 'how to's' of using this manual, including a set-by-step outline of the material, this session concludes with tips on facilitating Gender and Identity Transformative Training as part of a P2P approach. Here you will find guidance on understanding the role of the facilitator, recommendations for creating a safe environment, establishing guidelines for participation, and methods for facilitating group discussions and activities.

Session 2: Introduction and ground rules

The session contains information on ranging from a step-by-step outline for beginning training, developing guidelines with the group, to 'getting to know you' activities and icebreakers.

Session 3: Conflict and people to people approach

This session builds on primary knowledge on conflict and different approaches to mitigate conflicts like P2P approach, AI and why we are focusing on GESI.

Session 4: Understanding diversity and identity

This session focuses on specific areas and elements of diversity and identity.

Session 5: Prejudice and discrimination

This session helps participants to understand the core concepts of stereotypes, discrimination and prejudice. It elaborates on the concepts of prejudice and how systematically, prejudice is strengthened from perceptions and stereotyping to create further discrimination.

Session 6: Unpacking social and cultural construct of gender and caste

The session contains the concept of gender as a social construct, explained through the socialisation process and further develops into incorporating current issues on gender-based discrimination and gender equality, unpacking concepts like social inclusion and exclusion. It finds the connection between caste-based discrimination and different key interventions made in Nepal so far on GESI, particularly focusing on Dalit rights.

Session 7: Power, privilege and conflict

These activities will help participants understand power and privilege, two difficult concepts and how addressing power imbalances can lead to conflict.

Session 8: Practicing positive values

This session is concerned with the promotion of positive values that participants can use and practice to promote a more inclusive society within their community.

Session 9: Gender equality and social inclusion as a tool for change

This session looks at the concept of GESI and reviews learning from the past SIGT. The session attempts to move further into GESI.

Session 10: How conflict emerges and P2P approach

This session looks at how conflict emerges and the role of the P2P Approach. It provides a refresher on what constitutes conflict, what are the causes of conflict and the role of the P2P approach. It also looks at factors within the community that can divide and connect people as well as strategies to enhance connectors.

Session 11: Prevention and mitigation of conflict

This session looks at strategies to prevent and mitigate conflict. It will focus on three strategies i.e. active listening, constructive dialogue and mediation.

Session 12: GESI Leadership for collaborative action

This session is focused on self-reflection of participants and prepares them to be advocates of GESI in their community as an effective leader. It tries interactive ways to investigate the nature of different people and challenges their self-perceived barriers.

Session 13: Collaborative leadership on GESI

This session gives an introduction to collaboration and covers existing barriers. The need to create culture of collaboration is covered in addition to building leadership skills. Few tools and techniques for effective collaboration is included to enhance leadership on GESI.

Session 14: Negotiating, sharing power & influence

This session covers purpose and sources of power to understand the existing power play in the communities. Thereafter, it attempts to debunk the traditional concept of power and understand it from a new lens. As a part of collaborative leadership, a self-assessment exercise is included on sharing power and influence.

Session 15: Trust building for collaborative GESI advocacy

This session attempts to introduce trust building and emphasizes the importance of trust in collaborative work. This section comprises of strategies for building trust for advocacy on strengthening GESI policies and mechanisms.

Session 16: Advocacy tools for an effective GESI service delivery

This session gives an introduction to advocacy. It includes the characteristics and strategies of advocacy. Participants undergo exercises to design advocacy campaigns and draw plans/ strategies before execution on the ground.

Session 17: Appreciative Inquiry

This session covers how AI plays a role in CM-GESI project and deconstruct the approach through the 4D cycle. This helps in shaping the GESI advocacy initiative of P2P groups through implementation of Community Action Plans (CAPs).

Session 18: Do No Harm guidelines

This session deals with the benefits and principles of DNH along with its special guidelines. DNH particularly ensures that any project interventions do not create more harmful situations.

Session 19: Multistakeholder dialogue

This session includes meaning, purpose and strategies of dialogue. The processes of preparation along with model activities and charter are included to give a clear picture of guided dialogue process to ensure conflict-to-peace transition. The session discusses the components of dialogue, why it is important, and how a facilitator can effectively facilitate dialogue between different groups and interested parties recognising the past and present issues to and work towards a better future.

Annex I: Reading and reference materials

This section contains a list of suggested reading materials in case facilitators /co-facilitators would like to further gain knowledge on the concepts discussed in the training manual. The content of this training manual was inspired and extracted from the given reference list.

We acknowledge the work done by various organizations actively working on knowledge production and expanding the concepts on equality, discrimination, marginalization, power and privilege, social exclusion and inclusion, collaborative leadership, advocacy, appreciative inquiry, do no harm and dialogue.

Annex II: Program schedule

This section contains the suggested flow of sessions with time allotted for each session along with training materials to run the training effectively and efficiently.

Annex III: Glossary of terms

A brief glossary of terms and concepts used in this manual is given at the back. The definitions are intended to serve as reference for facilitators.

SESSION

1 FACILITATOR ORIENTATION

1.1 Facilitators

The training should be facilitated by one lead-facilitator and one co-facilitator.

Two or more facilitators are useful because:
- Facilitating GESI can be extremely challenging and tiring.
- Co-facilitators can give each other support, and also provide a useful check on a facilitator being drawn into colluding with prejudicial sentiments as well as on group dynamics.
- It is important for at least one trainer to come from the same area and ethnic group as the majority of the participants. We encourage local facilitators to support the learning so as to eliminate gaps in learning due to language and know-how of the local context.
- Having at least one facilitator with knowledge of local languages enables small group discussions to be held in people's first language. This may be particularly important to prevent women or the less educated from being disadvantaged in discussions.

Facilitators need to work together as a team, and to be seen to be doing so, because:
- The interpretation(s) and reaction(s) of the participants will vary according to their perceptions of the facilitators in terms of their sex, ethnicity, age, class and many other factors.
- The group may cast them in different roles, for example 'expert'/'non-expert', 'one of us'/ 'outsider', and try to play one off against the other.

In order to work effectively as a team, and so that your training is not undermined by your co-facilitator, before you begin the training, you should:
- Discuss your training styles and methods, and also specific issues likely to arise from the issues in the manual.
- Make sure that you agree on the basics of GESI.

- Discuss strengths and weaknesses and use these constructively as a basis for planning.
- Spend time getting to know each other.

During the workshop, be mindful that:
- One person should be responsible for each session.
- Facilitators should not interrupt each other but invite comments at the end.
- Each should ask the other for support and be prepared to give it.

After the training, be mindful to:
- Review the event, and what each facilitator felt went well and why.
- Examine what each facilitator found easy, difficult, and valuable about working with the other person.
- Explore any changes each facilitator would like to make if running the workshop smoothly again.

1.2 Exercising self-awareness as a facilitator and co-facilitator

The P2P approach is a process with dialogue as the main modality with single identity groups. The role of the facilitator and co-facilitator is key in facilitating and ensuring that a constructive dialogue between different members of single identity groups takes place.

To be effective as a facilitator/co-facilitator, you therefore need to be very self-aware. You need to understand your own feelings about the people and groups involved, both positive and negative. Being conscious of your feelings will help safeguard against prejudices or favouritism. It is important for you as a facilitator/co-facilitator to consider your own social identities and feelings and how membership of various groups may affect how people think about you.

As a facilitator/co-facilitator, you need to be aware of your own responses to the challenges that you will face in the trainings. The participants will watch your reactions and responses as much as you will theirs. You will need to know what your own "buttons," or "triggers," are and at some level, how you will respond when they are pushed. For example, some people, when nervous, respond by laughing, especially during tense or difficult discussions. Taking a deep breath, being aware of your body posture and facial expressions can give you a few moments to consider how to respond.

Furthermore, as a facilitator/co-facilitator of the P2P approach, you need to be able to step into the shoes of the different single identity groups. Therefore, it is advisable to meet with the groups prior to starting the training to get a better understanding of how they feel about the planned training and if they see any threats to their status or standing in the community as a result of the training.

Exercise: Understanding your buttons/triggers

An emotional button or trigger is something that gets you upset very quickly.

Discussion questions:

1. What emotional buttons or triggers can come up when you conduct training with single identity groups?
2. What kind of emotion or feeling would these generate?
3. What would be bad strategies to employ?
4. What good strategies would you employ to remain calm?

Examples:

1. **Trigger: A participants keeps talking while you are talking**
   Feeling: Disrespect; Anger
   Bad strategy: Single out the participant and tell him/her off in front of the group
   Good strategy: Stop the session for a moment; Do not single out the participant; Remind all participants of the ground rules.

2. **Trigger: A participant says something that you disagree with.**
   Feeling: Anger; denial
   Bad strategy: Start a one to one discussion with participants in front of the other participants
   Good strategy: Ask the participant to explain why he/she thinks about the issue in this way; Ask open questions that encourage the participant to think of alternatives e.g. What about? Have you considered this as an alternative; Ask the group whether they agree/disagree and if so why/why not

3. **Trigger: A participant says something about another participant that is not very nice**
   Feeling: Anger
   Bad strategy: Start a one on one discussion
   Good strategy: Remind participants of the ground rules to be respectful towards each other.

1.3 Participatory and experiential learning approach

This manual is intended to serve as an interactive and flexible learning tool. The facilitator and co-facilitator should provide an active learning environment for the participants. The focus is on the people and their participation, so the facilitator and co-facilitator should not give long lectures. Instead, the facilitator and co-facilitator should engage the participants, enhance and encourage discussion and the sharing of participants' own experiences, opinions and insights.

The participatory learning approach used in this training manual is based on the belief that people learn more effectively when their own capacity and knowledge is valued, and when they are able to share and analyse their experiences in a safe collective environment. In the preparation of the training and throughout its process, the content should match people's needs and be appropriate to their life and work. The role of the facilitator is to facilitate the process of learning, rather than to teach. The process is one of exchange and dialogue, of reflection and action.

People learn most effectively when they are active participants in the process. To encourage participation, the activities in this manual use a variety of different techniques, exercises, to involve people in analysis and reflection about their experience. Experiential learning within a group means that people have the opportunity to share knowledge and problems with others and work together to find solutions. This also means that the building of trust within the group, right at the beginning of any training, which uses the experiential method, is crucial to its success. The role of the facilitator and co-facilitator is to help participants get as much as possible out of the activities and make sure that the key concepts and ideas are communicated and understood. As the pace at which single identity groups learn is likely to differ, the facilitator should be ready to adapt the programme in response to needs and ideas that come up in the course of the training.

1.4 Creating a safe environment/safe space

Prior to the training it is essential for the facilitator to identify a safe space that is conducive to the training taking place in a constructive manner. A safe space refers to the physical safe space, where participants in the training feel comfortable to come to and discuss issues without being disturbed and without fear or a threat of being harassed or be subjected to any form of violence. At the same time, the space should also be safe metaphorically in the sense that people should not have negative connotations or associations with it. For example, if certain single identity groups feel that they are being discriminated against by local government authorities, they would probably not feel comfortable openly discussing their issues as part of the training at a local government building. A safe space for example, could be a classroom in a local school that all single identity groups are able to access. At the same time, the space should also be practical in the sense that, it should allow everyone to sit comfortably and be able to stand up and move around to be able to take part in the exercises. In order to identify a safe space, therefore the facilitator should consult with the single identity groups prior to the training taking place to find a space that is both physically and mentally a space that is comfortable to meet in and that is also practically suitable to facilitate the training. It is important that throughout the training, the facilitator checks with participants whether the space is comfortable or not or if there are any disturbances or hindrances in them being able to participate freely.

Exercise: Identifying a safe space in the community

Discussion questions:
1. What would be a safe space in your community to conduct the training with single identity groups?
2. What are the pros- and cons of each place?

Write the places mentioned by participants on four flip charts for each of the single identity groups and divide the flip charts in two columns i.e. one for the places the group decides are likely to be safe spaces and one for those that the group decides are likely to be unsafe places.

Explain to the group that what constitutes a safe place is likely going to differ per single identity group and per community.

1.5 Encouraging balanced participation

People learn better and feel better if they are in a group with balanced participation. As a facilitator you need to be aware about who is speaking and who is not. For those people who find it difficult to speak out in a group, the facilitator can:

- Build confidence and trust within the group by working in small groups and using introductory activities.
- Make explicit the principles of participatory training and help the group to establish relevant ground rules, for example telling the group you would like to encourage more equal participation.
- Make everyone feel valued and that their experiences are relevant.
- Draw people out by using specific questions or rounds.
- Do a round of an exercise which encourages participants to voice 'something I've been wanting to say all morning'.

People should not be forced to participate in a certain activity if they really do not want to.

Some individuals speak too much and dominate the group. In these cases, the facilitator can:

- Use an object, which is passed around the group in turn, and people only speak when they hold the object; no interruptions are allowed.
- Divide people into small groups, with the quiet ones together and the talkative ones together.
- Speak privately to the individual concerned.
- Asking the dominant individual to present a topic, which others then discuss.
- Introduce a rule that no-one speaks twice before everyone has spoken once.

Group building skills

The following group building skills help to develop a positive and supportive environment. Group building skills encourage participation, understanding and group involvement. If a group member were to state: "I'm not a leader, and I don't think I could ever be a leader!" here are some possible ways you could respond.

- ***Paraphrasing*** - Restate what you heard in your own words. Paraphrasing shows you understand what was said and allows for clarification. A phrase that you could use is, "Since you've never officially been a leader, you don't think you have the skills."
- ***Active listening*** - Pay attention to the person's verbal and nonverbal messages. Active listening demonstrates empathy and encourages deeper understanding. If the person seemed discouraged or worried, you might say, "You're discouraged because you've never been an official leader and you are worried you might not have the skills."
- ***Open-ended questions*** - Open-ended questions generate group discussion and encourage members to think about a topic. For example, "What are some of your thoughts and feelings when you think about yourself as a leader?"
- ***Closed-ended questions*** - Closed-ended questions call for a "yes" or "no" answer and are most useful for gathering specific information. Be careful not to ask a closed-ended question when you mean to ask an open-ended question. For instance, "Would you like to share some more ideas on leadership?" may lead to a simple "yes" or "no", instead of generating more discussion.

- ***Linking*** - Linking builds group cohesion by pointing out similarities between group members. A phrase that you could use is, "It seems that both Mohammed and Nita are feeling discouraged about their ability to be a leader."
- ***Including*** - Including encourages all members to participate. For instance, you could say, "Now we know what Jobina and Aakash are thinking about leadership, what are some other thoughts people have on leadership?"
- ***Supporting*** - Supporting encourages participation and contributes to building a safe environment. A phrase that you could use is, "Thank you for your thoughts Rosy. I think your point that we can all be leaders is an excellent one."

1.6 Dealing with resistance and hostility

It is important for people to feel accepted for who they are, and to be able to express their thoughts and feelings. However, it must be clear that the training is addressing GESI issues in particular as these relate to women and Dalits. There is a fine line between making a friendly, welcoming, accepting and open climate for discussion, and allowing prejudiced remarks to pass by unchallenged. Where the group is participating well, such remarks may be challenged by other group members; the expectation that this sort of challenge is acceptable may be explicitly encouraged in the ground-rules. You, as facilitator, have to decide how much to support, challenge or ignore what the participants say. If you challenge too much, especially at the beginning, participants may feel they have to say the 'correct' thing and will thus express opinions they feel that they ought to hold rather than giving a true account of their feelings. Whereas, if you accept irrelevant comments then it might steer the discussion away from the topic.

Learning will be hindered if people hide what they really think and feel, so allow people to express their opinions. Challenges should come in the form of generalised summing up (such as 'it was said that', 'some people feel that') and questions, rather than direct personal attack. People do not learn well when they are being attacked. Challenges may be interpreted differently by men and women; for example, men may be more used to debate, confrontational speeches, and challenges, and may not be aware of the impact these have on others. Challenges will also be interpreted differently according to who makes the challenge — example a challenge by a man may be taken better by the group than the same challenge by a woman. Other factors are also important, such as the status and role of the challenger, and the context. Despite these difficulties, it is important to challenge the participants. Do not avoid challenges in order to have an easy time. Facilitators should show their own commitment and knowledge at this time.

Despite the most skilled facilitating, GESI issues can be controversial and some people may feel uncomfortable, threatened or defensive. Your aim should be to keep such discomfort or disturbance to a level where it promotes the impetus for change rather than being counter-productive. For the facilitator to face a certain level of resistance and to handle it well may be helpful to participants, as they may face similar resistance when they try to share their learning about GESI. A frequent occurrence in GESI training is denial of or diversion from, the facts and the implications of discrimination.

1.7 Personal issues

Some participants do not have much experience of relating to women or Dalits outside their families or partnerships, or as work colleagues, except in a subordinate or support role. This will affect the way in which they relate to other participants in the group. Be aware of the GESI dynamics, but do not be intimidated by them.

In discussion of GESI issues, it is possible that participants will raise very personal issues, including domestic violence and sexual abuse. They may express anger, hurt or guilt. Whilst these activities have been carefully designed not to raise overwhelming feelings, facilitators should be aware of the possibility of strong feelings being expressed and be able to accept these without panicking. This is much easier if the facilitators have already thought through and discussed these issues themselves. Do not do an activity which is potentially very controversial or threatening if there is no feeling of trust within the group. Be aware of the feelings and experiences that participants may not be able to raise, either because of the strong feelings mentioned above, but also because of embarrassment.

1.8 Preparation

You will also need to read through all the sessions and exercises carefully. Plan the roll out of these sessions with your co-facilitator accordingly and prepare your materials well in advance. As essentials you will need:
- Flip chart, newsprint or other very large sheets of paper;
- Felt tip (marker) pens;
- Gum/Glue', masking tape etc. to stick papers to wall;
- Handouts: make sure these are chosen, written, or adapted in good time and that you have more than enough for all participants and facilitators;
- Small sheets of paper or index/meta cards for individual work;
- Overhead projector slides and slide projector. These will make your training more interesting but are not indispensable. If you use any of them, do make certain you know how to use them and that they are in proper working order. Have a trial run to check;
- Other materials specific to the exercises, which are indicated on each exercise.

SINGLE IDENTITY GROUP TRAINING

Interaction, discussion and critical reflection for empathy and acceptance between conflicting parties

SINGLE IDENTITY GROUP TRAINING (SIGT)

This manual is the first in a series of training manuals that TAF has developed and tested in field by partners DNF and WA to implement a P2P approach as part of the CM-GESI project. It is intended to serve as the basis for the Gender Identity Transformative Training that is conducted with single identity groups in the project intervention sites.

The sections of this manual include material that:

❖ Elaborates on how to conduct the SIGT?
❖ Helps build group rapport, communication skills and understand self-identity, fear;
❖ Provides opportunities for interaction, discussion and critical reflection for empathy and acceptance between conflicting parties.

SESSION

2 INTRODUCTION AND GROUND RULES

2.1 Icebreakers

Icebreaker: First impression game

Time: 30 minutes

Materials: Post-its and paper
Depending on the group, the facilitator can decide any of the versions below:

Version 1
Time: 20 minutes

Instructions:
1. Give participants some post-its and ask them to walk around the room.
2. Call out different categories of favourites (colours, books, movies, hobbies, strengths etc).
3. Before a category is called out, the participant must target someone they would want to focus on. Each time a category is called out, each participant would make a guess what these characteristics might be for that targeted person. For example, "What is the favourite food of this person?".
4. Approach the person and if it is correctly guessed then the post-its are put on the front of the person. If it is wrongly guessed the post-its are put at the back of the person.
5. Start with impersonal guesses then move on to personality traits and characteristics.

Version 2

Time: 20 minutes

Instructions:

1. Participants walk around the room observing each other.

2. Ask participants to write on a post-it their first impression of the other participants and stick that at the back without saying anything.

3 Continue until everyone has had a go at the first impression of the other.[1]

Icebreaker: "Mother hen" Game

Time: 10 minutes

Instructions:

1. Divide participants into groups of 4-5 members each.

2. Ask the groups to form a line by holding on to the waist or shoulders of the person in front of them.

3. The first person in the line is the "mother hen" flapping her wings (arms) to protect the chicks.

4. The idea of the game is, for the mother hen to run around and catch the chicks from the other groups at the same time trying to protect her chicks from being caught.

5. Only the last chick (person) in each "family" line can be taken away by another mother hen.

6. The game continues until a family has lost all its chicks and the group that captures the most number of chicks wins.
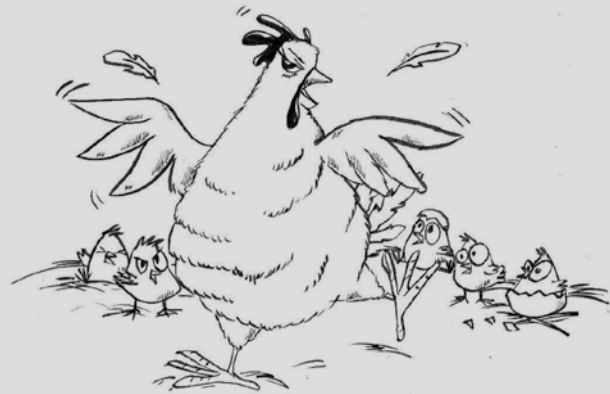
Note: The Mother hen game can be used as a teaser for "strategies". What strategies do the hen families use to protect their chicks and to steal from other families of hen? You can also stop the game after a while to get the groups to discuss before continuing the game.[2]

Icebreaker: Oh Ram Sam Sam

Time: 5 minutes

Instructions:

Sing:
Oh Ram Sam Sam, Oh Ram Sam Sam
Guli guli guli guli
Ram sam sam (x2)

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1   From Poverty to Dignity: A Learning Manual for Human Rights Based Development, Dignity International, 2007
2   ibid

OH YEA-OH, OH YEA-OH
Guli guli guli guli
Ram sam sam (x2)

1. When singing "Oh Ram Sam Sam", participants bend over and clap on their knees to the rhythm of the words.
2. When singing "Guli guli guli guli", participants twist their hands in a funny way with one hand over the head and the other under the chin.
3. When singing the first "Oh Yea-oh", participants raise both hands to the right and when singing the second "Oh Yeaoh", participants raise their hands to the left.
4. When singing the song the second time round, the action part gets a little more complicated:
5. When singing "Oh Ram Sam Sam", participants bend over and clap, not on their own knees, but on the knees of their neighbour on the right.
6. The rest of the action remains the same.
7. When singing the song the third round there is a new addition: When singing "Guli guli, guli, guli" they twist their hands, not around their own heads, but those of their neighbour on the left.
8. The "Oh Yea-oh" action stays the same!

Ice Breaker: Identities
Time: 30 minutes

Materials required: Big space to move around, meta cards or sticky notes, marker

Instructions:
1. Ask participants to write down all the different identities they have. Use yourself as an example.
2. Once everyone has their list, ask participants to stand up, walk around the room and find a partner. Give them 1 minute each to introduce themselves under one identity, what it is and what it means to them.
3. Once they have both spoken, they move on to someone else and talk about the next identity. Let them do it 4 or 5 times.
4. It is important to time this exercise and say out loud: time to switch, time to find another partner, if not the conversations go on for too long.

Illustrate with an example. Phrases that you could use are, "*My definition of being a woman is different from my mother's, my experience and beliefs about being Dalit are different from other Dalit people. This is an opportunity to step out of the stereotypes we are all boxed in and explain what your own definition of who you are?*"

Immediate debrief: What insight did you get? How did it feel to introduce yourself in so many different ways? What did you learn?

> **Deeper debrief:** How can you use this exercise as a trainer? What does it allow you to do? How does this exercise relate to the current conflict?
>
> **Points that can be made:** In a conflict, one identity becomes prominent to the detriment of all others. For example: ethnic identity determines where you live, what you can study, who you can marry, etc. Our work aims to reconnect people on the basis of all their other identities, reconstructing the social tissue of the society, transcending the artificial division created by the war/conflict.

Facilitator's note: In the previous exercises, trainees gained an understanding of some different styles of dealing with the impacts of conflict. The following discussion allow trainees to understand that while they may use one style more often than the others, that certain styles are most appropriate for certain situations. The exercise is best conducted in large groups; you will get the best examples this way.[3]

2.2 Welcoming, opening

Session objectives:
- Welcoming the participants and introducing the organizers;
- Officially beginning the workshop.

Procedure:
1. Start by welcoming all participants and thanking them for their presence in the training.
2. Introduce yourself as facilitator and co-facilitator of the training.
3. Explain that the training is organized by TAF, WA and DNF under the USAID funded project CM - GESI through a P2P approach in Nepal".
4. Explain the goal and objectives of the project:
   - The goal of the proposed project is to mitigate caste and gender conflict and improve the efficacy of GESI policy and program implementation in Nepal.
   - The project will contribute to this goal through achievement of four mutually-reinforcing objectives mentioned in Page no. 15.

2.3 Training Objectives, P2P approach, introduction, ground rules, hopes and fears

Session objectives:
- To introduce participants to one another, and create an atmosphere of mutual respect;
- To briefly review the training agenda and methodology;
- To set up ground rules for the training and receive feedback about participants' expectations.

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3   Security Force Training in Conflict Resolution and Human Rights, A manual for Facilitators, Search for Common Ground

Procedure:

1. **Explain the training goal and objectives:**

   The goal of the training is to enhance people's understanding of GESI and provide them with skills to playing an active part in creating an inclusive society.

   The objectives are to:

   1. Encourage single identity people to examine their own perceptions, values and biases;
   2. Teach them strategies to respond effectively to situations arising from diversity, gender discrimination and social exclusion, offer them skills to promote positive interactions; and
   3. Create awareness and collaboration.

2. **Introductions (1 hour)**

   Ask participants to pair in groups of two, with people who they do not know/ not know very well and to introduce themselves to each other. Subsequently ask the participants to find out something funny about the other person. Ask participants to sit next to the person that they were paired up with and introduce the other.

3. **Expectations (15 minutes)**

   Ask each participant to say in ONE sentence, what they hope to gain by attending the training.

   Note: Co-facilitator is to write the expectations from the training on a flip chart.

4. **Review of agenda and training methodology (10 minutes)**

   The facilitator will walk participants through the training agenda and methodology and ask if they have any questions.

5. **Ground rules (20 minutes)**

   As part of creating a safe space, it is important for the facilitator to ensure to establish some ground rules together with participants to ensure that there is respectful dialogue, and everyone actually is able to participate freely.

   The facilitator should ask participants to identify the ground rules distinguishing between P2P ground rules and Practical ground rules:

   a. P2P Ground rules:

   Ask them to think about what they, as individuals, need to ensure a safe environment to discuss difficult and controversial issues. If the participants are having difficulty coming up with ground rules, or if they do not come up with a particular ground rule you feel is important to the success of your facilitation, try to prompt them towards it. If they still do not mention it, you can add it to the list.

P2P ground rules could involve:

i) Listen actively - respect others when they are talking.

ii) Speak from your own experience instead of generalizing ("I" instead of "they," "we," and "you").

iii) Do not be afraid to respectfully challenge one another by asking questions but refrain from personal attacks - focus on ideas.

iv) Participate to the fullest of your ability - growth depends on the inclusion of every individual voice.

v) Instead of invalidating somebody else's story with your own spin on her or his experience, share your own story and experience.

vi) The goal is not to agree - it is to gain a deeper understanding.

vii) Be conscious of body language and nonverbal responses - they can be as disrespectful as words.

b. Practical ground rules

Practical ground rules deal more with the way you would like to be able to facilitate the workshop. Practical ground rules could involve:

i) The sessions will start and end on time and will start on time after breaks. Arriving late is a sign of disrespect to the trainer and to your fellow participants.

ii) Only one conversation will go on at once and no side talk will be entertained.

iii) Cell-phones should be switched off during the training.

iv) Many personal stories will be shared, so confidentiality is to be maintained.

v) Focus on the content and the discussion.

vi) People talk in different pace and this should be respected.

vii) Give honest feedbacks to improve the training, etc.
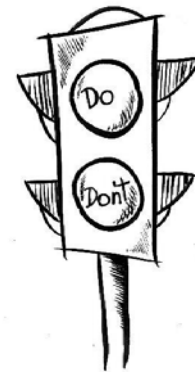
Facilitator's note: *The co-facilitator should write the P2P and practical rules down on two separate flipcharts. These should remain up on the wall for the duration of the training, so that participants can look at them and the facilitator/co-facilitator can refer to them*

SESSION

3 CONFLICT AND PEOPLE TO PEOPLE APPROACH

This session is only for the facilitators to get prepared before the Single Identity Training. P2P approach will be covered in detail separately in the Session 4.

3.1 Understanding how conflict emerges?

Exercise: Define conflict

Time: 30 minutes

Instructions:
1. Write the word CONFLICT on a flipchart paper.
2. Ask the group how they would define it and what they associate it with. This may include personal experiences of conflict.
3. Write down their responses on a flipchart paper/white board.

Reflections:

Point out that:

a) Conflict occurs when people experience tension in their relationships with others. Often people in conflict perceive that others are making it difficult or impossible to meet their needs.

b) Conflict can be handled in constructive or destructive ways. Violence is a destructive way of expressing conflict. Violence occurs when people become willing to do harm, in an effort to meet their own needs.

c) Conflict itself is neither good nor bad. Conflict can bring attention to the need for change. Conflict signals an opportunity for new growth and learning that can improve relationships. Conflict can also bring about great destruction if people express conflict with violence.

There are various levels of conflict and violence, and conflict and violence happen at all levels of society. Use your prepared flipchart with the levels of conflict and elaborate on the 3 levels of conflict:

a) Interpersonal: Interpersonal conflicts occur between two or more people.

b) Intra-group: Intra-group conflicts occur between people within the same group.

c) Inter-group: Inter-group conflicts occur between groups (communities, organizations, cultures, and nations

Development is ultimately about the power to make decisions on 'accessing and controlling' the use of resources, opportunities and spaces (political, economic and social) by taking advantage of local and global opportunities. Women and those defined as marginalized groups may have access to a specific resource, but at the same time they may not have any control over its use. Anything that challenges how power is currently allocated, such as a suggestion that it may be necessary to re-allocate power, will cause conflict. Avoidance in addressing the power imbalance is a way of avoiding this conflict.

How conflict emerges?

Exercise: Story of a family- Brainstorming

Narrate a story about an impoverished family, which has four members: father, mother and two sons. Two sons are given different amount of food every day. The nutrition makes one strong and the other one feeble. Both of them are asked to do the same nature and amount of work. We can identify the changes in behaviour in one of the sons who is discriminated and treated differently

on a regular basis. Eventually, the conflict emerges within the family for doing injustice on one son. Ask how similar the situation in our own society and country is overall.

This above situation leads to emergence of violent conflict where one is historically and structurally discriminated. The violation of human rights, creates an environment of injustice and further creates conflict.

| Discrimination | → | Violation of Human Rights | → | Injustice | → | Conflict |

Link the story above of a family and explain that discrimination leads to violation of human rights, which ultimately leads to injustice and as a result conflict emerges. Similarly, elaborate on how historical discrimination and structural inequities like caste-based discrimination, gender-based discrimination, oppression of minorities and domination of the stronger fractions, uneven resource distribution and poor implementation of GESI laws and policies creates injustices on the marginalized and oppressed section of the society. This leads to political instability, unstable societies and unstable communities easily combustible with conflict. The conflict can either bring positive change in the form of revolution or can bring negative impact in the form of grave violence.

The situation is clearly explained from the figure below.

Conflict Emerges

Political instability
Unstable Societies
Unstable Communities

Injustice (Social)

Caste based discrimination
Gender based discrimination
Oppression of minorities
Domination of stronger fractions
Uneven resource distribution
Poor implementation of GESI laws
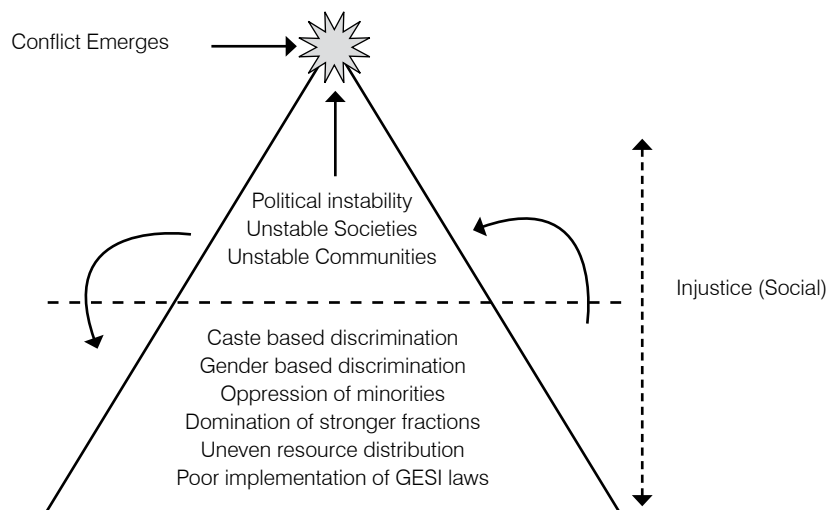
Figure 1: Nepal's Conflict: Analysis of the Causes and the Ways to Peaceful Conflict Transformation. Source: Khadka, Kumar. 2014. *Nepal's Conflict: Analysis of the Causes and the Ways to Peaceful Conflict Transformation.* Kennesaw State University.

What can be done to prevent conflict?
- Addressing conflict constructively and incorporating it in the discourse that takes place between the stakeholders during the process of developing interventions.
- Facilitate opportunities to collaborate across caste and gender divides to enhance trust, empathy, and social ties between caste groups and among men and women.
- Enable each group to understand their fears and concerns as well as appreciate the values of others (for single identity work separately with each group to build the foundation for subsequent cross-group work).

- Convene all groups around shared interests to assess barriers to substantive collaboration on the issue of inclusion.
- Work with community leaders and key state agency actors to change their attitudes and practices for the improved implementation of GESI policies and programs.

3.2 What is the P2P approach?

A P2P approach to GESI issues is a programming method to increase recognition among different identity groups, of the value and validity of others. It promotes opportunities to meaningfully collaborate across gender and caste divides in order to enhance, trust, empathy and social ties between groups.

The P2P approach brings together representatives of different identity groups (e.g. women, Dalits, upper caste men and community leaders) to interact purposefully in a safe space. Through a process of dialogue, the P2P approach addresses divisions within a community that may be rooted in group differences in relation to identity, gender, class, caste, ethnicity and religion, etc. that reinforce the perceived differences between groups and hinders the development of relationships of constructive engagement between the different groups.

The aim is to create opportunities in the community to promote mutual understanding, trust, empathy, and resilient social ties. As health of the relationships between the groups improve, the likelihood of conflicts and violence between them declines. Positive effects of improved relations between different identity groups participating in the P2P process contributes to improved relations within the overall community thereby supporting Nepal's transition to peace process.

3.3 What are the different stages in the P2P process?
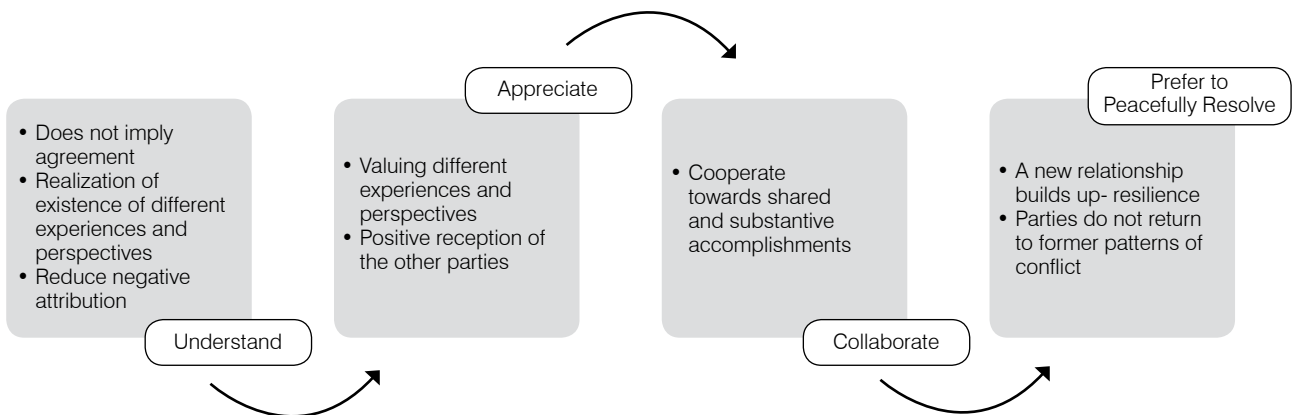
Figure 2: Different stages in the P2P process
Source: USAID

The P2P process has three different stages with each their own objectives:

Stage 1: Create an understanding of gender inequality and social exclusion and build the willingness and capacity to engage through single identity work

During the first stage, referred to as single identity work, members of different identity groups meet individually as groups. This first stage focuses on creating an understanding, with the assumption that the lack of sufficient understanding and knowledge about the 'other' limits co-operation. Changes in understanding between different identity groups lead their perceptions and knowledge of one another to more closely reflect the other's definitions of self and concerns. This reduces negative attributions, such as discrimination based on sex, class, caste and ethnicity.

To create an understanding, single identity groups first have to reflect on their beliefs regarding their own identity and are subsequently challenged to reflect on their beliefs, norms, values, perceptions and behaviour relating to GESI of marginalized groups in the community. It is important to understand that the participants in single group work may not see themselves as a single identity group or be aware of their classification as such. Therefore, the P2P approach and its objectives need to be carefully explained to participants before beginning any single identity work. Furthermore, it is important to acknowledge that people often have multiple identities, which need to be recognized as part of the P2P process and that therefore single identity groups often are not homogenous.

Creating understanding does not imply that different identity groups have to agree with one another regarding their perspective on GESI. It means realization of the existence of different experiences and perspectives and reducing negative attribution. Sometimes, single identity groups do not necessarily develop empathy for each other, but through P2P programming, recognize that it is in their own interest to address GESI issues.

Stage 2: Foster appreciation of each other different views and perspectives on GESI through mixed group work.

The second stage, referred to as mixed group work, members of different stakeholder groups meet e.g. women and men and Dalits and Non-Dalits meet around shared values (connectors) to assess barriers (dividers) to substantive collaboration on the issue of inclusion. The assumption is that that by bringing members of different groups together is the best way to reduce tensions between them. This second stage aims to go beyond creating an understanding to foster valuing of the differences between stakeholder groups and a positive reception of the other groups. As part of this stage, the respective capacities of different groups are built to constructively engage with each other through activities such as collaborative leadership training and advocacy.

Stage 3: Working collaboratively towards a common vision on GESI.

In the final stage, stakeholder groups come together to work collaboratively towards shared and substantive accomplishments such as the development of strategies and initiatives to improve GESI policy performance. Activities to promote collaboration include, multi-stakeholder dialogues where different groups of the P2P process come together and meet with other stakeholders to discuss GESI issues and develop strategies to address GESI challenges in their communities.

3.4 What is Appreciative Inquiry (AI)?

AI is a technique whereby participants under the guidance of a facilitator focus on the commonalities of their communities and how they collectively can leverage these, to develop a joint vision of what their community in terms of GESI would look like and identify concrete strategies to achieve this vision for GESI within the community. Instead of focusing on the negative aspects that divide communities (dividers), AI seeks to focus on the positive elements that communities have in common (connectors) and build on those to develop a shared vision on how to further improve GESI within the community. AI has four different stages:

1. The first stage in AI focuses on appreciating the best of what is in their respective community. During this stage, the facilitator focuses on gathering information and stories about what is working well in terms of GESI within the community.

2. The second stage focuses on envisioning of what could be. During this stage, the facilitator leads a discussion and exercises with people on how they we want things to be for the future in terms of GESI in their community?

3. The third stage focuses on co-constructing of what should be. During this stage, the facilitator leads discussions among participants around questions such as how can we move from where we are now to this vision of the future that we have created? How can we put the ideas into practice? Who will be involved?

4. The final stage focuses on delivering/sustaining of what will be. In this phase, practical strategies and projects to support GESI policy implementation are put into practice and space is created for ideas to flow and develop. There is an emphasis on empowering and encouraging people to take action and carry forward their own ideas.
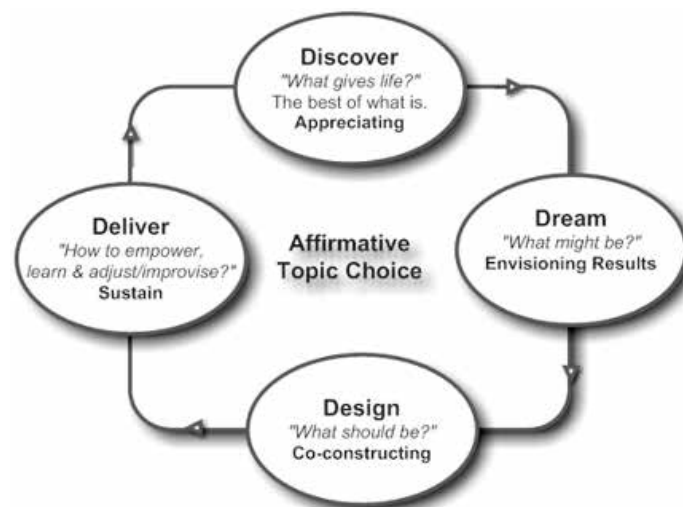
Figure 3. Appreciative Inquiry Model

Source: Cooperrider, David, Appreciative Inquiry Handbook for Leaders of Change, 2008

3.5 What is Gender Equality and Social Inclusion (GESI)?

GESI is a concept that addresses unequal power relations between women and men and between different social groups. It focuses on the need for action to re-balance these power relations and ensure equal rights, opportunities and respect for all individuals regardless of their social identity.

GESI acknowledges the diversity among women, the poor, and other marginalized groups. It recognises that specific focus and intervention is necessary to target their interests and needs. Embracing a GESI approach entails the need for strong analyses of the root causes of discrimination, gender relations, local power structures among and between different caste and ethnic groups, and decision making at the household and community level. When there is a clear understanding of the reasons for social inequity and the barriers that restrict marginalized people's access to services, resources or benefits, programme designs can be more responsive to bringing about positive social and economic changes and a lasting impact.

Development outcomes across all sectors show that gender, caste, ethnicity, geographical location, regional identity and economic status are strong determinants of access to services, resources and political representation. While it is recognised that different groups have different needs, the definition of exclusion in Nepal primarily takes into account at least six dimensions:
i. Poverty;
ii. Gender;
iii. Caste/ethnicity;
iv. Sexual orientation;
v. Disability and
vi. Geography.

Since identities are complex and overlapping, an individual may face multiple forms of exclusions. Therefore, in recent years, it has been understood that social exclusion is both a structural and a social problem. While the government has made strong efforts in legal and institutional reform, achieving gender equality and transforming Nepal into a more inclusive democracy will also require changes in public attitudes. Broadly, GESI strives to remove institutional hurdles and to improve economic prospects for marginalized groups.[4]

3.6 Why GESI?

- GESI is the systematic gathering and examination of information on gender differences and social relations in order to identify, understand and redress inequities based on gender / caste/ class.
- A GESI analysis can be a powerful method to further communities' access to and control over the use of resources that helps enhance their quality of life.

GESI analysis becomes a framework and a tool for participatory development when it is used in such a way that, the people whose information is being organized have control over the process of using the analysis. [5]

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4   GESI Guidelines, Gender Equality and Social Inclusion Mainstreaming in INCLUDE Programme, Deutsche Gesellschaft für Internatio-
      nale Zusammenarbeit (GIZ) GmbH, 2013
5   Ibid

SESSION

4 DIVERSITY AND IDENTITY

4.1 What is diversity?

Session objectives:
Increasing participant's understanding of diversity.

1. Start the session with the below exercise.

> **Exercise: What does diversity mean to you?**
> **Time:** 15 minutes
>
> **Discussion question:**
> • Ask participants what diversity means to them?
> • Ask probing questions such as what do you mean by that? Could you give a concrete example of that?
>
> Note: The co-facilitator should write the different elements down on a flipchart.

2. Following the exercise, explain the concept of diversity:
• Diversity is all the ways that we are different from each other age, race, sexual orientation, socio-economic status/class, caste, religion, gender, physical and mental abilities, education, language, family and marital.
• We all have different histories, perspectives, values, and cultures.
• All of us are members of multiple groups.
• It is important that we understand our own identity as well as that of others.

4.2 Understanding identity

Session objectives:
Increasing participant's understanding of identity

Key features of identity:

- We all have multiple identities. Each person has a variety of identities. These identities are generally complementary, but in reaction to instability and changing circumstances certain identities may become more prevalent.
- It's human nature to want to "fit in" as well as to be unique.
- Some identities are visible, others are less apparent.
- Some identities are accepted, some are taboo.
- Identities are not static and can change over time. You continually gain, lose, or change certain aspects of your identity, while others are fixed.

Individually we all have our own cultures that we live in. In fact, our cultures may be made up of several other cultures; we participate in the culture of our family, our community, our religious or non-religious beliefs, our language group, age group, gender group, and so on.

In a culturally diverse society like Nepal, individuals may have multiple identities through identification with several different sub-cultures. These identities may include identity based on cultural heritage, family or birthplace; religious or social identity; and identity as members of Nepali society.

4.3 Unpacking identity

2. Chosen

The second layer is concerned with the choices we have made in life. Facilitators can ask the participants, the following questions: *What are some of the earliest choices you made? What are other choices that may describe your status, experiences, attributes or skills? Think about things like your occupation, hobbies, political affiliation, place of residence, family roles. Are these chosen?*

3. Core values

Facilitators can ask the participants, "*What are the attributes that make you unique as an individual? What has changed over the course of your lifetime or remained constant? How do the traits, behaviours, beliefs, values and skills of your core identity, shape how you connect with others?*"

Exercise 2: Social identity map

Instructions:

(Note: Create an example of a social identity map to share with the group)**:**

1. In the outer ring, write words that describe your given identity: attributes that you had no choice about such as your nationality, age, gender, physical characteristics, certain family roles, possibly religion. Examples include female, only child, forty-eight, tall, visually impaired, Brahmin, Gurung, daughter, Muslim, widow.

2. In the next ring, list aspects of your chosen identity. Consider including your occupation, hobbies, political affiliation, where you live, certain family roles, possibly religion. Examples are government official, Singer, CPN (M) activist, Madheshi, mother, engineer, wife, community leader, Buddhist.

3. In the centre, write your core attributes—traits, behaviours, beliefs, values, characteristics, and skills that you think make you unique as an individual. Select things that are enduring and key to who you. For example, you may see yourself as funny, artistic, kind, conservative, creative, impatient, musical, family focused, assertive.

After you complete your map: Underline the items that are important to you. These are likely to be the terms you would use to describe yourself.

Reflections:
- Ask the group what similarities exist between their social identities?
- Ask the group what differences exist between their social identities?

Exercise 3: Explore your identity

Instructions:

Ask participants to pair up with somebody they do not know very well. Invite them to introduce themselves to each other, then follow these steps:

1. Ask participants to select two dimensions of their identity they consider to be among the most important in defining themselves and to write these on two cards.
2. In their pairs, have participants share two stories with each other:
   - First, they should share stories about when they felt especially proud to be associated with one of the identifiers they selected.
   - Next, they should share a story about a time it was particularly painful to be associated with one of the identity dimensions they chose.
3. Probe the group for reactions to each other's stories. Ask whether anyone would like to share their story with the group.

Reflections:

Several questions can be used to process this activity:

(i)   Ask participants to describe how the positive experience with their identity made them feel.

(ii)   Ask participants to describe how the negative experience with their identity made them feel.

(iii)   Ask participants what they think are the underlying reasons that they had such a positive/ negative experience.

SESSION

5 PREJUDICE AND DISCRIMINATION

Session objectives:

- Increasing participant's understanding of stereotyping; and
- Enabling participants to recognize stereotyping and counter it.

5.1 Understanding and recognizing stereotyping

Exercise: Understanding stereotyping

Time: 10 minutes

Instructions:

1. Explain to participants what stereotypes are:

Stereotypes refer to a shared idea about the generalized attributes of others based on perceived physical or cultural characteristics. These are generalizations about all members of a group, in part because they may contain some element of truth. Some stereotypes may seem positive, but they are mostly negative. It is harmful when individuals are judged according to the perceived norms of their group instead of personal merit.

Give an example of other groups than the single identity group being trained:

- Women are not strong;
- Dalit women are street sweepers;
- Dalit men are not well educated;
- Hindu men are rich.

2. Conduct the below exercise.

Participants are to share a stereotype, that they have heard about one dimension of their identity that fails to describe them accurately. Ask them to complete the sentence at the bottom of the handout by filling in the blanks: "I am (a/an) _____ but I am NOT (a/an) _____." Provide your own example, such as "I am a Buddhist, but I am NOT a vegetarian." or I am Khas Chhetri woman from Karnali, but I am rich and well educated.

3. Probe the group for reactions to each other's stories. Ask whether anyone has heard a story she or he would like to share with the group. (Make sure the person who originally told the story has granted permission to share it with the entire group.)

4. Advise participants that the next step will involve individuals standing up and reading theirs stereotype statement. You can either simply go around the room in some order or have people randomly stand up and read their statements. Make sure that participants are respectful and listening actively for this step, as individuals are making themselves vulnerable by participating. Start by reading your own statement. This part of the activity can be extremely powerful if you introduce it energetically. It may take a few moments to start the flow of sharing; so, allow for silent moments.

Reflections:
Several questions can be used to process this activity:
- How do the dimensions of your identity that you chose as important in the previous exercise differ from the dimensions other people use to make judgments about you?
- Did anybody hear somebody challenge a stereotype that you once bought into? If so, what was it?
- How did it feel to be able to stand up and challenge your stereotype?
- I heard several moments of laughter. What was that about?
- Where do stereotypes come from?
- How can we eliminate them?

5.2 Understanding and recognizing prejudice

Session objectives:
- Increasing participant's understanding of prejudice; and
- Enabling participants to recognize prejudice and counter it.

Exercise: Explain to participants what prejudice is
Time: 10 minutes

Discussion topic:
Prejudice is a dislike of others based on faulty and inflexible generalizations, involving a negative prejudgment. This frame of mind sets up an irrational and unfounded set of assumptions about minorities, which, in turn, influences our ability to evaluate these groups in a fair, objective, or accurate way. Below are some examples of prejudice:
- Women are not strong, so they cannot work in construction;
- All Dalit women are street sweepers, so they must be poor;
- Dalit men are not well educated, so they cannot go to university;
- Hindu men are rich, so they must be corrupt.

Notice how these examples take the stereotypes listed earlier and go a step further towards discrimination. It is very important to recognize that we all have prejudices, and like stereotypes there are no good prejudices when we are referring to people.

5.3 How does prejudice come about?

Exercise
Time: 15 minutes

Follow this map to see how stereotypes develop and turn into prejudice, discrimination and systemic discrimination.

A negative characteristic of a person is identified i.e., Amar is a drug addict

Then generalizations are directed at the group or class to which the first person seems to belong.

i.e. Amar is a teenager, so all rich teenagers are drug addicts.

i.e. Ah ha! Look how irresponsible Prapti is! I told you all teens are irresponsible, this proves my points.
(Doesn't notice or remark that Mr. Paras Shah is also irresponsible.)

These negative generalizations are reinforced through selective awareness of one's own experience and the experience of others "So, it must be true."

Separation and exclusion of this group occurs with feelings of fear and hostility.

i.e. Stay away from rich teens, they are dangerous. Stick with adults we are superior.

If this negative trait seems true and obvious then it is easy to justify unfair treatment towards this group.

So, if all rich teens are drug addicts they should be made to pay for this!

Institutionalized regulations and rules (i.e. policies) are developed against the group. i.e. The new rule is that teenagers shall have no choices or rights as they are menace to society.

Exercise: Discussion on effects of prejudice

Discussion questions:
- How many of us have been a victim of prejudice?
- What did that prejudice feel/look like? How were you a victim of prejudice?
- What did you do about it?
- How do people know when they have been a victim of prejudice?
- How does your school/family/community deal with prejudice?

Reflections:

Discuss with participants:
- Everyone has prejudices: some private, some public.
- When we act without thinking, our prejudices control our actions, and this often leads to discrimination.
- When our prejudices are anti-social, our thoughtless acts of discrimination are also anti-social.
- As humans, we have the ability to override our prejudices and choose to act in a way that is contradictory to our prejudices. We can choose "to not discriminate."
- We should choose to override our anti-social prejudices and take conscious control of our actions.
- We should recognize and take responsibility for how hurtful our thoughtless acts of discrimination can be.
- We should therefore decide to take responsibility for our action - no thoughtless, hurtful acts of discrimination. (Naturally, we should not plan hurtful acts.)
- We can make considered action central to our lives.

5.4 Understanding and recognizing discrimination

Session objectives:
- Increasing participant's understanding of discrimination;
- Enabling participants to recognize discrimination and counter it.

Exercise: Understanding discrimination
Time: 25 minutes

Discussion topic:
Discrimination is putting prejudices into action. We move from being prejudiced to discriminating when we start to treat people negatively because of their gender, caste, race, sexual orientation, language, religion, political belief, etc.

Discrimination can occur based on various grounds including:
- **Gender/Sex**: Sexism or gender discrimination is prejudice or discrimination based on a person's sex or gender. Sexism can affect any gender, but it is particularly documented as affecting women and girls.

- **Caste:** The division of a society into castes is a global phenomenon not exclusively practiced within any particular religion or belief system. In South Asia, caste discrimination is traditionally rooted in the Hindu caste system.

- **Class**: Prejudice or discrimination on the basis of social class. It includes individual attitudes, behaviors, systems of policies, and practices that are set up to benefit the upper class at the expense of the lower class.

- **Ethnicity**: "Any distinction, exclusion, restriction or preference based on race, colour, descent, or national or ethnic origin that has the purpose or effect of nullifying or impairing the recognition, enjoyment or exercise, on an equal footing, of human rights and fundamental freedoms in the political, economic, social, cultural or any other field of public life. *(Part 1 of Article 1 of the U.N. International Convention on the Elimination of All Forms of Racial Discrimination*)

- **Religion**: Valuing or treating a person or group differently because of what they do or do not believe. Specifically, it is when adherents of different religions (or denominations) are treated unequally, either before the law or in institutional settings such as employment or housing.

Exercise: Recognizing discrimination

Instructions:
1. Create small groups of three or four and make sure each group has a piece of flipchart paper and a flipchart pen.
2. Allow a few minutes for groups to come up with as many different examples of 'everyday' discrimination that they can think of. You may consider asking some of the following questions to get them going:
   - What does discrimination look like and/or feel like in everyday life?
   - Where do you see these things happening? How often? Who gets hurt?

There are really no right or wrong answers and the lists the groups develop will probably vary. Some of possible responses can be similar to the following examples:
- abusive language, racial slurs, demeaning jokes, put-downs;
- spreading vicious gossip and rumors, name calling;
- sexually suggestive jokes or comments, inappropriate sexual comments or probing questions into someone's sex life;
- unfair treatment based on religion, sex/gender, race, ability;
- culture, language, appearance and sexual identity or perceived sexual identity excluding, stalking, being treated unfairly for refusing dates, unwanted phone calls or sexual activity.

3. After the few minutes are up, have each group share their responses with the larger group.

4. Explain to the group that the next step in this exercise is to try and determine what the common elements are to each of the examples they came up with. What is the common thread(s) between each of these examples? The common denominator(s)?

5. After a few minutes, explore with the group how the common threads between all of the 'everyday' discriminations are the underlying attitudes, biases, and behaviours from which different forms of discrimination pop up. Remind the group that when we try and fight discrimination, it is on these larger underlying factors that we should be directing all of our attention rather than trying to address each individual manifestation of these negative attitudes and biases. Can the group guess why?

6. Record everyone's answers on the large flip chart. Then ask the group if they have any ideas around what they can do about the problem of discrimination, as individuals, and within the larger group. Record those responses as well.

7. After everyone has finished sharing, ask the group if they can think of anything else that they would like to add to the list. Debrief with the group by reviewing all of the information collected looking for, examples of 'everyday' discrimination:
The common denominators among all of these problems. What can be done about these underlying forces, individually and as a group. Post the flipchart lists on the wall so that everyone has the opportunity to examine them at their own convenience.

6 UNPACKING SOCIAL AND CULTURAL CONSTRUCT OF GENDER AND CASTE

Session objectives:

- To understand gender as a social and cultural construct.
- To understand the role of patriarchy in creating gender-based discrimination
- To understand the concepts of gender equality, equity, social exclusion and inclusion.

6.1 Unpacking social construct of gender

Exercise: What is gender?

Time: 5 minutes

Instructions:

1. Distribute Meta cards. Ask participants to write the definition of gender, as they have understood.
2. Give 5 mins to write and give it to the facilitator.
3. Facilitator shares with the group and underlines the definition on a chart paper or PowerPoint.

- Gender refers to the socio-cultural definition of men and women, the way society distinguishes between men and women and assigns them with social roles, relations, rights and resources.
- Gender refers to identities or roles assigned to men and women through early socialization, and how they affect relationships, rights, responsibilities, resources, and rewards. These roles cut across public and private spheres, as well as ethnic, caste, and class identities.[6]
- We are born as male or female and can only be determined by our genitals. Every culture has its own way to determine roles. The process of socialization starts as soon as one is born. Ones behaviour, roles, responsibilities, rights and expectations are different. Ann Oakley was the first feminist to bring this concept. She said that, gender is related to culture. She referred it to the social sections, where male and female were made masculine and feminine. It is easier to determine male or female through physical attributes, but it is not the same for masculinity and femininity. The jurisdiction is cultural, and it changes according to time and place. There are debates within the binary construct of male and female.

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6   USAID, Gender and Inclusion Assessment, (2007)

6.2 Gender indoctrination of binaries- masculinity and femininity

> **Exercise: Socialization process**
> **Time:** 10 minutes
>
> **Instructions:**
> 1. To make people understand about socialization, narrate a story of Bhunte and Bhunti.
> 2. Imagine twins are born- one is girl and the other one is boy. Their name is Bhunte and Bhunti. Can newly born child can be identified it is a girl or boy if you hide their genitalia?
> 3. If you do not look at their genitalia and are wearing same clothes than it is difficult to identify if it is a girl or a boy.
> 4. Now Bhunte and Bhunti are 3 months old. Both of them are hungry, would Bhunti sacrifice her milk? So how can we determine that women are sacrificing in nature? They can equally fight for their demands.
> 5. Bhunte and Bhunti are 6 years now. What all differences can be seen to differentiate between them?
> 6. Make a list of inputs from the participants. Narrate the story in case of buying gifts for them on their birthday party, clothes that they are wearing, the way they are behaving.
> 7. When they reach the marriageable age, talk about the situation for both of them.

Short story of Bhunte and Bhunti should be narrated slowly to list down different underlying understanding of gender and to highlight the process of socialization or gendering. Every culture has its way of valuing girls and boys and assigning them different roles, responsibilities and attributes. All the social and cultural "packaging" that is done for girls and boys from birth onwards is "gendering". Characteristics should be listed down as suggested by participants. General understanding of gender division as per their behaviour, attire, social expectations and roles and responsibilities should be pointed out.

Facilitator can share that gender is used as an analytical tool to understand social realities with regard to men and women. In a way woman, and women's bodies, were and are held responsible for their subordinate status in society. Once this is accepted as natural, there is obviously no way to address the gender inequalities and injustice which exist in society.

- **Share the story of elephant:** One baby elephant is chained since childhood. It grows bigger and stronger but does not realize its own strength to break the chain. Elephant is still under the impression that chain is stronger.

Before

Now
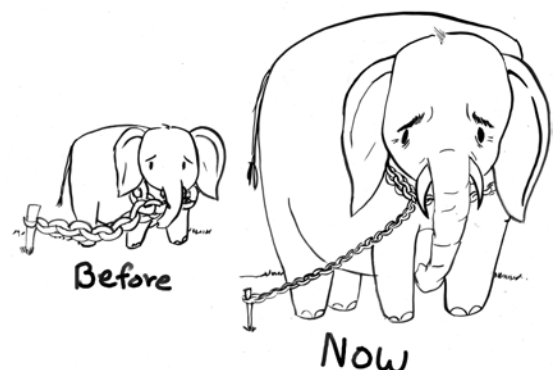
- **Learning:** We are constantly told since our childhood that we cannot change certain things and blindly keep doing the same thing without challenging it. The process of socialization affects our behaviour and attitude throughout our life.
- **Why talk about gender?** To ensure the rights of men and women is not violated. To understand that both men and women are equally impacted and affected

6.3 Planet game

Exercise: Planet game- Understanding difference between sex and gender [7]
Time: 20 minutes

Instructions:
1. Facilitator should list down male and female characteristics denoting both biological and sociological on each chit. The list can be something like mentioned below under key messages.
2. Draw two big round figures on the floor and name them Mars and Venus.
3. Inform participants that the chit consists of male and female characteristics.
4. There are two planets called Mars and Venus. Mars will denote men's characteristics whereas Venus will denote women's characteristics.
5. Throw these chits on the floor and ask everyone to pick one chit per person with characteristics and split themselves into Mars or Venus.
6. Ask participants to consider the attribute on their chit, whether it is a male or female attribute. They can step on Planet Mars if they feel it is a male attribute and step on Planet Venus if they feel it is a female attribute. It is necessary to choose either one of the planets.
7. Once they are polarized, a new planet called Earth is introduced. Participants can now step on it if they feel that the attribute could be of both men and women.
8. Each will be asked why they continued to stay back and why many moved to a new planet.

Points for discussion can be:
Introduce Earth. This will bring up issues of sex and gender:
- Ask what are the qualities only found in women?
- Ask what are the qualities only found in men?
Besides these others are socio-culturally constructed.

It was evident that the participants continuing to stay on Mars and Venus had biological attributes and most of the migrated participants had socially constructed attributes. The concept of difference is brought out and the need to respect difference without discrimination should be highlighted.

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7   GARIMA: A Manual on Women's Economic, Social & Cultural Rights, PWESCR, 2015

Planet game is introduced to look at the difference between sex and gender and to understand the basis of gender and social construction. The list of attributes should ideally include biological, psychological and occupational attributes generally having gender stereotype attached to them. Illustrative list as:

Biological	Socially constructed
Breastfeeding	A nurse
Giving birth	Buying a sanitary napkin
Having a penis	Watching action movie
Having a vagina	Sacrificing
Using a sanitary napkin	Rearing a child
	Wearing Jewellery

These attributes are written on a chit of paper and distributed to each participant.

Facilitator's note: *Create a comfortable environment prior and during the session to talk about sexual and biological attributes openly. Navigate the session as per the comfort of participants and be observant if someone is not feeling at ease.*

6.4 Differences between sex and gender

Exercise: Differences between sex and gender
Time: 5 minutes

Instructions:
1. Probe differences from the reflection of earlier exercise on planet game.
2. List out differences on the white board.
3. If anything is missing, open the slideshow and show the differences of sex and gender.

Introduce the distinction between sex and gender to deal with the general tendency to attribute women's subordination to their anatomy.

Sex	Gender
Sex is natural.	Gender is socio-cultural, and it is human-made.
Sex is biological. It refers to visible differences in genitalia and related differences in procreative function.	Gender is socio-cultural, and it refers to masculine and feminine qualities, behaviour patterns, roles and responsibilities, etc.
Sex is constant, it remains more or less same everywhere.	Gender is variable; it changes from time to time, culture to culture, even family to family.
Sex is taken as unchangeable however, sex change operations are taking place nowadays. In that sense, sex is also constructed.	Gender can be changed and is socio-culturally constructed.

6.5 Understanding gender-based discrimination

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Exercise: What is patriarchy?

Time: 10 minutes

Instructions:
1. Pose a question to participants on the definition of patriarchy;
2. Note down what they say on the white board;
3. Show a slideshow or a chart paper with its definition;
4. Different questions can be floated for discussion;
   - Are we all affected by this system?
   - Does it affect women and men in the same way?
   - Can we change this system?
   - Are women enemy of women themselves?

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The word patriarchy literally means the rule of the father or the "patriarch". Nowadays it refers to male domination, to the power relationships by which men dominate women and to characterize a system whereby women are kept subordinate in number of ways. Simply, patriarchy can be defined as rule of men making regulations, which subordinate women. It is a social system, which privilege men than women and benefits men whether they believe in it or not. Furthermore, it considers men to be superior providing more power in resources, decisions and even ideologies. If a woman wants to come out of this system, then she is termed as shameless. Patriarchy can be present in our families, social relations, religion, law, school, school textbooks, public communication, offices, etc.

Facilitator's note: *Mention that gender does not mean only about women. Talk about how gender-based discrimination equally impacts men as well in terms of social expectations.*

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Exercise: Origin of patriarchy[8] and impact of patriarchy on women

Time: 20 minutes

Instructions:
1. Pose a question to participants on the history of patriarchy;
2. Note down what they say on the white board;
3. Show a slideshow or a chart paper with its different stages.

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In Engel's book, *The Origin of the Family, Private Property and the State* he has shown human society as having gone through stages of savagery, barbaric age and civilization. It was understood that men started to be involved in producing food, keeping animal husbandries over time. Men wanted to hand their property over to someone before they perished. Hence, the concept of marriage came in, where man got married to one woman and confined her within their boundaries to copulate and rear their own child who would inherit his properties in future. This is how the demarcation of private and public space emerged.

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8   GARIMA: A Manual on Women's Economic, Social & Cultural Rights, PWESCR, 2015

Patriarchy is the root of gender inequality in our society as it privileges men and oppresses women. In this system, men have more control over resources and decisions. We can see how patriarchy privileges men in different spaces:

- **Production and labour:** Women are confined in homes mainly doing unpaid work, whereas men work outside home where they get paid. They can reach higher positions and hold leadership positions. Men have control over resources and more access to those resources.

- **Reproduction:** Women have no control over when to get married, who should she marry with and when she should have babies or not have babies. Most of these decisions are taken by men. Birth control option is easily available for men but mostly, it is the responsibility of women.

- **Sexuality:** Women have no control over their sexuality. Unmarried women or single women do not have space to talk about their sexuality beyond the sanctity of marriage. Women are not able to talk about her pleasures and demands openly. Women clothes and relations are designed to suit the society.

- **Mobility:** There are restrictions on women and confined within private spheres. There are always time deadlines, which try to control movement of women beyond the periphery of home.

- **Control over resources:** The property generally is passed to son, but the law now ensures equal right to property for the daughter as well. However, women feel that they are morally doing injustice to their brothers. The house tax is also less if the property is owned by women in Nepal to ensure women's control and access to resources to encourage increase in women's ownership over property.

- **Family:** This is one of the main bodies in our society and is the most patriarchal organization. The head of the house is usually a man, and everyone is generally under the control of this person.

- **Education:** Most of the books are written by men and do not have women rights perspective. Even mostly sons are sent to private schools and daughters are sent to government schools.

Looking at judiciary, health system, politics, media, administration or Non-Governmental Organizations (NGOs), mostly men have the control or even if women are in leadership positions they practice patriarchal values to sustain the power. Even in men, high class and caste are more privileged. Patriarchy does benefit men whether they like it or not.

> **Exercise: Why women support patriarchy?[9]**
> **Time:** 10 minutes
>
> **Instructions:**
> Narrate a story based on sun diagram as mentioned below.
> Then put up a slideshow on why women support patriarchy.

Picture of the sun with different planets can be drawn as:

Like the way revolving planets around the sun receive energy and shine with its light, similarly son is symbolic of sun whereas mother, sister and wife are revolving planets.

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9   GARIMA: A Manual on Women's Economic, Social & Cultural Rights, PWESCR, 2015

Before marriage, resources moved directly to mother and sister but after marriage, resources get divided into three people, often souring their relationship with each other. Thus, women can also be patriarchs as most of them have internalized patriarchy and seek benefit from maintaining it.

It can be further discussed, and a question can be posed- if women supported patriarchy or not?
The answer is yes and can be due to numerous reasons stated as below:
- Economic dependency;
- Difficult to get permission from society to go off track;
- To be a "good woman";
- Feeling of security;
- It is more difficult to resist and easier to accept;
- No unity amongst women as they are widely divided; and
- Do not want to offend any religion.

Exercise: Gender Labour Division [10]
Time: 5 minutes

Instructions:
1. Begin narrating the story of Biratnagar on women's unpaid work.
2. Then mention reproduction, production and community work.

Biratnagar Story: Women from Biratnagar decided to not work the entire day, because there is no value attached to their work. As a consequence, children did not go to school, there was no breakfast ready, and children could not get ready on their own. Thus, the schools remained closed. Men could not go to their work as they failed to receive any daily free facilities. Whoever went to work were extremely late and mostly offices remained closed. Public vehicles were not operational. This is the power of unpaid work that women are doing.

Gender labour division
- **Productive work:** This category, is paid work from which one gets money. The working spaces like office, factories, farming, etc come under this category, which produces money. The importance is given to men more than women. Men work in areas, which require skills and have higher pay scale. Women's work is connected to private spaces only. Even if she works in this sector, the work is related to caring and nurturing. Mostly women's work is less valued and paid meagre amount.

- **Reproductive work:** There are two kinds of reproductive work: physical and social. Under physical reproduction, women can give birth to a child. This work can only be done by women. Under social

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reproductive work comes rearing, caring for children and elderly, cleaning, cooking and other household activities. These activities are necessary in our life but are not considered important as this work has no monetary value attached to it. For the same reason, it is seen as invisible and valueless work. Mostly women do this unpaid work in the world.

- **Community work:** This is the work required to run our society and get it organized. Through this we become a part of society like cultural, religious, festivals, social work and facilities, etc. Both men and women participate in this work but there are clear demarcations of what both can do. Women are not religious priests, cannot do final rites but women take care of wedding, birthdays and other work inside house.

In gender division of labour, women usually perform less skilled and manual work. According to ILO, women do 66% of world's work and only get 10% income in return and own only 1% of resources.

6.6 Understanding gender equality

Exercise: Meaning of equality[11]
Time: 10 minutes

Instructions:
1. Ask about the definition of equality. Write down the definitions of the participants on the white board.
2. Show the widely accepted definition of equality.
3. Share Prison case study and understand the view point of participants.
4. Show pictorial slideshow on equality to understand their perception and wrap up the session on equality.

Definition: What does the aspiration to equality mean, in a world where people are born with differences such as sex, physical abilities/ disabilities, size and colour and are differently situated in terms of the culture they are born into, their economic status and the political systems they live under, as well as the privilege or disadvantage that accrues from the above attributes. The traditional and most common approach to equality has been one of "treating likes alike".

Equality is not simply concerned with equal treatment in law, but rather, with equality in terms of the actual impact of the law. A substantive definition of equality takes into account and focuses on diversity, difference, disadvantage and discrimination. This approach recognizes difference between men and women - but instead of accepting this

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11   "CEDAW: Restoring Rights to Women", Partners for Law in Development (PLD) and UNIFEM, 2004 Poverty

difference as given, it examines the assumptions behind the difference in trying to assess the disadvantage resulting from it and to develop a 'different treatment' or a response that dismantles the disadvantage. It seeks to eliminate existing discrimination faced by disadvantaged groups at the individual, institutional and systemic levels through corrective and positive measures. Its principle concern is to ensure that the law corrects the imbalance and impacts on the outcome by assuring equal opportunities, access and benefits for women. In doing so it seeks a paradigm shift from "equal treatment" to "equality of outcomes."

Exercise: Equity and equality
Time: 10 minutes

Instructions:
1. Ask what do they understand by equity? Write it down on the white board or flip chart paper.
2. Ask how is it different from equality?
3. Prepare a short presentation on equality and equity differences to present.

Equity refers to the qualities of justness, fairness, impartiality and even-handedness, while equality is about equal sharing and exact division.

- Equality equals quantity, whereas equity equals quality.[12]
- Gender equity means fairness of treatment for women and men, according to their respective needs. This may include equal treatment or treatment that is different, but which is considered equivalent in terms of rights, benefits, obligations and opportunities.
- According to United Nations Education, Scientific and Cultural Organization (UNESCO) gender refers to the social differences and relations between men and women which
are learned, vary widely among societies and cultures, and change over time. Gender equality means to treat men and women, boys and girls, equally. i.e. to be equal in rights and duties.
- Gender equity is a group of actions that give opportunities and make expectations about all persons, including male and female.
- Equity is a process of distribution of resources and benefits that takes into consideration disadvantage, and the consequent differing needs of different groups.
- This may mean that, the more disadvantaged groups are given more resources so that their development is accelerated and that they may enjoy equal rights in all spheres. This process of "equitable" distribution is essential to facilitate women's or other disadvantaged groups' aspiration to equality.
- Equality encompasses equity.
- Equity is therefore a means and process whereas equality is a legal standard and a goal.

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12   Accessed at: http://www.differencebetween.net/language/difference-between-equity-and-equality/#ixzz45TYAszrB
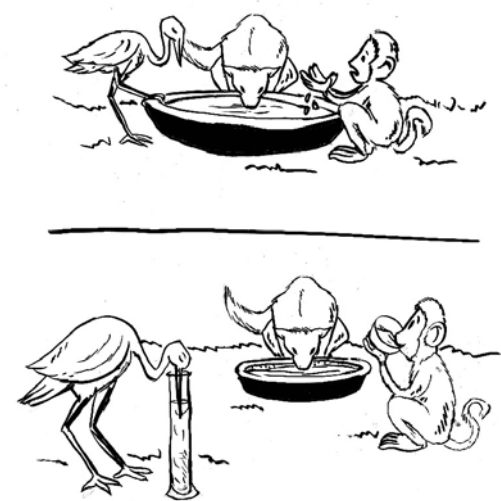
6.7 Understanding social inclusion and exclusion

Exercise: Understanding social inclusion and exclusion
Time: 30 minutes

Instructions:
1. Ask what do they understand by social exclusion?
2. Ask what is social inclusion and why is it necessary for us?
3. Write the inputs from the participants on flip chart paper.
4. Project PowerPoint in the end to summarise all the discussion points.

Social exclusion: Describes the experience of groups that are systematically and historically disadvantaged because of discrimination based on gender, caste, ethnicity, or religion. Exclusion occurs in public (formal) institutions such as the legal or education system, as well as social (informal) institutions such as communities and households.

Social inclusion: It is both an outcome and a process of improving the terms on which people take part in society. The World Bank defines social inclusion as the process of improving the terms for individuals and groups to take part in society. Another more advanced definition is "*The process of improving the ability, opportunity and dignity of people, disadvantaged on the basis of their identity, to take part in society.*" Social inclusion aims to empower poor and marginalized people.[13]

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13   TAF CM/GESI

6.8 Understanding caste based discrimination in Nepal

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Exercise: Understanding caste based discrimination

Time: 30 minutes

Instructions:
1. Share the meaning and origin of caste-based discrimination.
2. Mention the different interventions to eliminate caste-based discrimination.
3. Project PowerPoint in the end to summarise all the discussion points.

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Origin of caste system:

It is claimed that Hindu religious philosophy is responsible for the origin of caste system. We can look at Vedas as original Hindu religious scripts where the principle of Veda is to regulate societal affairs based on division of labor among the Hindu society (Brahmin, Chhetri, Vaishya and Shudra). Therefore, it can be claimed that caste system is the product of a Hindu society. The main principle of caste system is to control its people based on their social stratification.

Features of caste system:

Some of the features of caste system can be identified as, segmental division of society and that membership is based on birth and feelings of superior and inferior within the different castes. There is hierarchy of upper or lower castes/touchable or untouchable groups and restriction of commensurability and social intercourse which puts control over population. We can observe differential civil and religious privileges and disabilities/ different treatment based on caste hierarchy. Dalits have lack of unrestricted choice of occupation and restriction of marriage.

Who are the Dalits in Nepal?

Dalits are certain occupational groups (service providers) placed at bottom of our society under the caste system in the Hindu social order. Previously, they were known as untouchable groups and treated as lower castes. Often times, they are victims of state led caste discrimination and untouchability practices. They are historically marginalized and excluded groups deprived to enjoy social justice and human rights. The representation of Dalit community in the state organs is negligible.

Impact of caste-based discrimination on Dalits

The impact of caste-based discrimination is extreme exclusion and deprivation from the freedom to even exercise basic fundamental rights. This community has poor Human Development Index (HDI) and negative growth on development. The powerful and privileged people trample on their dignity every day. They have to face social injustices on daily basis which leads them to have inferiority complex. Due to marginalization and negligible representation in the state apparatus, they face inequality in all the spheres and cannot exercise freedom of expression to demand for their rights.

Forms of caste-based discrimination and untouchability in Nepal

As per Action Aid Nepal's study report 2004, Dalit are facing 205 forms of caste-based discrimination in the society. Key forms of discrimination include:

- Negation/restriction in accessing natural resources (water and forest) and public spaces like such as hotels, shops and restaurants, taps and wells;
- Verbal abuse and domination through untouchability;
- Physical assault due to caste prejudice;
- Denial of and atrocities against inter-caste marriage;
- Labour exploitation or forced labour;
- Seizing of land and property;
- Prejudices in government offices while providing serving opportunities to the Dalits;
- Prohibition to enter Hindu Temples in upper caste settlements;
- Discrimination at religious spheres and ceremony;
- Room Rental Problem at urban areas;
- Dalit children face discriminations at schools; and
- Massive citizenship problems and difficulties to acquire citizenship in real surname of Dalits.

Historical background on the origins of caste-based discrimination

A certain community of hardworking and devoted people -usually known as Dalits- is placed at the bottom of the social hierarchy, merely due to the traditional practice of Hindu social order which is largely based on caste system. The caste system was officially introduced in Nepal by the King Jayasthiti Malla (1360-95) about 700 years ago, although its existence dates back to over 3000 years. Again, this very system was legalized by the National Civil Code, 1854, (Muluki Ain, a written version of social code), as the basis of social mobility. It laid out detailed codes for inter-caste behaviour and specified punishments for their infringement.

Such discriminatory legal system and hierarchical social structures, in course of time, formed a rigid 'value system' and 'codes of social behaviour and practices' in Nepal. This system internalized the dichotomies of purity and pollution, superiority and inferiority, and inclusion and exclusion in social order of the Nepalese culture. Thereby, deeming Dalits as ritually 'impure', and considering them as achhut, kamsel, pani nachalne, sana jat, terms referring to the untouchables.

Based on the belief that Dalits are "polluted," they are segregated from members of other castes and are prohibited from touching non-Dalits and their possessions. They are denied entry into public places, such as hotels, shops, and restaurants. And even if they are allowed to enter such places, they are sometimes made to eat and drink from separate utensils. They also have to face increasing level of verbal abuse, domestic violence, problems associated with inter-caste marriage, stigmatization at public drinking water and health services, and conflict over land and property.

Such exclusion is also practiced in religious sphere where they are denied entry into "upper-caste" temples or socio-culturally boycotted and excluded from the state and non-state sectors, which shows relatively low representation from Dalit community. This practice has further marginalized and excluded Dalit community from mainstream society, including access to services and facilities such as education, health, politics, business, market, land ownership and so forth.

Dalits are the most marginalized communities with 0.424 HDI, 38.02 adult literacy, 0.292 educational attainment, and income index 0.3804 much lower than any other groups in Nepal as of 2006. They are the economically poorest group with very low levels of education. Collectively, Dalits represent 80 percent of the "ultra-poor" in Nepal. Similarly, Nepal Living Standard Survey report shows that poverty among Dalits has not decreased significantly as other caste group. They lack access to basic health and other services and have less economic opportunities than other social groups. Although, the major occupation of Dalits is agriculture, but ironically, they own just one percent of Nepal's arable land while only three percent of them own more than a hectare of land.

The practice of untouchability and caste-based discrimination is considered as the major barrier for Dalit's socio-economic development and higher inequality among different groups in Nepal. Even economically and politically powerful Dalits bear the brunt of this discrimination. More so for Dalit women, children, and elderly, as they have higher risk of exposure to such incidences in their daily routine life while fetching water from public drinking water sites, inter-caste marriage, going to temple or restaurant and so forth.

In order to influence the government and policy makers to eliminate caste-based discrimination and untouchability, collective action from Dalits started since 1940 (1997 BS) from Baglung district, which is considered as the foundation of Dalit movement in Nepal. Followed by several campaigns and advocacy, in 1967 (2024 BS), Dalits established 'Dalit Jana Bikash Parishad' which organized first Dalit conference in the country demanding for reservation in public sector as one of the major concerns. Subsequently, by raising their united voices to influence the state as well as civil society to practice anti-discriminatory behaviour, the movement empowered Dalits and motivated them to enter temples and use common public water resources.

The Dalit movement has been further supported by the Dalit sister organizations of different political parties, civil society organizations and the major political parties among others by advocating and raising their voices against untouchability and caste-based discrimination. Such incidents of discrimination have been taking place in various parts of the country, but those who have tried to break this system have often been ridiculed and had to face various problems from people belonging to the "upper caste". However, the Dalit movement so far has not been able to mobilize non-Dalit communities and lacks united efforts among Dalits themselves.

Nevertheless, progress has been made in recent years by securing some provisions for non-discrimination, equality and protection in Nepal's interim constitution and 2015 Constitution of Nepal. Although, the Dalit movement has brought about huge changes in the society and government policies as well, the practice of caste-based discrimination and untouchability is still widespread.[14]

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14   Ten Years Plan to End Untouchability and Caste Based Discrimination in Nepal, A National Strategic Plan of Action (2013-2023), Dalit NGO Federation (DNF)

6.9 Key interventions towards social inclusion

Exercise: Key interventions towards social inclusion

Time: 20 minutes

Instructions:

1. Probe questions to share information on government interventions on social inclusion.

2. List down the answers on flip chart paper and discuss about the incidents where people have utilised the provisions given in the policies or acts.

3. The list can be shared in the PowerPoint and few details are mentioned as below.

Few state based interventions are listed down as:

- New National Code of Nepal, 1963

  First and New National Code of Nepal, 1963 abolished punishment system based on caste, and caste-based division of society that was endorsed and implemented by previous Muluki Ain (National code) of 1854)

- The Constitution of Nepal 1990 (Adaptation of Equality and made discrimination as punishable)

- Ninth (1997-2002) & Tenth-five-year Plan (2003-2007)

- Three years interim plan (2064-2067, 2067-2070 and 2070-2072)

- Declaration by Parliament in 2006 that Nepal is an "Untouchability free State"

- Interim constitution 2063 BS

- Caste Based Discrimination and Untouchability atrocities as State cases

- Prime minister's declaration in 2065 BS.

- Caste-based Discrimination and Untouchability Act 2011

- Ordinance on Public Service Commission Act 2008

- Governmental incentive to inter-caste marriage with Dalits

- Commitment of government towards international conventions: UN convention on elimination of all form of racial discrimination 2069

- Donor's Social Inclusion Action Group (SIAG) established in 2005

- The Constitution of Nepal 2072

- Three Years Human Rights Action Plan of the government of Nepal

- GESI Responsive Budgeting and Monitoring System

- Local Governance and Community Development Program

7 POWER, PRIVILEGE AND CONFLICT

Session objectives:

- Increasing participant's understanding of power and privilege;
- Linking GESI to power imbalances and explaining how this can lead to conflict.

7.1 Understanding and recognizing power and privilege

1. Conduct the exercise below

Exercise: What is power?
Time: 10 minutes

Instructions:

1. Ask participants how they define power?
   Note: The co-facilitator should write the key features of power down on a flip chart.

2. Explain that power and privilege is the use of advantages that allow some groups to have preference over or dominate others. The basic principle of power and privilege is that while it is true that everyone CAN succeed in life, some have advantages and some people face barriers based on what they are (or perceived to be) and not based on whether or not they have earned it.

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2. Introduce the concepts of dominant group and the non-dominant group:

- **Dominant group**
  The dominant group has both the power and authority to preserve, sustain, and promote the existing distribution of power, wealth, and status in society.

- **Minority group/non-dominant group**
  The concept of a minority group does not refer to numbers of people. It refers to any group that is disadvantaged, excluded, discriminated against, or exploited. A minority group may be made up of those who see themselves as objects of discrimination because of their physical or cultural characteristics. A minority group has an inferior status in society.

People who are not part of the dominant group live with the everyday reality of barriers and discrimination while the privileges of being part of the dominant group are often understood as "normal." For the creation of a truly inclusive society, we need to eliminate barriers that prevent people from having an equal playing field and understand the conditions that created the barriers in the first place.

Exercise: Power walk

Time: 40 minutes

Instructions:

1. Have everyone stand side-by-side in a straight line, in the middle of the room facing one wall or make rectangular box marking in the big open field.
2. Explain that this is the starting line for a race, to get some well-paying jobs (located at the wall), which they need to take care of their families. Before the race starts, however, some adjustments are going to be made to everyone's starting positions.
3. Make a list of mixed identities reflecting dominant and minority groups as per the number of participants.
4. Stick meta cards with diverse identities on participants. It can be a diverse and mixed identities like: Rural single woman with disability, rich politician man, lesbian uneducated woman, transgender sex worker man, etc.
5. Ask the participants to take a step forward or backward depending upon the instructions and their identity. If a statement applies positively, they need to move one step forward. If the statement applies negative, the participant needs to move one step backward. Participants decide for themselves whether the statement applies and keep their steps the same size throughout the exercise.
6. Explain that the exercise will be done in silence, to allow participants to focus on the feelings that come up during the exercise and to make it safer for all participants.
7. Choose a set of statements suitable for your group. Ensure you have a mix of forward and backward steps.
8. Read out each statement one at a time, for each statement allow a few seconds for participants to adjust their positions if the statement applies to them:
   - If you feel that your primary ethnic identity is "Nepali" take one step forward.
   - If you were ever called names or ridiculed because of your race, ethnicity or class background take one step backward.
   - If you have immediate family members who are doctors, lawyers, or other professionals take one step forward.
   - If you ever tried to change your physical appearance, mannerisms, language or behaviour to avoid being judged or ridiculed take one step backward.
   - If you studied the history and culture of your ethnic ancestors in elementary and secondary school take one step forward.
   - If, when you started school, you were speaking a language other than English take one step backward.

- If you were taken to art galleries, museums or plays by your parents take one step forward.
- If you ever attended a private school or summer camp take one step forward.
- If your parent(s) encouraged, you to go to college take one step forward.
- If you grew up in a single parent household take one step backward.
- If you have ever been taken on a vacation outside of your home province take one step forward.
- If you have a parent who did not complete high school take one step backward.
- If your parent(s) own their own house take one step forward.
- If you were ever mistrusted or accused of stealing, cheating or lying because of your ethnicity, age or class take one step backward.
- If you primarily use public transportation to get where you need to go take one step backward.
- If you ever felt afraid of violence directed toward you because of your ethnicity take one step backward.
- If you ever felt uncomfortable or angry about a remark or joke made about your ethnicity but it was not safe to confront it take one step backward.
- If you or close friends or family were ever a victim of violence because of your ethnicity take one step backward.
- If your parent(s) did not grow up in Nepal take one step backward.

After you read out the last statement, ask everyone to freeze in place, and without looking around, to notice briefly where they are, who is in front of them and who they can and cannot see. Then ask everyone to look around and notice briefly where they are in relation to everyone else. Ask them to think for a few minutes about what feelings do they have, and what patterns they notice.

The Facilitator can ask the following kind of questions:
1. Ask the person in the front row of how they are feeling as they are way ahead than anyone else.
2. Ask the people in the last row of how they are feeling as they are left behind though everyone started from the same line.
3. Ask people in the middle of how they feel about not moving much further away from the starting line.

Then explain that they are in a race to the front wall for some well-paying and rewarding jobs. The participants should imagine that they need one of those jobs to support themselves and their family. When told to, the participants run towards the wall as fast as they can. Quickly say, "Ready, set, go," to start the race (and get out of the way!). The first few to the front wall will get those jobs.

After the race, have the participants pair up and talk for a few minutes about whatever feelings came up during the exercise.

Suggest to the participants that the winners of the race were declared before the race even started. Tell them to imagine that the race takes place in a stadium and that the ruling class is sitting in the stands watching the event with amusement. They did not have to race because they have been awarded the

very best, most high paying jobs before the race even began. In fact, they had been betting on who would run for those jobs the fastest.

Debrief with the whole group using the following discussion points and questions: How does the information added at the end of the race affect people's commitment to it? To how hard they might run next time? To their sense of justice?

Point out that this exercise works well to demonstrate the power differences between dominant and non-dominant groups. It also serves well to illustrate the concepts of accessibility (some people do not have the same access to jobs, etc. in our society because they are in non-dominant groups and/or were not as privileged as others); our society's lack of a 'level-playing field'; the reasons for affirmative action; and the different reactions people have to an unequal system. For example, given where everyone ended up in the room, how did that affect how hard they ran towards the front wall? Did they run at all?

Exercise: Intersectionality
Time: 10 minutes

Discussion topic:
One aspect of our identity, seldom acts independent of the other aspects. Rather, different aspects of our identity interrelate with one another to shape a unique experience for each of us. In other words, those who share one identity domain, such as all those who are male, do not necessarily experience male privilege in the same way or extent because of the other identity domains that they do not share.

Social inequalities based on race, gender, class and age do not function independently of each other. Instead they operate as interlocking structures of hierarchical power relations creating "interlocking systems of oppression". 'Intersectionality' attempts to capture both structure and dynamic consequences of the interaction between two or more axes of subordination. Intersection of multiple forms of discrimination like race, gender, age, ethnicity, caste, religion, etc can be a double-edged sword. Only recently, have poverty scholars recognized that severe and persistent poverty is highly correlated with the accumulation of subordinate social identities. Hence, poverty is experienced differently among individuals living in the same communities due to varying social location.

SESSION

8 PRACTICING POSITIVE VALUES

Session objectives:

- Increasing participants' understanding of positive values;
- Providing participants with the basic skills to practice positive values.

8.1 Importance of practicing positive values

Time: 10 minutes

Practicing positive values

Values are the building blocks of social, political, religious and cultural life; they are the principles that guide individual and group behavior. While beliefs, practices and rituals differ across religious and cultural systems, there are core values that unite them. Accepting these values does not mean changing your practices or losing your beliefs, rather it means making a commitment to acknowledge everyone as equal and work towards creating fairness and harmony for all.

Nepal is an extremely diverse country. While the cultural diversity is an asset of Nepal; however, in such an environment, when positive values are not practiced there is a lack of understanding that causes tensions and conflict. We all need to learn how to live together peacefully, by developing guiding values and applying them ourselves, in our families and our communities.

8.2 Tools to practice positive values

Active listening is a foundational skill on which to build awareness of positive values. Active listening is a method of listening that involves demonstrating to the speaker that you have heard and understood what they are saying and how they are feeling. It is about being attentive and open, reflecting content and reflecting feeling.

Often when people 'listen' to another person, while that person is speaking they are already thinking about how they are going to respond. In doing so, they are not really listening to the person who is talking or understanding the other person's point of view or problem. In this way they are not able to empathize with the person talking, because they are too busy thinking about how whatever is being said relates to them. In addition to this, instead of listening, a common response is to interrupt, criticize, judge or offer solutions before understanding the nature of the problem.

There are three stages in practicing positive values, explained below. The first stage is tolerance, the second is acceptance and the third is respect.

Exercise: Active listening
Time: 50 minutes

Instructions:
1. Ask the participants if they can think of a time when someone really listened to them. Ask:
   - How did you feel when you were being listened to?
   - Would anyone like to share their memory of a time when someone really listened to them?
2. Instruct the group to find a partner; tell them to try and partner with someone who they do not know so well. In partners, one person is to tell their partner about something important to them. The other person is to listen. Then they swap roles.
3. Back in the large group, discuss with participants their experience. Ask:
   - What did you notice in this exercise?
   - How did your partner show that he/she was listening? What body language did he/she use?
   - Or did you notice that they were not really listening? How could you tell?
   - How did it feel when you were the listener? And when you were being listened to?

8.3 Tolerance
Tolerance is the first step in practicing positive values**.**

Exercise: Defining tolerance
Time: 15 minutes

Instructions:
1. Ask participants what tolerance means to them?

Facilitator's note: *Co-facilitator should write key terms on a flipchart*

Tolerance is a fair and objective attitude toward those whose opinions, practices, race, religion, nationality, or the like, differ from one's own.
- To be tolerant means to have the capacity to bear something, though it may be at times unpleasant.
- One endures differences but does not necessarily embrace them.
- We may learn to tolerate differences, but this level of acceptance is quite shaky - what is tolerated today may be rejected tomorrow.
- Lifestyles and values, if different from our own, may be tolerated but also may be considered to be deficient in some way.

8.4 Acceptance

Acceptance is the second stage in practicing positive values.

Acceptance means that instead of viewing differences as a negative, they are seen as strengths, adding more flavour to life, allowing all to contribute in unique ways. People acknowledge that that differences among groups exist and can be respected and enjoyed, rather than feared and disliked. In addition, there is a focus on the similarities that bind us together as humans, rather than a concentration on how we differ.

- We begin to accept diversity and acknowledge differences without denying their importance.
- Language, culture, and family groupings are visible in all aspects of your environment (i.e. school, community, workplace, etc.).
- Communication between groups happens whenever possible or whenever needed, in accessible languages.
- Views are heard and accepted.

Exercise: Accepting differences

Time: 40 minutes

Instructions:

Divide participants in four groups of two and tell them to review the words "same" and "different" by finding one trait that is the same as and one trait that is different for each of the following groups (excluding the groups they belong to):

1. Women
2. Men
3. Dalits
4. Upper Caste Hindus

Ask each of the groups to present back to the plenary and after each presentation invite participants from the other group to share their commonalities/differences for that group too.

8.5 Respect

Respect is the third stage in practicing positive values**.**

Exercise: Discussion on respect

Time: 20 minutes

Instructions:

Help the participants to begin thinking about respect through the following questions:

- What is respect?
- Imagine if everyone in your community showed respect to each other.
- What would your community be like? What would you see happening?
- How would you feel if your community was like this?

Respect is treatment of others with deference, courtesy and compassion to safe guard the integrity, dignity, value and social worth of the individual. It means treating people the way they want to be treated.

- Diversity is held in high esteem and valued as an integral part of everyday life; for example, differing mental, physical, and emotional abilities; ethnicity, sexual orientation and cultural identities.
- First languages are maintained and respected.
- Cultural norms of groups and communities are respected and valued; for example, childbearing practices, food preferences, dress, etc.
- Cultural traditions are encouraged and shared.
- There is an acknowledgement that "there are many ways to be right."

8.6 Empathy

Empathy is about how we understand other people because it is essentially an individual response. We define empathy as one person understanding how it feels to be another person.

There are two types of empathy: automatic and controlled.

Automatic empathy – is about the 'ouch' moment - this kind of empathy happens instantly when we react to another person's feelings. If we see someone hurt, we may say 'ouch!' as our body seems to feel their pain. If we see someone happy and laughing, we can feel their joy. Everyone does automatic empathy unless it is stopped somehow.

Controlled empathy – is about the pause for thought - this kind of empathy comes about by thinking and reasoning and is about taking the perspective of the other person, understanding how he/she feels. Controlled empathy takes longer than automatic empathy - it needs time and, often, it needs support.

Exercise: Put yourself in someone else's shoes
Time: 40 minutes

Instructions:
1. Divide the participants into groups of three or four.
2. Have them sit in a circle.
3. Supply them with half sheet note cards.
4. Have each group member write down a conflict that they are currently dealing with in their lives on the card.
5. Have them drop the cards in a pile in the middle of the group and then have each member randomly pick a card from the pile.
6. Taking turns each group member is to then read the contents of the card as if the problem were their own.
7. After each card is read, all group members are then to give advice and feedback, including the member whose conflict was being presented, to the person speaking.
8. The person speaking should act like this is their conflict the entire time that they are receiving advice. It is important that they know that for the entirety of this exercise this is their conflict.

9. At no point should group members out themselves as the owners of a conflict that was read by someone else. This would defeat the purpose of the exercise.
10. The goal of the exercise is to put oneself in the position of another individual and empathize with that individual and the conflict they are experiencing.

Reflections:

Bring the group back together for a few moments of reflection and debrief. Ask participants the following (5-6 minutes):

1. How did it feel to take on someone else's conflict as your own?
2. How did it feel to hear someone else living your conflict?
3. What was it like giving advice on your own conflict?
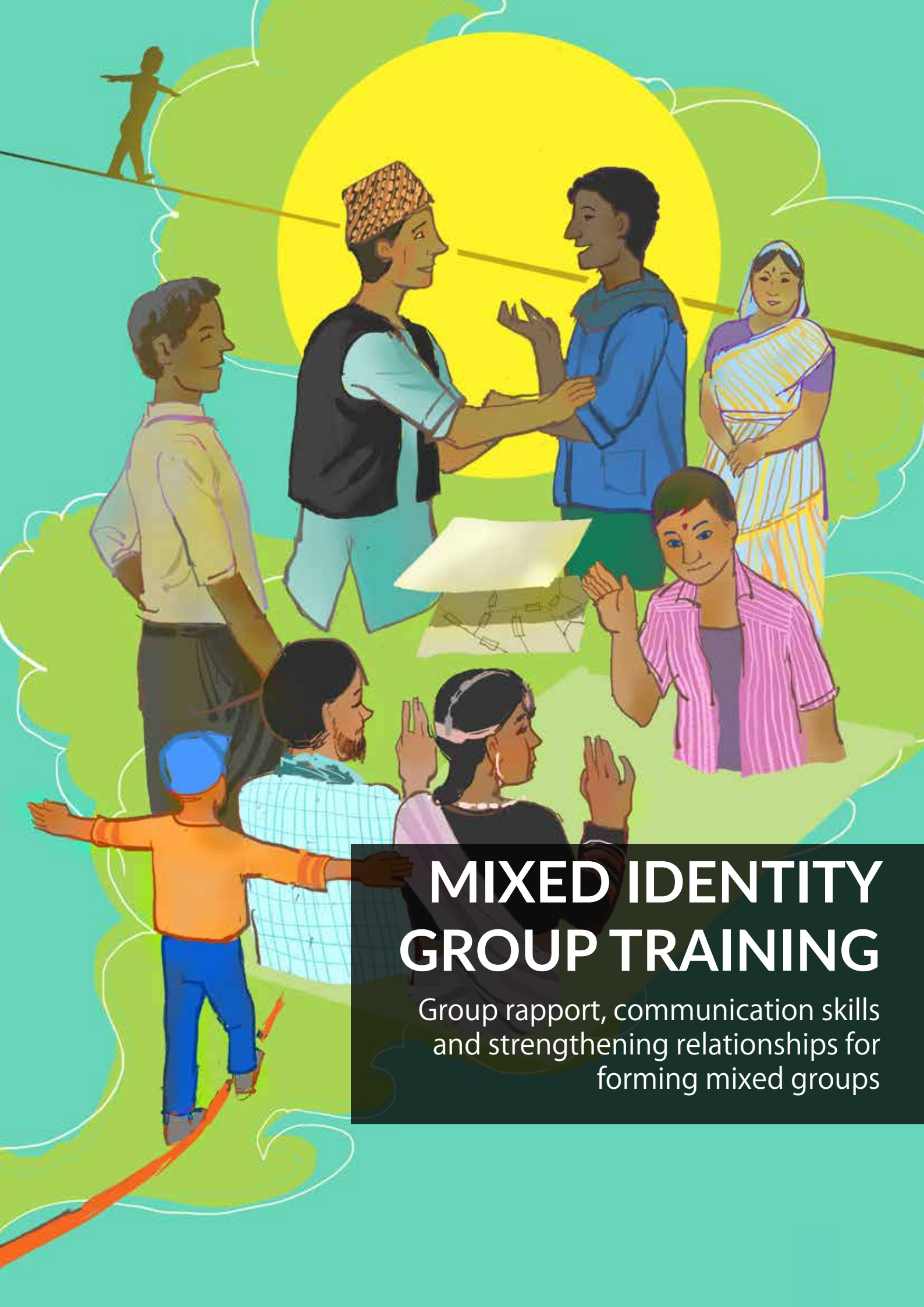
MIXED IDENTITY GROUP TRAINING

Group rapport, communication skills and strengthening relationships for forming mixed groups

MIXED IDENTITY GROUP TRAINING (MIGT)

This training manual is the second in a series of training manuals that TAF has developed and tested by partners DNF and WA to implement a P2P approach as part of the CM-GESI project. It is intended to serve as the basis for the Gender and Identity Transformative Training that is conducted with mixed identity groups in the project intervention sites.

The sections of this manual include material to:

❖ Guide on how to conduct the MIGT?
❖ Build group rapport, communication skills and strengthen relationships;
❖ Introduce the concepts of MIGT that need to be explored;
❖ Provide opportunities for interaction, discussion and critical reflection for forming mixed groups.

9 GENDER EQUALITY AND SOCIAL INCLUSION AS A TOOL FOR CHANGE

9.1 Introduction and ice breakers

The facilitators can use icebreakers as energizers as and when required to keep the training lively. This section will help facilitators to be acquainted with tips on facilitating Gender and Identity Transformative Training as part of a P2P approach.

Objectives:

- To give information on icebreakers and energisers for vibrant sessions.
- To review the understanding on GESI and unpack the concept on equality and equity.
- To understand the need for equity for achieving equality.

Exercises for introduction to the topic

Time: 45 minutes

Depending on the group, the facilitator can decide any of the versions below:

Version 1: Violence is an irreparable activity (can be used as an ice breaker and for the purpose of self- introduction)

Time: 25 Minutes

Materials required: White A4 paper for everyone, tape, glue, scissors

Instructions:

- The facilitator distributes sheets of white A4 paper to the participants and asks them to place the paper on their knees, or the table in front of them without touching it. Give the group directions in a loud and clear voice, to immediately destroy the paper in any way that they can. Shout to them repeatedly to destroy it. This exercise should be done rapidly, so rapidly that the participants do not have time to think about what the facilitator is ordering them to do. The group should be given a total of about 30 seconds to destroy the paper.
- Following this, the facilitator prepares materials like scissors; tape; glue; and distributes them throughout the room. The facilitator then orders each person to put his or her paper back together and then write his or her name on the paper. Participants can use their papers as name-tags throughout the remainder of the work-shop.

Version 2: Self-introduction

Time: 45 minutes

Instructions:
- Ask people to introduce themselves and share about their name, organization, district and experience from the destroying the pages.
- Give 1 minute each to everyone to complete their statement.

Debrief/Discussion: During and immediately following this process, you will likely hear the participants complaining saying "This is too difficult to repair." "I didn't know I was going to have to put it back together." These comments serve to demonstrate that it is easy to tear things apart but much more difficult to reconstruct them and while that it is easy to use violence, it rarely resolves the problem and in fact, becomes the seed of future violent conflicts.

9.2 GESI as tool for change: Refresher on GESI

This section looks at the concept GESI and review learning from the past SIGT and connects it with the mixed group training. The session will move further into GESI to unpack the concept and consequences of affirmative action.

Exercise: Refresher on GESI

Time: 15 minutes

Materials required: Whiteboard and flip chart, markers

Instructions:

Break down GESI and ask short questions to the participants to reflect from the SIGT. Some questions can be:
1. What is gender equality?
2. What is gender equity?
3. What is social exclusion and inclusion?

The answers should be written on the white board or flip chart paper as per input given by participants.

Key messages:

Gender equality: The equity approach leads to gender equality, which denotes that women and men have the same opportunities in life - to participate in development, to influence and to benefit from it, both in the public and the private sphere. It denotes that the marginalized community should get equal resources, access and opportunities as the dominant groups which can only ensure equal outcome. It means changing the environment of existing inequality and enable discriminated groups to work even in unconventional sector.

Gender equity: Gender equity denotes the equivalence in life outcomes for women and men, recognizing their different needs and interests, and requiring a redistribution of power and resources.

Social exclusion: The experience of groups that are systematically and historically disadvantaged because of discrimination based on gender, caste, ethnicity or religion.

Social inclusion:
- Social inclusion is both an outcome and a process, of improving the terms on which people take part in society.
- The World Bank defines social inclusion as the process of improving the terms for individuals and groups to take part in society.
- Another more advanced definition is – "The process of improving the ability, opportunity and dignity of people, disadvantaged on the basis of their identity, to take part in society."[15]
- Social inclusion aims to empower poor and marginalized people.

9.3 Understanding GESI through the story of the Fox and Stork

Exercise: The story of the Fox and Stork
Time: 55 minutes

Materials required: PowerPoint, handouts on equality and equity

Instructions:
1. Narrate the story of the Fox and Stork mentioned below.
2. Ask participants if the behaviour of the Stork was justified towards the Fox. Ask how did they feel about the story? Get feedback.
3. How can we look at this story from the lens of equality and equity?
4. Cite another example of a family of four: 12 rotis are to be distributed equally among four members, a man who is the agricultural worker, his pregnant wife, 12-year-old daughter and 2 year old son. It should be done on the basis of needs: 12-year-old girl would require more roti than 2 year old boy; a pregnant woman need more food than the man.)
5. Ask how is gender equity different from gender equality?

Narrate the story of Fox and Stork:

Fyauro fox and Chari stork were good friends. One-day, Fyauro told Chari, "Please come to my house for dinner tonight. I am going to make some lovely soup." Chari was very happy and said, "Oh, thank you. I love soup. I will come to your house tonight."

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15   From USAID's CM-GESI project
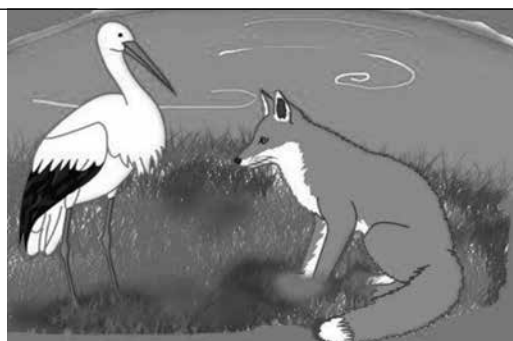
Chari came to Fyauro's house. Chari could smell the soup. "The soup smells lovely," said Chari.

"Thank you," said Fyauro. He then served the soup in flat plates.

Fyauro had his soup very quickly. Poor Chari could not drink the soup with her long bill. Fyauro looked up at Chari and said, "Oh, don't you like my soup? Well, I shall have your share also." Poor Chari went home hungry. She was also very angry!

After a few days Chari said, "Fyauro, it is my turn to invite you for dinner. Please come to my house tonight." Fyauro was very happy and went to Chari's house. He was very hungry. "Thank you for calling me for dinner, Chari," said Fyauro.

"Thank you for coming!" said Chari. "I will bring the soup now. You must be hungry." "That smells really lovely," said Fyauro. Chari brought the soup in two tall pitchers. "Please have your soup, Fyauro," said Chari. She put a pitcher of soup in front of Fyauro.
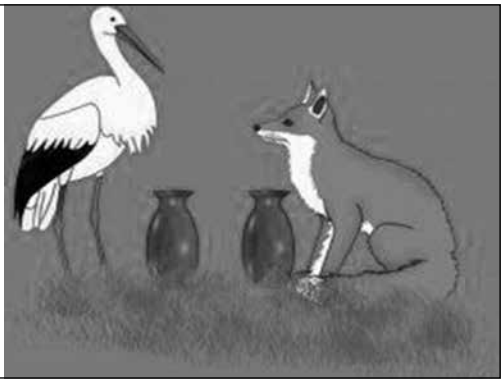
Chari drank her soup very quickly. Fyauro only looked at Chari and the lovely soup. His mouth could not reach the soup inside the tall pitcher! He went home very hungry and also very angry!
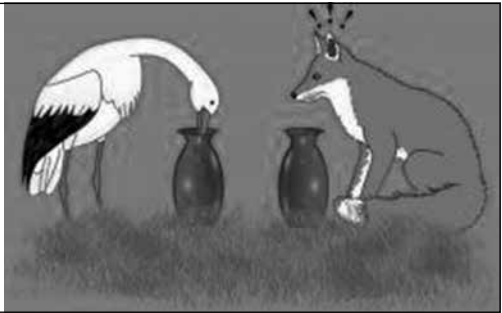
What is the moral of this story? We should treat others well, then only may we expect to be treated well. Fyauro Fox pulled a fast one on Chari! Where poor Chari was expecting to have a good dinner, Fyauro serves her soup in a flat plate, not knowing or caring that she would not be able to have the soup. Later on Fyauro gets the same treatment. He is served soup in a tall pitcher, which he cannot of course reach into.[16]

The fox and the stork video
Can be accessed at: http://hubpages.com/family/The-fox-and-the-storkhttp://hubpages.com/family/The-fox-and-the-stork
http://hubpages.com/family/The-fox-and-the-stork

A1. Handouts for GESI
Gender: Refers to the social attributes and opportunities associated with being male and female and the relationships between women and men and girls and boys, as well as the relations between women and those between men. These attributes, opportunities and relationships are socially constructed and are learned through socialization processes. They are context/ time-specific and changeable. Gender determines what is expected, allowed and valued in a woman or a man in a given context. In most societies there are differences and inequalities between women and men in responsibilities assigned, activities undertaken, access to and control over resources, as well as decision-making opportunities. Gender is part of the broader socio-cultural context. Other important criteria for socio-cultural analysis include class, race, poverty level, ethnic group and age.

Gender equality (equality between women and men): Refers to the equal rights, responsibilities and opportunities of women and men and girls and boys. Equality does not mean that women and men will become the same but that women's and men's rights, responsibilities and opportunities will depend on

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16   Accessed at http://hubpages.com/family/The-fox-and-the-stork

whether they are born male or female. Gender equality implies that the interests, needs and priorities of both women and men are taken into consideration, recognizing the diversity of different groups of women and men. Gender equality is not a women's issue but should concern and fully engage men as well as women. Equality between women and men is seen both as a human rights issue and as a precondition for, and indicator of, sustainable people-centred development

Women and men should not only be given equal access to resources and equal opportunities, but they should also be given the means of benefiting from this equality. This is where the concept of 'gender equity' comes into play.

Gender equity implies fairness in the way women and men are treated. The different life experiences and needs make for women's historical and social disadvantages. The lower status of women in the society often constitutes a handicap and provisions should be made to redress this inequality before they can take advantage of the opportunities provided. Gender equity thus serves to level the playing field and empower women. Therefore, we can say that equity is essential to achieve true equality.

Gender mainstreaming is a globally accepted strategy for promoting gender equality. Mainstreaming is not an end in itself but a strategy, an approach, a means to achieve the goal of gender equality. Mainstreaming involves ensuring that gender perspectives and attention to the goal of gender equality are central to all activities - policy development, research, advocacy/dialogue, legislation, resource allocation, planning, implementation and monitoring of programmes and projects.

Social exclusion describes the experience of groups that are systematically and historically disadvantaged because of discrimination based on gender, caste, ethnicity or religion.

Social inclusion is about all members and segments of society enjoying equal rights and benefits in the political, economic and social spheres without discrimination based on sex, age, geographical area, ethnicity, place of origin, educational background, economic status, caste, religion, disability, health status, etc.[17]

Thus, GESI integration can be interpreted as a process and strategy for ensuring the concerns of women and men from all social groups (ethnicity, caste, economy, age, disability, geographic locations) as an integral dimension in the design, implementation, monitoring and evaluation of policies and programs in all political, economic and social spheres. It aims to promote equality and strengthen the legitimacy by addressing existing disparities and gaps which are highlighted in access and control over resources, services, information and opportunities and the distribution of power and decision making. This approach is a multi-level one, which goes down to the districts and seeks community level interventions. It is also a process of assessing the implications for women and men of any planned action, in any area and at all levels and monitoring through suitable indicators for appropriateness and impact throughout.[18]

17   GESI Operational Guidelines 2013, Ministry of Urban Development, Government of Nepal
18   Gender Equality and Social Inclusion Toolbox, Promotion for Renewable Energy Technologies, Government of Nepal, Ministry of Science, Technology & Environment, Alternative Energy Promotion Centre, March 2014

10 HOW CONFLICT EMERGES AND P2P APPROACH

Introduction:

This section builds on to the understanding about conflict and P2P Approach. The main focus is on the causes and kinds of conflict and to look into the elements which divides or connects the mixed identities. It looks at the factors within their communities that can divide and connect people, as well as strategies to enhance connectors.

Time: 3 hours 45 minutes

Objectives:

- To review the understanding on conflict and P2P approach
- To unpack the concept on divider and connector

10.1 Refresher on conflict and P2P approach

Time: 30 minutes

Exercise: Refresher on conflict

Time: 15 minutes

Materials required: White board or flip chart paper, board marker

Instructions:

1. Break down conflict and ask short questions to the participants to reflect from SIGT. Some questions can be:
   - "What are the first words you think of when you hear the word 'CONFLICT'?" Quickly ask 5 people to say the words and circle the words that multiple people have listed. Note that the first word that they thought of is nearly always negative. Expected responses can be: *Confrontation, Antagonism, Incompatibility, Disputes, Contradiction, Opposition, Violence, War, Disputes, etc.*
   - Ask the entire group if conflict is always negative, providing examples as necessary where conflict results in something good. Use examples provided during the introduction where possible.

- Ask the group to think of a few additional words, this time, positive words that could be added to the lists. Write the words up as participants say them. Possible responses include: *Unity, Peace, Understanding, Change, Growth, etc.*

The answers should be written on the white board or flip chart paper as per input given by participants.

2. Ask for several volunteers to tell a story in which conflict resulted in a positive outcome.

3. Close the discussion with one positive story from the group. The story should not be long than 3 minutes.

4. Following the stories, introduce the positive value of conflict. Explain that conflict has an important function in our day-to-day lives and that in fact all living things find themselves regularly in a state of conflict. Conflict is not abnormal; in fact, it can be useful. Refer back to participant stories wherever possible. Conflicts cause change and encourage us to observe, look, listen, and learn from each other.

5. There are techniques for resolving conflicts that allow us to improve our lives. The group will be exploring these techniques throughout the training. The most important thing is how we deal with conflict. [19]

Facilitator's note: Below are some additional exercises if you have more time to make people understand about conflict and violence or these two exercises can be introduced in between as energizers.

Exercise 1: Introduction to violence activity (optional)
Time: 25 minutes

Materials required: Pens, flip chart and big space to move around

Instructions:
1. Bring the participants to a large out-door space and divide them into 2 groups. Group 'outer' and group 'inner'.

2. Speak privately first with group 'outer' and tell them that they will form the outer part of a circle and that at the count of three, they are to do anything possible to make it to the centre of the circle.

3. Next, speak privately with group 'inner' and tell them that their goal is to protect the inner part of the circle and they should do everything possible to prevent anyone from the outer group from entering the centre,

4. Ask the groups to form two circles, one inside of the other, with the inner circle facing outward towards the outer circle who are facing inward – so that they are facing each other. Each person should hold the hand of the people next to him/her. Count to three and let the groups begin their struggle. This might take anywhere between a few seconds to a few minutes depending on how aggressive the participants are.

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19   Security Force Training in Conflict Resolution and Human Rights, A manual for Facilitators, Search for Common Ground

Debrief/Discussion: Bring the group immediately back inside and ask them to sit down, launch a debate about the activity. One of the questions should be: "How did the outer group try to penetrate the circle?" If one of the responses is "force" or "violence," use this as an opportunity to give a good explanation of violence as one way of resolving such an issue. Ask the group what other ways they could have resolved the issue and write their ideas on a flip-chart.[20]

Exercise 2: Closing activity

Time: 10 Minutes

Materials required: Pens, flip chart

Instructions:

1.   The facilitator should write on a flip-chart paper at the front of the room "Conflict is: _____" and ask the participants to fill in the blank writing down answers underneath until someone gives the answer "a state of tension between two or more people."

2.   Then write "violence is _____" and ask the participants to fill in the blank writing down answers underneath until someone gives the answer "one way of resolving conflict. [21]

B1. Handouts on conflict

Development is ultimately about the power to make decisions on 'accessing and controlling' the use of resources, opportunities and spaces (political, economic and social) by taking advantage of local and global opportunities. Women and those defined as marginalized groups may have access to a specific resource, but and at the same time they do not have any control over its use. Anything that challenges how power is currently allocated, such as a suggestion that it may be necessary to re-allocate power, will cause conflict. Avoiding addressing the power imbalance is a way of avoiding this conflict.

How does conflict emerge?

10.2 Conflict resolution strategies

Time: 40 minutes

Materials required: A4 size sheets for everyone

As we discussed in the previous section, conflict occurs when people perceive that others are obstructing or threatening their needs or rights. If people cannot satisfy their needs, they feel a sense of injustice. Sometimes people act in ways that harm others, in an effort to defend or achieve their needs.

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20   Security Force Training in Conflict Resolution and Human Rights, A manual for Facilitators, Search for Common Ground
21   Ibid

There are different strategies for dealing with conflict. When we find ourselves in the middle of a conflict situation, we often feel that we have to choose between getting our own needs met or getting the other person's needs met. We often feel that we have an either/or choice between getting the results we need or maintaining a good relationship with the other person. Sometimes we decide not to meet our own needs or the other person's and simply do everything we can to AVOID the conflict altogether!

Exercise: My responses to conflict

Time: 20 minutes

Material: Pens, flipchart

Instructions:

Ask participants to draw a picture of themselves when they were involved in conflict or observed conflict. Then, answer these questions:

1. How do I usually respond to conflicts?
2. Where did these patterns come from (family, friends, culture, life experience, etc)?
3. How do my responses affect other people?

Ask selected participants to present their answers to the group.
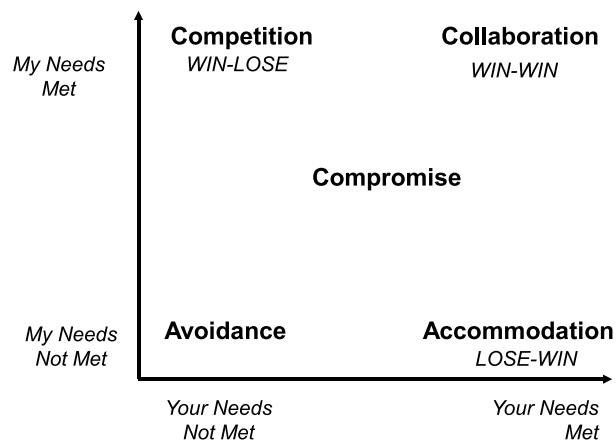
Fig 4: Conflict Resolution Strategies
Source: Adapted from Thomas-Kilman Instrument

Below are the possible resolution strategies that people may demonstrate in relation to the above situations of conflict:

If I always AVOID conflict (lose-lose):

*   Sooner or later I become unable to participate in conflict constructively;
*   I end up feeling apathetic and uncaring.

If I always COMPETE in a conflict situation (win-lose):

- I find myself growing angry over small things;
- I end up feeling hostile and embittered.

If I always ACCOMMODATE in a conflict situation (lose-win):

- I will eventually become frightened of conflict;
- I end up feeling used and resentful.

If I always COMPROMISE in a conflict situation:

- I do not stay in any conflict long enough to find a real breakthrough solution;
- I end up feeling dissatisfied and compromised;
- Not always the best solution as in compromise, nobody feels they got what they need;
- The result of always compromising can be dissatisfaction and solutions that are not really as good as they could be.

When I can COLLABORATE in a conflict situation:

- I have the best opportunity for a resolution that gets the results I need;
- I respect the needs of the other people involved;
- This preserves our relationship; If disputing parties can find a way to truly collaborate, they may actually be able to find a solution that fully satisfies both of their needs.

In this training, we will be learning ways to make it possible for both parties to feel their needs have been met and that they have been able to preserve or improve their relationship.

Exercise: My hopes for an inclusive community
Time: 20 minutes

Instructions:
Ask participants to consider the following questions - When I consider the goal of being a collaborative leader promoting GESI within my community:
1. Why do I want to be a collaborative leader?
2. What values do I hold that will assist me in becoming a collaborative leader?
3. How can I change my own responses to conflict that are destructive or disempowering?

Ask selected participants to present their answers to the group.

10.3 Positions and interests

In dealing with conflict and conflict behaviour, it is important to distinguish between positions and interests. Your POSITION is the concrete thing(s) you say you want. Your INTEREST is the underlying motivation that leads you to want these things.

Positions: What you say you want	Interests: The reason behind your position
The "only" solution	The reason you think this is a good solution
Often concrete & tangible	Often intangible
A stubborn, strongly held view	The answers to the question "Why?"
A demand	The source of the other's motivation
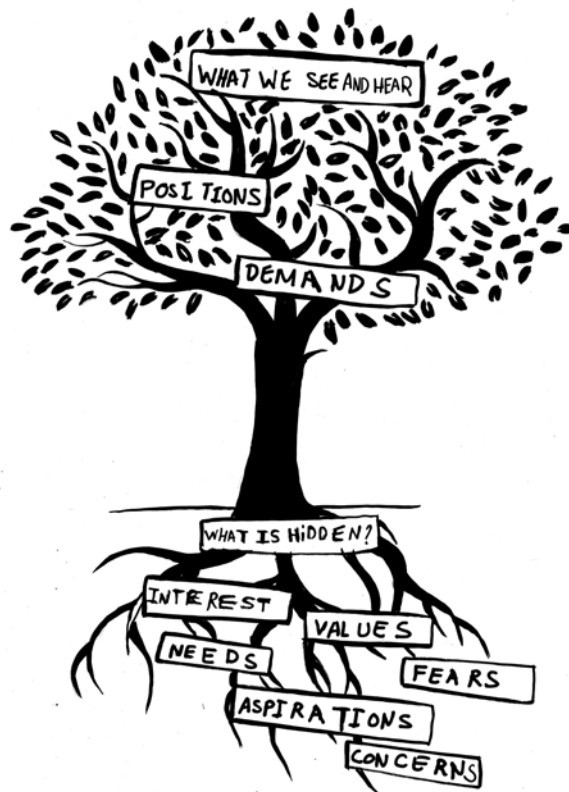
Figure 5: Position and Interest
Source: Community Mediation Basic Training Workbook, Second Edition, TAF and DFAT, 2015

Exercise: Underlying interests
Time: 20 minutes

Instructions:
Divide the group in four sub-groups. Assign each group, one of the four statements below and suggest what interest(s) they think might be "underneath" each statement. Wait for 5 minutes and ask each group to report what they have come up with:
1. The VDC should allocate substantial resources to GESI.
   What is a possible underlying interest or need?
2. We refuse to allow a female District representative to chair this meeting.
   What is a possible underlying interest or need?
3. I refuse to meet with a person who wears sunglasses.
   What is a possible underlying interest or need?
4. I refuse to do house work.
   What is a possible underlying interest or need?

B2. Handouts on needs

Often interests are unmet needs of people or specific fears:

Resource needs:
- Land, money, objects;
- Perception that resources are not distributed fairly;
- Often conflict involves other causes.

Information needs:
- Insufficient or incorrect information;
- Access to information;
- Different facts, different interpretations, different importance.

Relationship needs:
- Breakdown in acceptance, trust, communication or understanding;
- Perception of unjust relationships;
- Can introduce a destructive dimension to otherwise easily solved problems.

Individual needs:
- Needs for recognition, respect, or participation;
- Often an important underlying cause, but typically not the initial demand or position.

Social needs:
- Access to power, resources and authority;
- Social hierarchy, tradition, local norms;
- Local laws and institutions.

Values/identity needs:
- Differing ideas, ideologies, religious beliefs, cultural norms;
- Perception of threat to identify, culture, values, beliefs;
- Challenge to values often seen as threat to identity.

10.4 Position-based approach vs. interest-based approach to conflicts

Time: 1 hour 30 minutes

In this section, we discuss the benefits of taking a position-based vs. interest-based approach to conflicts.
Time: 30 minutes

Position-based approach

My Position ⟶ DEBATE ⟵ Your Position

↓

Win /Lose or Compromise
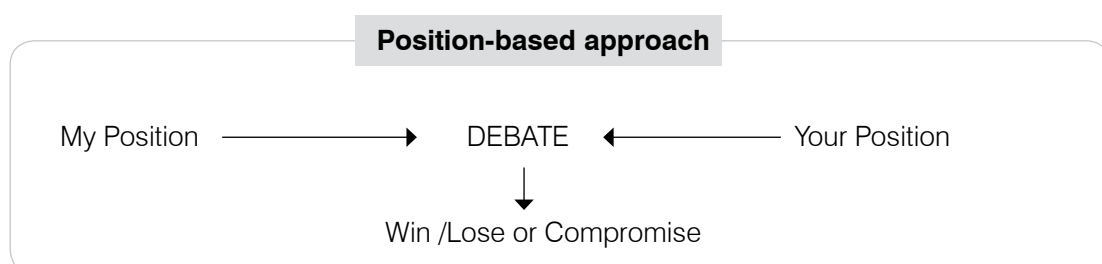
Effects of debate can be seen on different aspects, such as on:

- Open-mindedness;
- Honesty;
- Creativity;
- Relationships.

Costs of Position-based approach:

- Often misses real interests by focusing on reaching solutions too soon.
- Promotes rigid holding on to positions.
- Cuts off exploration of options and prevents creative solutions.
- Produces compromise when better solutions might be available.
- Adversarial, which creates enemies and damages relationships.

Interest-based approach

My Perspective ⟶ ISSUE ⟵ Your Perspective

My ⟶ Needs/Interests ⟵ Yours

↓

Assessing options

Evaluation

Commitment of both parties

Agreement on plan

↓

Mutually Satisfactory Solutions
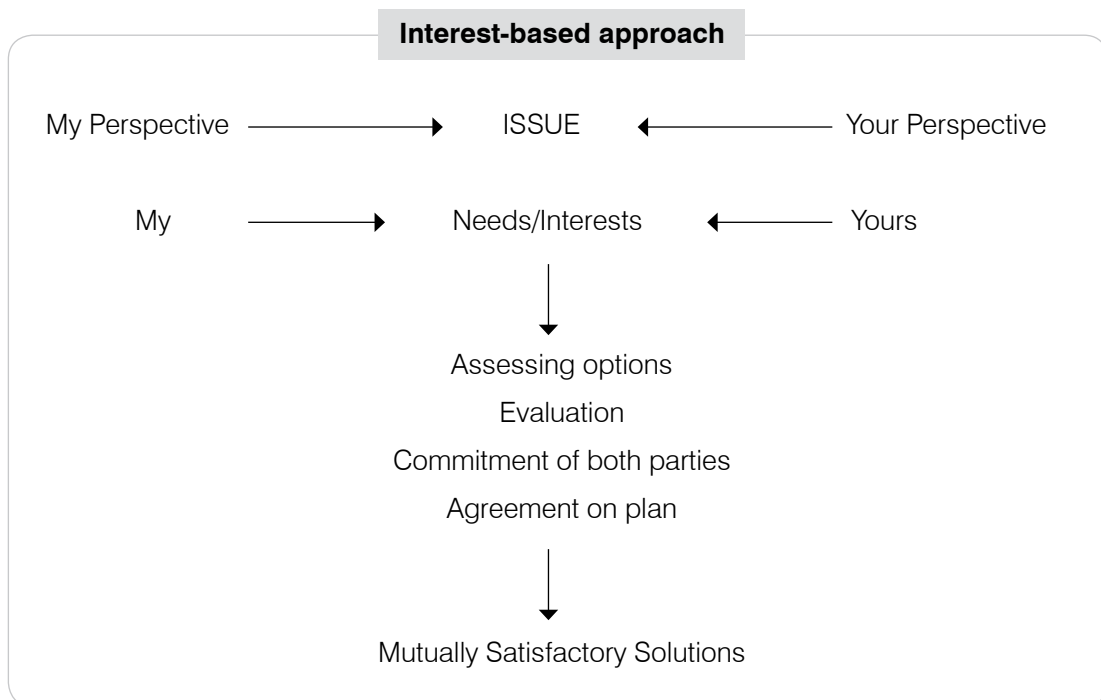
Benefits of interest-based approach:

- Produces solutions that meet the interests of both parties.
- Produces more creative solutions.
- Builds relationships.
- Promotes trust.
- Promotes experimentation and continuous improvement.
- Promotes cooperative behavior that may be valuable in the future.

Story: Cow negotiation

Ram has a large farm in Chitwan with 10 dairy cows. He has 2 young children, who stay in boarding school in Kathmandu. His cows produce enough milk for his family as well as a considerable amount extra that he sells each month for a sizable profit. However, with all his other responsibilities, Ram is unable to milk each cow twice a day and, as a result, he is afraid that some of his cows are becoming sick. Therefore, he feels it would be in his interest to sell one or two cows and would like Rs 5000 for each cow.

Krishna is Ram's neighbor. He is 24 years old and since both his parents recently died he lives alone with his new wife on a small piece of land. He would like to raise a few dairy cows. However, since he is just beginning to farm his land he does not yet have much extra money. He hopes to buy 2 cows for Rs 3000 each.

Ram and Krishna meet to negotiate a price to the cows. Ram offers to sell 2 cows for Rs 5000 each and Krishna offers to buy 2 cows for Rs 3000 each.

Tell the story from a positional bargaining approach:
- Parties start with positions to which they are attached;
- Parties justify their own positions and criticize the others' positions;
- The parties argue and debate;
- Parties often engage in personal attacks;
- The relationship often is harmed; and
- Each party wants to "win".
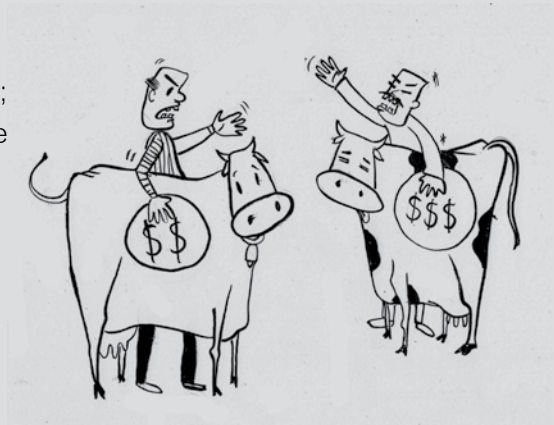
Re-tell the story to illustrate the multiple solutions that are possible when focus changes from positions to interests:
- Focusing on underlying interests of both parties;
- Illustrate how the steps of the interest-based approach are used;
- Describe the problem;
- Identify interests;
- Create options; Evaluate options against interests;
- Commit to solutions;
Agree on a plan of action.

B3. Handout steps for interest-based approach

Step 1: Describing the issue
- Good questions:
    - What is the current situation?
    - What is working and what is not working in the current situation?
    - What is causing these results?

- Do you need more information?
- What assumptions might you be making?
- Avoid jumping to an early identification of a solution.
- Frame the issue(s) as an open-ended question.

Step 2: Identifying stakeholders and understanding interests
- Identify interests of both parties.
- Assist parties to check if assumptions are correct.
- Look for deeper interests - ask 5 "whys".
- Explore which interests are separate, shared or interdependent.

Questions to help parties identify stakeholders:
- Who will be affected by the problem?
- Who will be affected by the solution?

Questions to help parties identify interests:
- What resolution are you looking for?
- What do you need to resolve this issue?
- What would you like to accomplish in this mediation?
- Why? Why? Why?
- Categories of Interests:
    - Separate;
    - Interests held by only one party;
    - Shared;
    - Same interest held by both parties;
    - Interdependent;
    - Interests of each party that cannot be met without assistance or agreement of other party.

Step 3: Creating options
- Discuss the options:
    - Options are possible solutions that require the agreement of both sides.
    - Options should answer the Issue question(s).

- Brainstorm options:
    - Encourage creativity and participation.
    - No criticism or evaluation.
    - No one has to defend any option.
    - Invent as many options as possible.

- Types of questions to get people thinking creatively:
    - What are all the possibilities?
    - What else might we try?
    - What are some ways we can deal with this issue?
    - If we work together, what are some ways we can meet the interests of all concerned?

Step 4: Considering options

- Evaluate before choosing.
- Evaluate based on interests.
- Clarify all options.
- Eliminate duplicate options.
- Cluster related options.
- Compare options to interests.
- Eliminate options if everyone agrees.
- Watch for unexpressed interests.
- Consider and challenge old assumptions.

Step 5: Committing to solutions

- Choose thoughtfully.
- Choose based on your evaluation (options against interests)
- If no option meets all the interests, prioritize interests.
- Make a commitment.
- No commitment until explicitly agreed.
- Solutions can incorporate multiple options.
- Encourage parties to evaluate solution(s) and revise.

Exercise: Applying the interest-based approach
Time: 1 hour

Materials required: Flip chart paper, markers and handouts of story

Story:
Shiva Ram is a landlord. Purne and Mangale said that Shiva Ram agreed to pay them Rs. 10,000 per year in a lump sum for their continued service to till and cultivate the land. There was no written agreement. Purne and Mangale worked day and night at Shiva Ram's house. At the end of the year, in January 2003 they demanded for payment of the amount Shiva Ram had agreed to pay. Shiva Ram said that he had given them meal and some grains. There is no proof that he had agree to pay Rs. 10,000 to them at the end of the year. Purne and Mangale are good workers and Shiva Ram wants them to continue working for him during the next year. Purne and Mangale came to the VDC for justice. The VDC referred them to mediation. Shiva Ram agreed to participate in the mediation session.

Divide the group into four sub-groups. Tell participants to read the above story. Tell participants to work in small groups to:
- State the issue(s) as an open-ended question(s);
- Identify stakeholders;
- Identify interests;
- Brainstorm options and write as many options as possible;
- Evaluate options compared to the interest identified for each of the parties;
- Agree on a solution that best meets the interests of all parties.

After completion, the participants should reconvene in plenary and present their work.

10.5 Refresher on P2P approach

Exercise: Refresher on P2P approach
Time: 15 minutes

Materials required: Whiteboard and flip chart, markers

Instructions:
Ask short questions to the participants to reflect from the SIGT. Some questions can be:
1.   What is P2P approach?
2.   What is the process of P2P approach?

The answers should be written on the white board or flip chart paper as per input given by participants.

Key messages: Refer to page no. 37.

10.5.1. Understanding Connectors and Dividers

Every society has groups with different interests and identities that contend with other groups. There are issues, factors and elements, in societies which divide people from each other and serve as sources of tension. There are also always issues, factors and elements which connect people and can serve as local sources that promote peace.

Connectors bring people together and/or tend to reduce tension and can increase trust; interdependence; and equality. Markets, infrastructure, common experiences, historical events, symbols, shared attitudes, formal and informal associations can be connecting factors between people.

Dividers are those factors, that people are fighting about or cause tension, suspicion; mistrust; division; and capacities for conflict or violence between groups of people. Some dividers may be rooted in deep-seated, historical injustice (root causes) while others may be recent, short-lived or manipulated by subgroup leaders (proximate causes). They may arise from many sources including economic relations, geography, demography, politics or religion.

Similarly, in every context, there are people who serve as local capacities for peace i.e. individuals and institutions whose task it is to maintain intergroup peace, e.g. elders' groups, school teachers or clergy and others. These can be potential sources who can help connect people.

10.5.2 Categories of Connectors & Dividers

The categories of dividers and connectors:

a) System and institutions

Here we look at what policies, systems and institutions increase tension in the community and which ones help people overcome differences. For example, a water sources inside a temple where Dalits are not allowed to enter is an institution that will divide us where as a school where kinds from all backgrounds go is a connector. Other examples:
- Dividers: Discriminations based on social, historical, traditional and legal; deprivations from exploitation, jobs, education, health and legal opportunities.
- Connectors: Market; Irrigation systems; Bridges; Roads; Highways
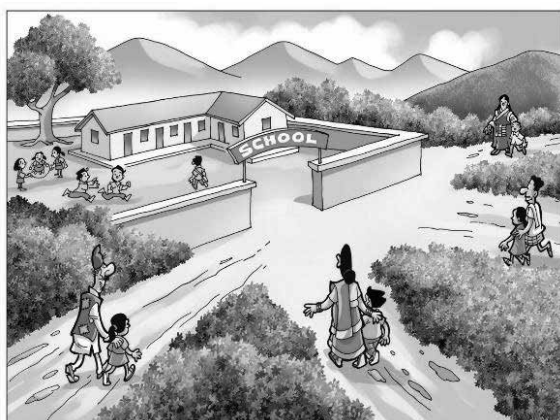
b) Attitudes and actions

What kind of attitude or actions, like stereotypes, violence, threats or acts of violence exist in the context that divide us or on the other hand, how to people express acceptance or appreciation for other groups? For example, Nepal's football team with players from all different ethnic groups show acceptance and appreciation where as political parties which constantly fight against each other may give rise to dividing attitudes and actions. Other examples:
- Dividers: People of different attitudes and of denying the existence of different ideological nature, intolerant, unaffectionate and defaming others;

- Connectors: Accepting the existence of different ideology opposition parties, tolerate, love and admiring attitudes.

c) Values and interests

Here we simply ask, what are the values that may differ between groups? Do groups have different conflicting interests? Or maybe, do groups actually work more effectively together? For example, a businessman may have different interests than a politician, both of whom are working to build a school. Or on the other hand, in case of an accident all groups from various backgrounds have the same interest of survival. Other examples:

- Dividers: Religion value may work as a divider; political interest; varying social values and norms; outsiders' interest to keep certain group or persons in power.
- Connectors: Common culture and social values, norms; common interests like behaving equally to all children.

d) Experiences

Here we look at what experiences different groups have shared in the past. Sometimes even negative experiences can bring people together. For example, the experience of the earthquake brought people from all backgrounds together. Other examples:

- Dividers: Feeling of different treatment by government in addressing different group or persons;

- Connectors: Different lifestyles; conflict experience and all involved or not involved suffering parties.

e) Symbols and Occasions

These are symbols that are universal as connectors and symbols, events holidays or occasions that may celebrate one group over the other as dividers. For example, symbols representing different parties in politics may be dividers whereas the symbol of a national flag is a connector. Other examples of dividers/connectors: colors, feasts-festivals, annual celebrations, national holidays.

Source: USAID/Nepal

Exercise 2: Categorizing Connectors and Dividers
Time: 15 minutes

Instructions:
1. Divide the group of participants into four small groups.
2. Ask each of the groups to look at the set of pictorials again and ask them to determine to which category they belong and why.
3. Then show each of the pictorials and discuss in plenary to which category they belong and why.

10.5.3 Identifying Connectors and Dividers in the community and strategies to enhance connectors

It is important to identify what the dividers and connectors are within your community, so that you know you understand the barriers to and enablers of substantive collaboration on the issue of inclusion.

While it is important to address dividers within your community, leveraging and strengthening connectors is likely to yield more positive results. It allows different groups to convene around shared interests and focus on finding joint solutions to challenges and problems at community level relating to the implementation of GESI policies or service delivery.

For example, different groups can come together to deal with the issue of the lack of gas supplied to the communities. A committee to address this concern can be formed and engage with the communities in a public dialogue regarding this concern. The most immediate objective of the engagement is to address the source of the grievance by ensuring an adequate provision of gas. Working with the local government to improve the provision of gas can serve as a tangible dividend of cooperation and increase residents'

confidence that by working together, they can address shared interests. The second, equally important objective is to bring the informal and formal leadership from the conflicting communities together to begin building trust and professional relationships.

Connectors can maximize the potential for success of the constructive engagement. Connectors are positive factors for peace and cohesion. For example, in preparing for the engagement, after consultations with both groups, the facilitator determines that football is a common interest. In this case, the facilitator may use a common football match or club to forge links between the participants.

Exercise: Identifying Connectors and Dividers in the community
Time: 30 minutes

Instructions:

Divide the group into four sub-groups.

1. Ask two of the sub-groups to make a list of dividers in the community and the other to make a list of connectors in the community. Then ask each of the groups to present their lists.
2. Ask each of the groups to go back to their group and choose one connector from the lists presented and ask them to develop a strategy on how they can leverage or strengthen this connector. Then ask each of the groups to present their strategy.

SESSION

11

PREVENTION AND MITIGATION OF CONFLICT

Introduction:

This section looks at ways to address conflict through active listening, dialogue and mediation. Facilitators will have better understanding of existing conflict and can work on prevention and prevention with the mixed group.

Objectives:

- To exercise active listening in times of conflict;
- To handle our own anger with positive values through mediation and constructive dialogue.

11.1 The ladder of assumptions

Time: 15 minutes
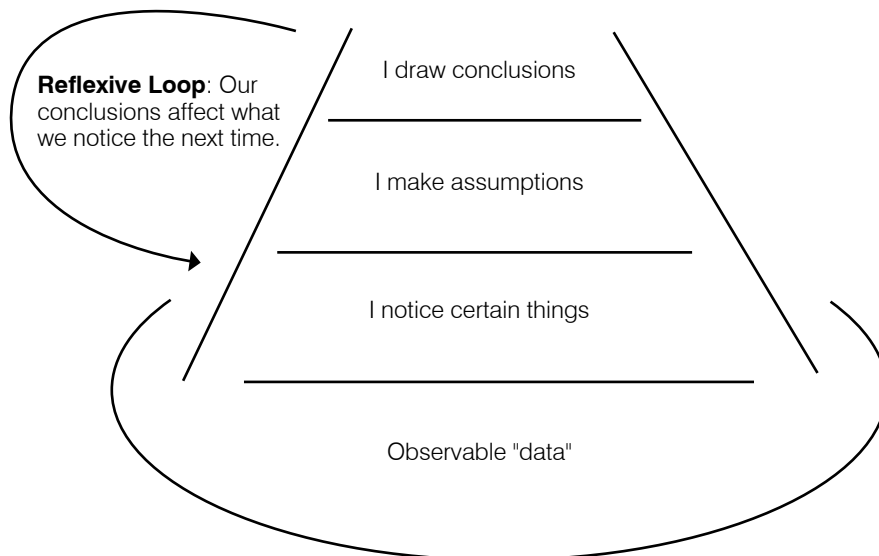
Figure 6: Ladder of assumptions
Source: Community Mediation Basic Training Workbook, Second Edition, TAF and DFAT, 2015

Much of the time we assume that:

- Our conclusions are "the truth."
- The truth is obvious.
- Our conclusions are based on facts.
- What we notice is all there is to notice.

When two people believe that all of their personal experiences and conclusions are "the truth," and those experiences and conclusions differ, conflict is inevitable. Instead, if people come to understand their differences as different points of view, based on different experiences, then coexistence is possible.

11.2 Building positive relations

Time: 15 minutes

Each time we deal with someone, we are likely to have our minds on an immediate objective. The way we deal with each often seems less important and less urgent than our immediate goal. But it is not enough to solve the immediate problem. We have to think ahead to the effect that this interaction will have on the next one, and the one after that. That is what building a relationship is all about.

> **THE GOAL**
> **A relationship that can deal well with differences**

The working relationship we seek, whether as individuals or groups, is a process for dealing with differences. If we think separately about how to establish and maintain a good working relationship, we can deal more easily with matters of substance. When people identify and deal with relationship conflict constructively, they can develop new agreements and deepen trust.

When people fail to identify and discuss relationships, conflict and distrust builds. Giving in does not build a good working relationship. It may avoid arguments, but it also eliminates the opportunity to learn how to talk through problems and to become skilful at reaching solutions.

Expressing disapproval by breaking off a relationship is rarely, if ever, a good idea. Refusing to deal with someone will rarely solve an immediate problem; and it will almost certainly impair our ability to solve future problems. If two people or groups are caught up in an escalating conflict, the last thing they should do is to break off communication.

> **A STRATEGY**
> **Be unconditionally constructive.**

In any relationship, I want to be able to take steps that will both improve our ability to work together and advance my interests. I need guidelines to follow that will be good for the relationship and good for me, whether or not the other person (or group) follows the same guidelines.

11.2.1 Elements of a working relationship

A relationship that is able to cope successfully with differences, is an example of a good working relationship. The following elements are key to a working relationship.

Balance: It helps to balance reason with emotion. Too much emotion can cloud judgment. Too little emotion impairs motivation and understanding. We often react emotionally, not logically, in pursuit of some purpose. Many aspects of a relationship are not purely rational. Develop an awareness of emotions – yours and theirs. Emotions such as fear, anger, frustration or even love may disrupt otherwise thoughtful actions. We cannot work well with another person when emotions overwhelm our reason; we cannot make wise decisions in the middle of an angry outburst.

Understanding: In order to resolve differences, we must understand them. Learn how the other person or group sees things. Start by asking, "What do they care about?" If we are going to achieve an outcome that will satisfy the interests of both, we will need to understand each other's interests, perceptions, values and ideas of fairness. Learn their story. Whether we agree or not, the better we understand each other, the better our chances of creating solutions that we can both accept.

Communication: Understanding requires effective communication. The more effectively we can communicate about our differences, the better we will understand each other's concerns and the better our chances for reaching a mutually acceptable agreement. Always consult with the other person or group before making a decision that would significantly affect them. The more openly we can communicate, the less basis there is for suspicion. And the more we believe the other side has heard and understood our views, the more likely we will feel that an agreement is balanced.

Reliability: Trust is often seen as the single most important element of a good working relationship. Commitments that are entered into lightly or disregarded easily are often worse than none. It is in my interest to be trusted. If I am worthy of your trust, my conduct will generate fewer disputes. If I do not deceive you, you will have less reason to get angry with me and deceive me in return. If I am reliable, my words will have greater power to influence you. Well-founded trust based on honesty and reliable conduct over a period of time, can greatly enhance our ability to cope with conflict. Be honest. Be predictable. Be clear. Take promises seriously.

Persuasion (not coercion): Persuasion is more helpful than coercion. The way we try to influence each other has a significant impact on the quality of our relationship and our ability to deal with future differences. When we use coercive tactics, we are not reasonably addressing the interests of the other person or group. The more coercive the means of influence, the less likely it is that the outcome will reflect the interests of all parties, and the less legitimate it is likely to be in the eyes of all concerned. Coercive tactics damage relationships. Persuasive modes of influence are more likely to produce better outcomes and to improve our ability to work together in the future.

Acceptance: If we are to deal well with our differences, we need to accept each other as persons or groups whose interests and views are worth taking into account. Unless you listen to my views, accept my right to have views that differ from yours, and take my interests into account, I am unlikely to want to deal with you.

Feeling accepted, worthy, and valued is a basic human psychological need. Non-acceptance sends the message that I am right and you are wrong, that I have nothing to learn from you, and that you have little value. We must deal seriously with those with whom we differ. The higher the degree of acceptance, the better the chance of working out differences and producing good outcomes.

11.3 Active listening
Time: 1 hour
Materials required: White board, markers, handouts

Exercise 1:
Listening when under verbal attack – to deal with another's inflammation
Time: 40 minutes

Facilitator's note: It is often useful to cover this section of Active listening in the broader context of managing emotions. By then, participants will have had the opportunity to practice listening for information and to give affirmation before facing the challenge of dealing with high emotion.
For those wishing to include it in this section, notes are set out below.

Instructions:
1.   Question: When someone is verbally attacking us, what are our usual responses?
Discussion: Draw out participants' responses. In addition, you might explore:
•   becoming defensive;
•   becoming aggressive;
•   arguing in a heated way;
•   retreating into ourselves;
•   becoming upset, fearful.

2.   Question: How effective are these responses in dealing with the other person's anger, and in resolving the conflict?
Discussion: Draw out participants' responses. In addition, you might consider:
•   often doesn't lead to a solution; or at best only leads to a short-term solution
•   may have long term detrimental effects on the relationship
•   results in feeling drained or upset or downtrodden
•   increases the likelihood of this pattern repeating itself.

When there is a conflict, it's common to blame the other person or become extremely defensive. It is difficult to be objective when the emotional level is high. Active listening is an effective tool to reduce the emotion involved in a situation.

3.   Write on the board: ACTIVE LISTENING:
•   to gain information;
•   to give affirmation;
•   to respond to inflammation.

When we accurately identify and acknowledge an emotion, the intensity of it dissipates like a bubble bursting or a grease spot dissolving. The speaker feels heard and understood. Once the emotional level has been reduced, reasoning abilities can function more effectively.

4. Write on the board: HIGH EMOTIONS?
    - Listen actively to deal with emotions FIRST.
    - Carefully using active listening can turn the situation of conflict around to one of co-operating so as to develop new options.

Exercise 2:
Handling another person's inflammation: in this role play, participants practice their active listening skills (Group Activity)
Time: 20 minutes

Materials required: Handouts
Because anger is such a passionate and powerful emotion, it is one that often overwhelms us. It also is one that often leads to explosion unless we learn to handle it productively.

Instructions:
1. Give out handout: "Handling your own anger".
2. Work through each point, encouraging participants to comment or expand on the ideas. Ask participants to complete the question: "In what part of your body do you notice tension when angry?" Then encourage them to share their responses with a partner. Allow 3 minutes.
3. In the same way, move on to the last two points on the page. Ask participants to complete the boxes on on-going and one-off tension release techniques, and then share their responses with a partner. Allow a further 3 minutes.
4. Encourage participants to make comments or ask questions in the large group. Learning to handle our anger in appropriate ways
    - frees us to deal more constructively with conflict;
    - helps us to avoid a build-up of tension in our lives, which can lead to an inability to function effectively.

C1. Handouts on handling your own anger

- When anger is experienced, adrenalin is released into the body. Blood rushes to our legs, arms, and head; we begin to sweat and to breathe quickly. Our heartbeat speeds up; we may have a strong urge to yell, scream, kick, hit or run. We tend to react by fight or flight.
- Anger is either physically released at the time it is experienced, or it is suppressed. Since it is rarely appropriate to release anger physically for fear of damaging relationships or causing bodily harm, it is often suppressed.
- If not released at the time it is experienced, anger gets stored in our bodies as muscular tension. The particular part of the body affected varies considerably from person to person. In what part of your body do you notice tension when you are angry?
- If this tension is not released, one of two things may happen. It may build up until it can no longer be suppressed, and we explode at (or "dump" on) someone who may have had nothing to do with the original anger. It may remain unreleased and, over a period of many years, cause chronic muscular holding patterns and possibly damage to our immune system.
- When deciding on a way to release our anger which is right for us, we need to remember that the tension is best released in a manner consistent with the intensity of the emotion. (Example when we feel like hitting someone, swimming may be more appropriate than meditating). Many people prefer regular on-going activities, which prevent the excessive build-up of day-to-day tensions in the first place. Most of us use some techniques well, for releasing tension on occasions after a particularly strong experience of anger or frustration or upset.

> - As part of the above exercise, participants are to identify what on-going and one-off tension release techniques they employ in their personal and professional life.
> - Facilitator's may handover a paper with the following headings to aid the same:
>
> On-going techniques:
>
> One-off techniques:

Important points to cover:
- This active listening technique is very valuable when we are receiving non-verbal gestures of anger (e.g. turning away, rolling the eyes... "Are you fed up with the situation?" "What's annoying you?")
  There is great value in allowing angry people to be really heard whether or not we feel their attacks are justified.
- First bring down the emotional heat and avoid making statements of attack or defence that would cause a crisis to escalate.
- When we fully understand the problem, we can respond more effectively. This may include pointing out errors of fact or interpretation. This sounds quite different to defence or counter-attack.
- The aim is to improve communication in the relationship, both people hearing and being heard. When tempers are calmer, then real communication can begin.

- Staying calm during a personal attack takes skill. This is a skill, which can be learnt and needs persistent practise.
- The point of change in a conflict situation is the point of communication. At this stage, the discussion can turn to: What do you need, not need? What do I need, not need? Can we fulfil these needs?
- It's about being.

Write on the board: "Hard on the problem, soft on the person and turning the conflict into communication. Write on the board: "Partners not opponents".

Exercise: Reflection on listening
Time: 2 minutes

Materials required: Handouts on 'Listening'

C2. Handouts on Poem 'Listen'
Read the poem on the handout: "Listen".

Listen
When I ask you to listen to me
and you start giving advice
you have not done what I asked.

When I ask you to listen to me
and you begin to tell me why
I shouldn't feel that way,
you are trampling on my feelings.

When I ask you to listen to me
and you feel you have to do something to solve my problems,
you have failed me,
strange as that may seem.

Listen! All I ask is that you listen.
Not talk or do – just hear me.

Advice is cheap: 50 cents will get you both Dorothy Dix and
Dr Spock in the same newspaper.

And I can do for myself; I'm not helpless.
Maybe discouraged and faltering, but not helpless.

When you do something for me that I can and need to do for myself,
you contribute to my fear and weakness.

But when you accept as a simple fact that I do feel what I feel,
no matter how irrational,
then I quit trying to convince you and can get about the business of understanding what's
behind this irrational feeling.
And when that's clear, the answers are obvious and
I don't need advice.

So, please listen and just hear me, and if you want to talk,
wait a minute for your turn; and I'll listen to you.

-Anonymous

Key messages:
Good listening empowers speakers. It helps people verbalise what may not have been clear to them before. People can usually find their own answers. They are more likely to put their own plans into action rather than someone else's well-intentioned advice.

When people feel listened to, they talk more freely about themselves. Even well-intentioned advising or diagnosing may block this communication.

Active listening may entice people to reveal more of themselves than they are really comfortable doing. They may later be highly embarrassed and distance themselves from the listener. It is important to respect people's comfort zones in personal communication. This applies particularly to work contexts where people often prefer to be private about personal issues.

There is a time to actively listen, and there is a time to graciously add in our own perspectives. Look for cues from the other person to know when this is appropriate.

Listening is far more than waiting for our turn to speak. We put so much attention on the other person that our own mental commentary is "turned off" at that time.

C3. Handouts on active listening - Some helpful hints
Things to try
- Put the focus of attention totally on the speaker.
- Repeat conversationally and tentatively, in your words, your understanding of the speaker's meaning.
- Feedback feelings, as well as content. (Probe, if appropriate e.g. "How do you feel about that?" or "How did that affect you?")
- Reflect back not only to show you understand, but also so the speaker can hear and understand his or her own meaning.
- Try again if your active listening statement is not well received.
- Be as accurate as you can, in the summary of the meaning.

- Challenge powerlessness and hopelessness subtly (e.g. try "It is hopeless" instead of "It seems hopeless to you right now." Try "You can't find anything that could fix it?" instead of "There's nothing I can do").
- Allow silences in the conversation.
- Notice body shifts and respond to them by waiting. Then, for example you could ask "How does it all seem to you now?"

Things to avoid:
- Avoid talking about yourself.
- Reject introducing your own reactions or well-intentioned comments.
- Try not to ignore feelings in the situation.
- Avoid advising, diagnosing, baiting, reassuring, encouraging or criticising.
- Dispense with thinking about what you will say next.
- Avoid parroting the speaker's words or only saying "mm" or "ah, hah".
- Don't pretend that you have understood if you haven't.
- Avoid letting the speaker drift to less significant topics because you haven't shown you've understood.
- Avoid fixing, changing, or improving what the speaker has said.
- Don't change topics.
- Resist filling in every space with your talk.
- Don't neglect the non-verbal content of the conversation.

Exercise 3: Handling another person's inflammation

Time: 20 minutes

Context: People can often do well with a win/win approach when everyone is calm, but when emotions are high, and the other person is accusing, people frequently react rather than respond.

Aim: To practice appropriate ways of responding when under pressure.

Materials: Handout on "Handling difficult emotions in others".

Instructions:
1. We're going to practice handling another person's inflamed behaviour by doing a role play in pairs.
2. We'll refer to the points on the handout: "Handling difficult emotions in others".
3. Remind participants of the main steps in responding to inflammation.
   - **Receive** – really listen. Try not to become defensive.
   - **Notice** – check your feelings. How are you feeling? Acknowledge this to yourself.
   - **Centre** – breathe. Remember to breathe deeply. When you block your breathing, you block your responsiveness. Try to be centred.
   - **Listen again** – re-focus on the other person. Use your active listening skills to respond to the person's needs.
4. Divide the group into pairs: A is inflamed, B responds. Pairs can either think of a relevant situation themselves, or use the following situation:

Sample situation:

There are two neighbours: A and B. Neighbour B has parked a car partially over the driveway and has done it a number of times previously. Neighbour A could drive a car out, but with difficulty. Neighbour A is inflamed and says something like this: "This is the third time you've parked your car across my driveway. I'm fed up. You're inconsiderate. I hate living next to you. You leave your garbage bin out for three days. Your dog deposits on my lawn etc."

Extra instructions for Neighbour A – the inflamed person. Work with your partner to provide them with an opportunity to practice the skill. If Neighbour B replies non-defensively and in a way, that makes you feel you have been heard, tone down your anger and give a slightly less angry second attack so that Neighbour B can have another go. If the response would have inflamed you more, increase the anger in your next statements. Include a clue as to why the response has further inflamed you, example "You're not hearing what I'm saying". You're not taking me seriously."

Extra instructions for Neighbour B – the responder. Bring up your tone of voice balancing it between your own mood and that of Neighbour A. A lighter version of some of Neighbour A's gestures or facial expressions might naturally go along with this.
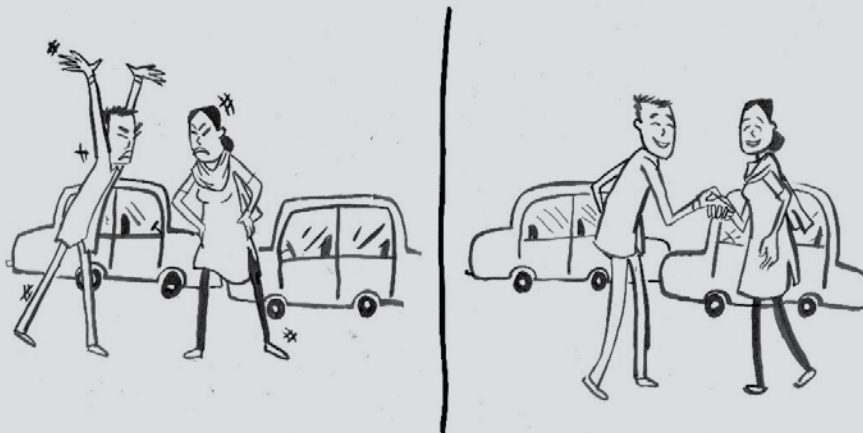
The purpose is to communicate rapport, not to compete, defend or attack. It is to communicate a willingness to respond close to Neighbour A's level of intensity about the issue. As the level of intensity of Neighbour A's attack drops, make sure you drop yours too. It should probably always be a little lower than Neighbour A's, so that there is a gradual soothing effect. You will want to soothe the person as well as remaining attentive.

Allow 3 minutes for the role play. Then ask partners to spend 2 minutes sharing how they felt, what was working, what was difficult and so on. Reverse roles and repeat.

Discussion points:
- How did you feel when you were under attack?
- How difficult was it to refrain from arguing with the person?
- What were the difficulties in active listening?
- When you were inflamed, what particularly helped to calm you?
- Was there anything said or done which further inflamed you?

C4. Handouts on handling difficult emotions in others

If we react to others defensively by attacking or withdrawing, conflict often increases. If, instead, we respond appropriately, we can help to bring the emotions to a level at which the issue can be dealt with more constructively.

Try the following:

Receive:	Listen and say nothing for the moment. Don't try to tone them down, defend or explain yourself yet. Give the other person room to discharge their pent-up emotions. Respect the other person's communication of feelings.
Notice:	Observe your own reaction.
Centre:	Tune into yourself. Breathe deeply.
Listen again:	Ask yourself what you are picking up from the communication. Separate feelings from content. Strain out what is valid and if you can, let some irate remarks pass you by without reacting.
Reflect back:	Reflect both feelings and content. "Let me check with you if..." "Is that what you are saying...?"
Clarify and explore:	What are the other person's needs and concerns? Explore what is behind the words being used. Ask questions to shift the focus from anger to exploring the issues. Focus on connecting to the other person and turning this into a safe and constructive conversation. Repeat the cycle. Ensure that both feelings and facts are mutually understood.
Move:	Clarify and acknowledge needs and concerns. Consider the next step, example acknowledge your contribution to their problem, develop options, make an "I" statement, take time out.

C5. Handouts on exploring our response to conflict
Five questions – Five Goals
Don't indulge! Don't deny! Create richer relationships!

Five questions to answer when angry / hurt / frightened:

1. Why am I feeling so angry / hurt / frightened? _____
   _____
2. What do I want to change? _____
   _____
3. What do I need in order to let go of this feeling? _____
   _____
4. Whose problem is this, really? How much is mine? How much is the other person's? _____
   _____
   _____
5. What is the "message" I infer from the situation? (e.g. he doesn't like me, she doesn't respect me.) ___
   _____
   _____

FIVE GOALS
- To avoid the desire to punish or blame;
- To improve the situation;
- To communicate my feelings appropriately;
- To improve the relationship and increase communication;
- To avoid repeating the same situation;

Identify actions to match the above aims:

1. Aim to avoid the desire to punish or blame. Action?
2. Aim to improve the situation. Action?
3. Aim to communicate your feelings appropriately. Action?
4. Aim to improve the relationship and increase communication. Action?
5. Aim to avoid repeating the same situation. Action?

If communication is not appropriate, what other action can I take?

11.4. Listening without "resistance"
Time: 15 minutes
Materials required: PowerPoint, White board and makers

Most of us "resist" listening. We assume that listening is only for people who have nothing to say. We assume we cannot influence people by listening to them. We assume that our listening will be mistaken for agreement.

Typical thoughts while listening:

Judging: "Doing it your way is a bad idea. I know better."

Preparing a response:
- Defending: "But this wasn't my fault!"
- Arguing: "That isn't the point. The important point is…"
- Advising: Obviously, what you need to do is this…"

Mind-wandering:
- "I think I'll go to visit my friend this Saturday…"
- "I wonder when the next tea break is…"

Instead, we should realize that listening can provide us with much useful information. We should understand that by listening, we can help people feel understood and more open to listening to us in return. We can listen openly without "resistance," while still maintaining a different point of view.

Typical assumptions:	Helpful assumptions:
Listening is for those who are weak or without strong arguments.	If I listen carefully, I may gain useful information.
Listening conveys agreement, and I don't agree with them.	I can listen without agreeing.
I won't persuade them by listening.	If I listen effectively, I can make them feel understood.
	If I demonstrate good listening, it makes it easier for them to listen to me

11.5 Dialogue

Time: 1 hour 15 minutes

Materials required: PowerPoint, white board, flip chart for group work and markers

Dialogue is a voluntary and safe process of genuine interaction through which human beings listen to each other deeply enough to be changed by what they learn. This change happens because people develop joint understanding, shift their relationships and commit to taking joint action. This can happen with or without the help of a third-party facilitator.

Dialogue can lift us out of our polarization and into a greater common sense. The purpose of Dialogue is to create new understandings and to form a new basis from which to think and act. In Dialogue there is no push for conclusion or solution. The intent is to build shared meaning that includes all perspectives. We do not try to reach agreement, but to create a context from which agreements may come.

There is no declaration of the perfect answer or the wrong answer. It's about being able to weigh and discern, see and understand the good and bad consequences. From that open field we ourselves learn and learn to advise others.

Dialogue is a conversation with a particular spirit:

- We listen intently;
- We speak openly; and
- We seek simply to understand each other.

Dialogue has structure:

- We take turns responding to certain questions;
- We agree to observe communication guidelines; and
- We refrain from debating or refuting each other.

Dialogue has purpose:

- To improve understanding;
- To foster collaboration;
- To promote active citizenship;
- To encourage innovation;
- To transform conflicts;
- To build peace.

Basic principles of public dialogue:

- People care about the communities they live in, and want to make them better
- Complex problems call for many kinds of solutions.
- When all kinds of people develop trust and relationships through face-to-face dialogue, new ideas and approaches emerge.
- When people consider different points of view on a complex issue, they uncover common ground and find better solutions.

When a dialogue ends, participants probably won't agree with all those they have been talking with – that's not the goal of the dialogue. However, they are likely to understand themselves and others better. They are also likely to feel enriched by different views and different ways of expressing fears, hopes, and deeply held values.

Dialogue agreements:

- **Listen** attentively.
- **Speak** honestly from your personal experience.
- Use **language** that promotes respect & learning.
- Seek to **understand** each other.
- **Refrain** from attack or persuasion.

11.6 Mediation

Time: 30 minutes

Materials required: PowerPoint, white board and marker

Sometimes conflicts that cannot be resolved by the parties themselves, occur. Mediation is a process in which, people who are involved in a dispute can constructively explore ways, to resolve that dispute with the help of a trained mediator.

The goal of facilitative mediation is to resolve the content and relationship of the parties by creating an atmosphere in which the parties can tell their stories, more deeply understand their own experience, begin to appreciate the other's experience, and use a creative interest-based approach to resolve their conflicts and create a stronger, more collaborative relationship.

The Mediation process consists of four phases:
1. Introduction and opening tasks;
2. Helping the parties tell their stories;
3. Helping parties understand each other;
4. Helping the parties develop options and craft solutions.

Mediation provides a "safe" way for parties to come together, while allowing them to maintain control over the issues, relationships, and the outcome. In essence, mediation helps:

- Disputants gain greater understanding of each other's needs, interests and values (recognition);
- Disputants take responsibility for the decisions they make (empowerment);
- Lay the groundwork for disputants to change their relationship and begin to work together.

The Mediation process is not a court hearing. Witnesses and documents are seldom needed. A process to determine guilt or innocence, nor who is "right or wrong."

In mediation, an unbiased third-party act as a facilitator, hears all sides of the dispute, and helps parties achieve a mutually satisfactory resolution. The mediator's primary role is to provide a forum in which the disputants are able to construct a solution which meets the needs of all parties. Mediators work directly with the disputants. Mediators are not bound by the rules of evidence; instead, they encourage communication between the parties. The Mediator does not make decisions for the parties. Nor does the mediator decide who is right or who is wrong. That role belongs to a judge or arbitrator.

The Mediator:
- Is trained in mediation skills to help disputing parties resolve their differences.
- Actively listens to the viewpoint of both parties.
- Asks questions about the dispute in order to clarify the issues of the parties.
- Helps the parties surface and express their interests.
- Helps parties put the dispute in clear and concise terms so they can begin to discuss and evaluate options for a resolution.
- May assist in writing a mutually acceptable agreement specifically outlining the terms of the resolution.

In case you are not able to resolve a conflict relating to GESI amicably, you may want to explore the possibility of resorting to community mediation. In that case, you can contact CMS (01-5529115) which is represented in each district and can refer you to a mediator in your area.

12 GESI LEADERSHIP IN ACTION

Introduction:

The learning from both SIGT and MIGT should create a warm relationship between groups from mixed identities to work collaboratively as leaders to advance GESI in their respective communities. This session works to build strong team and create self-introspective environment for realisation of being a leader along with exercising leadership skills.

Total time: 2 hours

Objective:

• To understand the meaning of teamwork;

• To understand the characteristics of leadership; and

• To understand the challenges and obstacles of an effective leader in advocating GESI.

12.1 Leadership exercise: Hold the rope game

Exercise1: Blind rope game

Time: 1 hour

Materials required: Rope, blindfolds, handouts, open space

Instructions:

1. Divide the group of participants into 2 teams.
2. The first group will be observers and do not disturb the other group, so remain silent. The other group is blindfolded with the help of first group.
3. The blindfolded group is spread out across the length of the hall in a haphazard way with both their hands holding a part of a long rope/string.
4. The blindfolded group can communicate but should hold the part of the rope throughout the activity.
5. Instruct the blindfolded group to make a shape as a group holding the rope. For example, the shape of can be of a triangle or pyramid, an alphabet A, a house, etc.
6. Give about 5-7 minutes to each group to complete.

7. Set the timer on and when the time is over, ask the group to remain still/freeze. They can remove the blindfold to see the shape that they have formed still holding onto the rope.
8. Ask if they have completed the instructions.
9. Repeat the game with the other team taking their turn to be blindfolded.

Questions:

•   After completing the game, ask if it was easy or difficult for them to make the shapes. Get the reflections from 3 people from each group.
•   Ask if anyone emerged as a natural leader and how did the person lead the process?
•   Did the Leader adopt participatory approach?
•   Why did everyone let that person lead and listen to them rather than taking the leadership role?

Feedback/ Debriefing:
•   Ask what type of leadership is effectively in managing groups?
•   Ask what was encouraging for those who had taken on the leadership role in the game. Focus on the positive aspects of the group who did well.
•   With the help of participants reflections of effective and empowering Leadership, jot down the qualities of a good leader.[22]

Facilitator's note: Be sensitive if there is a participant who is blind and ensure the process is comfortable for her/him.

Handouts/input (PowerPoint): Definition of leadership and kinds of leadership

D1. Handouts on leadership

According to John Gardner, "Leadership is the process of persuasion or example by which an individual (or leadership team) induces a group to pursue objectives held by the leader or shared by the leader and his or her followers."[23] If we accept that definition, then leadership style is the way in which that process is carried out.

22   Inspired from Leadership Institute in Women's Economic, Social and Cultural Rights, PWESCR
23   Accessed at: http://ctb.ku.edu/en/table-of-contents/leadership/leadership-ideas/leadership-styles/main

Some ways of looking at leadership styles:

There are a number of theories about leadership style, many involving a continuum - two opposite styles with a number of intermediate stops between them. We'll try to present four styles here, that summarize many of the existing theories, and to show how they interact with another, all- embracing way of looking at leadership style.

1. Autocratic

Autocratic leaders insist on doing it all themselves. They have all the power, make all the decisions, and don't often tell anyone else about what they're doing. If you work for an autocratic leader, your job is usually to do what you're told. An autocratic leader often maintains their authority by force, intimidation, threats, reward and punishment, or position. Although they may or may not have a clear vision and may or may not be steering the organization in the right direction, they are not concerned with whether anyone else agrees with what they are doing or not.

Autocratic leadership allows quick decision-making and eliminates arguments over how and why things get done. At the same time, however, it may reduce the likelihood of getting a range of different ideas from different people, and can treat people badly, or as if they don't matter. If, as is often true, the leader is concerned with their own power and status, they'll be looking over their shoulder, and moving to squelch any opposition to them or their ideas and decisions. Innovation or the use of others' ideas is only permissible if it's part of the leader's plan.

2. Managerial

The leader who sees themselves as a manager is concerned primarily with the running of the organization. Where it's going is not at issue, as long as it gets there in good shape. They may pay attention to relationships with and among staff members, but only in the service of keeping things running smoothly. Depending upon the nature and stability of the organization, their main focus may be on funding, on strengthening the organization's systems and infrastructure (policies, positions, equipment, etc.), or on making sure day-to-day operations go well (including making sure that everyone is doing what they are supposed to).

If they are efficient, a managerial leader will generally be on top of what's happening in the organization. Depending on the size of the organization and their management level, they'll have control of the budget, know the policies and procedures manual inside out, be aware of who's doing their job efficiently and who's not, and deal with issues quickly and firmly as they come up. What they won't do is steer the organization. Vision isn't their business; maintaining the organization is.

3. Democratic

A democratic leader understands that there is no organization without its people. They look at their and others' positions in terms of responsibilities rather than status, and often consults in decision-making. While they solicit, value, and take into account others' opinions, however, they see the ultimate responsibility for decision-making as their own. They accept that authority also means the buck stops with them. Although they see the organization as a cooperative venture, they ultimately have to face the consequences of their decisions alone.

Democratic leadership invites the participation of staff members and others, not only in decision-making, but in shaping the organization's vision. It allows everyone to express opinions about how things should be done, and where the organization should go. By bringing in everyone's ideas, it enriches the organization's possibilities. But it still leaves the final decisions about what to do with those ideas in the hands of a single person.

4. Collaborative

A collaborative leader tries to involve everyone in the organization in leadership. They are truly first among equals, in that they may initiate discussion, pinpoint problems or issues that need to be addressed, and keep track of the organization as a whole, rather than of one particular job. But decisions are made through a collaborative process of discussion, and some form of either majority or consensus agreement. Toward that end, a collaborative leader tries to foster trust and teamwork among the staff as a whole.

A collaborative leader has to let go of the need for control or power or status if they are to be effective. Their goal is to foster the collaborative process, and to empower the group - whether the staff and others involved in an organization, or the individuals and organizations participating in a community initiative - to control the vision and the workings of the organization. They must trust that, if people have all the relevant information, they'll make good decisions, and they must make sure that they have that information and provide the facilitation that assures those good decisions.

Styles of leadership

A different view, popularized by James MacGregor Burns[24], contrasts two styles of leadership: transactional and transformational.

Transactional leadership, as its name implies, views leadership as based on transactions between leader and followers. The leader sees human relations as a series of transactions. Thus rewards, punishments, reciprocity, exchanges (economic, emotional, physical) and other such "transactions" are the basis of leadership. In simplest terms, I lead this organization by paying you and telling you what you need to do; you respond by doing what you need to do efficiently and well, and the organization will prosper.

Transformational leadership looks at leadership differently. It sees a true leader as one who can distill the values and hopes and needs of followers into a vision, and then encourage and empower followers to pursue that vision.

A transactional leader thinks of improvement or development as doing the same thing better: an organization that reaches more people, a company that makes more money. A transformational leader thinks about changing the world, even if only on a small scale.

How do you determine what is an appropriate style?

Decisions have to be made, major and minor crises have to be met, situations and conflicts have to be resolved, often right at the moment. It is important to realize that different styles may be appropriate at different times, and for different purposes.

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24   Accessed at: http://ctb.ku.edu/en/table-of-contents/leadership/leadership-ideas/leadership-styles/main

In an emergency, no one would suggest sitting down and making a group decision about what to do. There has to be decisive action, and one person has to take it as soon as possible. Good leaders usually have a style that they consciously use most of the time, but they're not rigid. They change as necessary to deal with whatever comes up.

Exercise 1: Types of leadership
Instructions:

Narrate the story: A school principal was on the side of the angels: he was trying to be a collaborative, transformational leader who would inspire and support teachers to become the best educators they could, and who would make the school into a model of excellence, learning for all, and collegiality. The problem was that the teachers expected something entirely different. They wanted someone to tell them what to do, and then leave them alone to do it. They saw the principal's plans as just another way to trick them into doing things they didn't want to do, and to get them to work longer hours. The more he tried to explain how what he was asking was for their benefit, the more they resisted - they'd heard *that* line before.

If he had started where the teachers were, the principal might have been able to be more successful. That would have meant his "running" the school as his predecessor had, and introducing reforms slowly over a long period. Suggestions to receptive teachers might have started the process; professional development could have helped it along. He might have used incentives of some sort to encourage teachers to try new things, rather than assuming they would be happy to be more independent and creative. Paying attention to the expectations of the staff might have paid off for the principal in the long run.

Start with yourself

First, be clear with yourself about what your natural tendencies and talents are. If you want to be a collaborative leader, but you tend to tell people what to do, you have to admit that and think about ways to change it. If you want to be a directive leader, but you have trouble making decisions, you need to deal with that issue. Not everyone can be charismatic, but almost everyone can learn to distil and communicate a vision that reflects the hopes and needs of a group. Knowing who you are is the first step toward both choosing a style and understanding what you'll have to do to adopt it.

Being truly honest with yourself is a difficult task. For most of us, it may take some time with a counsellor or a trusted friend, or the willingness to hear feedback from colleagues, co-workers, and/or family members. It also takes an honest self -assessment, which can mean stripping away defences and facing insecurities.

Some questions you might ask yourself to start:
- **How great is my need to be in control?** (When you're in a car, are you uncomfortable if you're not driving, assuming the driver is competent? Would you let someone else order for you in a restaurant? If you were teaching a class, would it be a lecture? Would you follow tangents that were interesting to class members? Is there a right way to do most everything? If your answers to these questions are yes, no, yes, no, and yes, you probably have a pretty high need to be in control of things.)

- **How willing am I to trust others to do their jobs?** (Are you uncomfortable delegating work, so that you just try to do it yourself? Do you tell people exactly how to do things, even when they have experience doing them? Do you think supervisors should spend a lot of their time checking the work of those they supervise? "Yes" answers to these questions could mean that you don't have much confidence in others.)
- **How patient am I?** (If someone is having trouble doing something, do you just do it for him? Do you interrupt with your comments before others are finished speaking? Do you want the discussion to end because you want to start *doing* something? If all these are the case, patience may not be your greatest virtue.)
- **How organized am I?** (Can you almost always find whatever you need without having to search for it? Is your desk clean? Are your files alphabetized and orderly? Are your books alphabetized? Do you have a place for nearly everything? Is your appointment book readable by anyone but you? Are you always on time, and hardly ever miss appointments?)
- **How good are my people skills?** (Are you comfortable with other people? Do people seem to comfortable with you? When you're with others, do you spend most of your time talking? Listening? About even? Do people seek you out for help or advice? Do you consider yourself a good judge of people, and has that been borne out by your experience? Do you try to consider others' needs and feelings in any decision?)

These few questions are obviously just a beginning, but they should help you think about some important leadership issues. If you have a high need for control, for instance, it doesn't mean you can't be a collaborative leader, but it does mean that you'll have to learn some new behaviour, and perhaps a whole new way of looking at things. If you're not well-organized, it doesn't mean you can't be a good manager, but you'll have to find strategies to keep you on top of everything.

Second, acknowledge and be true to your beliefs.
If you have a real philosophical commitment to a particular leadership style, it will probably be easier for you to change your behaviour to match that style than to live with knowing you're betraying your principles.
- Think about the needs of the organization or initiative.
- Observe and learn from other leaders.
- Use the research on leadership
- Believe in what you're doing.
- Be prepared to change.

In summary
You can choose and develop leadership styles and skills by assessing your own tendencies and talents; understanding the needs of the organization or initiative; observing other leaders and finding a mentor; believing in yourself, and being prepared to change. [25]

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25   Accessed at: http://ctb.ku.edu/en/table-of-contents/leadership/leadership-ideas/leadership-styles/main

12.2 Being a GESI leader

Exercise 2: 'Am I a GESI Leader?'

Time: 30 mins

Materials required: 4 Big chart papers, marker, masking tape, big space and list of statements and questions

Instructions:

1. Draw 4 boxes on the ground, each marked with the following words: 'Strongly', 'Moderate', 'Not so much' and 'Not at all'.
2. Each participant responds to a series of questions or statements below (*) by moving to the box which best describes each of them respectively after each question or statement is read out.
3. After each round of movement into the boxes, discuss the responses from participants and focus on traits of an effective leader.

- I like to help people in trouble and support in resolving their problems.
- I am attentive when people are speaking.
- I hate careless and slow people.
- I like public speaking and stand in front of public confidently.
- I ensure participation of people even if that consumes too much time.
- I don't work overtime.
- I consider opinions of everyone before taking a decision.
- I am outgoing and like to meet new people.
- I control my emotions in front of people.
- I am a natural leader.
- I am liked by many people.
- I am creative and have problem solving attitude.

Am I a Leader?

Key messages:

- Much of our understanding about leadership are socially constructed and display the existing power relations. Note how many people from the marginalized and excluded communities move in the box of leadership. Mostly the understanding about leadership is influenced by gender and caste-based discrimination.
- Probe participants to assess how social construction perpetuates our marginalization, which works systematically to reduce confidence, access to opportunities and resources.

12.3 Collaborative leadership strategies

Exercise 3: Penguin game[26]

Time: 30 minutes

Materials required: Chairs, big space

Instructions:
- Every participant should have one chair and is seated on it. All the participants should spread themselves out within the hall.
- Ask for one volunteer who would be the penguin. The volunteer should be on the opposite side of the empty chair.
- The penguin must walk like a penguin with both its feet stuck to each other. So only small steps are allowed. The task of all participants is to ensure the penguin doesn't get a chance to sit down. This can be done by moving into that empty seat anytime the penguin is trying to get to the chair.
- If the penguin is able to find a chair and sits down, then the person closest to him/her will be the next penguin.
- There would be chaos. After a few tries, ask them to strategize on how to be more effective.

Debriefing:
- Reiterate that one slow penguin can derail all our efforts!
- Ask how much strategizing is needed in order to be effective?
- What more if we want to make GESI leadership effective?
- This will act as a teaser to the next training.

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26   From Poverty to Dignity: A Learning Manual for Human Rights Based Development, Dignity International, 2007
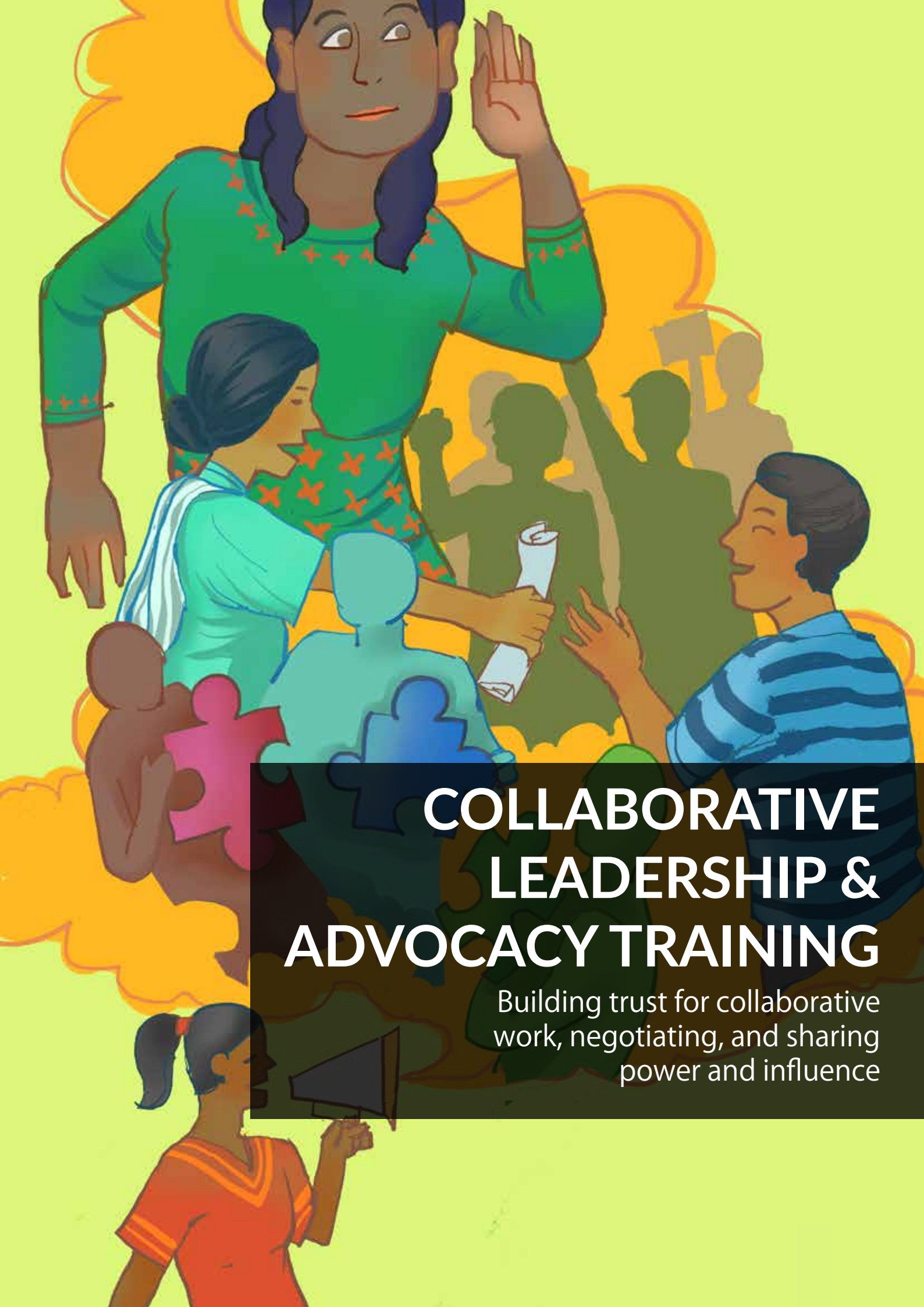
COLLABORATIVE LEADERSHIP & ADVOCACY TRAINING

Building trust for collaborative work, negotiating, and sharing power and influence

COLLABORATIVE LEADERSHIP AND ADVOCACY TRAINING

This training manual is the third in a series of training manuals that TAF has developed and tested by partners DNF and WA to implement a P2P approach as part of the CM-GESI project. It is intended to serve as the basis for the CLA Training that is conducted with different P2P groups formed in the project intervention sites.

This section of the manual includes material to:

- ❖ How to conduct CLA Training?
- ❖ Help build trust for collaborative work on GESI;
- ❖ Facilitate negotiating, sharing power and influence;
- ❖ Introduce the concepts to be explored and practiced for advocacy on GESI;
- ❖ Provide opportunities for interaction, discussion and critical reflection as a GESI leader.

13 COLLABORATIVE LEADERSHIP ON GENDER EQUALITY AND SOCIAL INCLUSION

Introduction:

This section looks at the concept of collaborative leadership on GESI and adopts self-exploratory method to better prepare for the work on ground. This session is a build on from the last training on MIGT.

Total time: 3 hours 45 minutes

Objectives:

• To unpack the concept on collaborative leadership.

• To understand various barriers to collaboration and the need to create culture of collaboration.

• To enhance leadership skills on collaboration through different tools and techniques.

13.1 Introduction to collaborative leadership

Time: 45 minutes

Exercise 1: Introduction

Time: 15 minutes

Materials required: Whiteboard and flip chart, markers, Powerpoint

Instructions:

1. Ask questions to participants to gauge the level of understanding on the issue and manoeuvre the session accordingly. You could ask questions like:
   • What do you understand by collaboration?
   • What do we mean by collaborative leadership?

2. The answers should be written on the white board or flip chart paper as per input given by participants.

Exercise 2: Slice 'n Dice

Time: 15 minutes

Materials required: Open space

Instructions:

1. This trust building exercise should take place outside and preferably, with a large group of 20 or more.
2. Participants should be instructed to form two equal lines facing each other (creating a corridor) and to put their arms straight out in front of them.
3. Their arms should intersect, overlapping by about a hand with the arms of the people opposite of them.
4. The person at the end of the corridor will walk down the corridor of arms.
5. In order to let the person pass, the other participants will have to raise and lower their arms.
6. That person will then join the corridor again and then the next person in line will walk through. This process will continue until everyone has had a turn.

   Now that the group is more confident, participants should be instructed to walk quickly, run, or sprint down the corridor, trusting that the other participants will let them pass without making them pause.
7. For the last turn, the participants making the corridor should be instructed to chop their arms up and down as people run through.
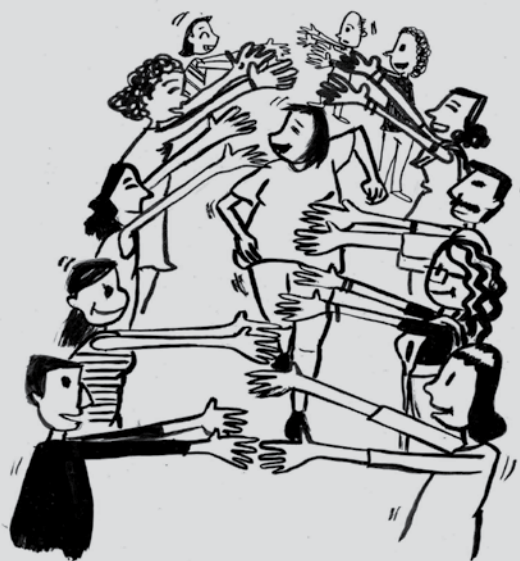
Debrief:

This exercise allows participants to build trust in their teammates while also having fun.[27]

Key messages:

Collaboration among several groups and individuals is often needed to address a complex issue, and collaboration requires collaborative leadership. Collaborative leadership means maintaining a process that includes everyone involved in an issue or organization, a process that depends on collaborative problem solving and decision making. In this section, we will explore collaborative leadership, why it is useful, and how to practice it effectively.

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27   Chowdhury, Rishi, 10 Quick and Easy Team Building Exercises [Part 2], Accessed at: https://www.huddle.com/blog/team-building-ex-
     ercises/

Collaborative leadership

Collaborative leadership is really defined by a process, rather than by what leaders do. It has much in common with both servant leadership and transformational leadership. It starts, according to David Chrislip and Carl Larson, in *Collaborative Leadership*, from the premise that "... if you bring the appropriate people together in constructive ways with good information, they will create authentic visions and strategies for addressing the shared concerns of the organization or community."[28]

Collaborative leadership can be employed in almost any situation, and indeed is practiced in some businesses with great success, but it is seen more often in community coalitions and initiatives, in community-based health and human service organizations, or in alternative education. People often find it particularly useful in situations where "no one is in charge," where there are issues or problems so complex that no one person or entity has either the information or the power to change them. (This doesn't mean that no one has *responsibility*, but rather that sharing responsibility for the issue is necessary, in order to arrive at a successful resolution of it.)

Traits of good collaborative leadership

While it can be practiced in a number of ways, good collaborative leadership is almost always characterized by some specific traits. Among the most important:

- **Collaborative problem-solving and decision-making**: It is not the leader's job to decide what to do and then tell the group. Rather, the group considers the problem, decides what to do, and counts on the leader to help them focus their effort.

- **Open process**: The leader - or some other interested party does not just start with their goals in mind and steer the group in that direction. Collaborative leadership means that, the process of decision-making is truly collaborative, and has no set end-point when it begins. The result is worked out among all the participants: that's collaboration.

- **Leadership of the process, rather than the group:** The purpose of collaborative leadership is to help the collaborative process work, rather than to lead the people involved toward something - to a particular decision, for instance, or in a particular direction. There are some differences between collaborative leadership within an organization and collaborative leadership among organizations. In the first case, a leader may have to spend much of their time initially trying to coax people to take leadership roles in certain circumstances, or even to participate in collaborative decision-making. In the second instance, a leader's biggest task may be to keep everyone from trying to lead in different directions all at once.

  Diving further into the concept of collaborative leadership, there are really two ways to define collaborative leadership. In this section, we will focus on the first of these situations, though the orienting principles are the same in both cases.

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28   Community Toolbox, Accessed at: https://ctb.ku.edu/en/table-of-contents/leadership/leadership-ideas/collaborative-leadership/main

- **Collaborative leadership:** Leadership is a collaborative effort. This definition refers to taking a leadership role in a coalition, organization, or other enterprise where everyone is on an equal footing and working together to solve a problem, create something new, or run an organization or initiative. The leader is not in control of the group but has responsibility for guiding and coordinating the process by which the group decides upon and carries out actions to accomplish its goals.

- **Leading collaboratively:** Leadership as a collaborative effort. This is suitable usually in an organizational setting rather than a coalition or community setting - leadership may shift, by group decision, from one person to another as different talents or abilities are called for, or (more often) leadership is permanently shared by all, or several, members of the group.

Here, there is no one leader: the group functions as a true collaborative and guides itself.

13.2 Importance of collaborative leadership
Time: 30 mins

Exercise 1: Brainstorming
Time: 10 minutes

Materials required: PowerPoint, white board, markers, meta cards, markers, masking tapes
Instructions:
1. Brainstorm on why collaborative leadership is important in GESI?
2. Write the inputs given by participants on the white board.

Exercise 2: Gender and identity reflective leadership exercise
Time: 20 minutes

Materials required: Meta cards, markers, masking tapes

Instructions:
1. Divide the participants into two groups: women and men.
2. Brainstorm stereotypes for leadership traits for men. Each small group is given 3 blue sticky labels to write one trait on each.
3. Brainstorm stereotypes for leadership traits for women. Each small group is given 3 white sticky labels to write one trait on each.

Key messages:

A coalition or other collaboration will nearly always function best with collaborative leadership. Most other organizations and enterprises may function without collaborative leadership, but there are benefits that collaborative leadership can confer even in situations where there are other possible choices.

The leader is considered strong, powerful and successful leader if they have masculine traits. The opposite applies for leaders with feminine traits and hence considered weak. Weak leaders are soft, consultative, caring and cannot take decisions. The definition of collaborative leadership challenges this very concept of masculine construct of power. In collaborative leadership, one needs to be inclusive, for instance, take time to hear everyone and then take decision. There is a need to move from the traditional concept of leadership to collaborative leadership and challenge the old notion of power and leadership.

Advantages of collaborative leadership include:

- **Buy-in:** Collaborative leadership encourages ownership of the enterprise, whether it's a coalition, an organization, a business, or a community project. By involving everyone in decision-making and problem solving, it makes what people are doing theirs, rather than something imposed on them by someone else. The sense of ownership builds commitment to the common purpose.
- **More involvement in implementation:** Members of a collaborative group are more likely to be willing to take responsibility for implementing the group's action plan, because they were part of developing it.
- **Trust building:** Collaborative leadership, by its use of an open process and its encouragement of discussion and dialogue, builds trust among those involved in the enterprise.

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29 Curtis, Rick, Outdoor Action Leadership & Group Dynamics Workshop, Princeton University, 199

- **Elimination of turf issues**[30]**:** Similarly, collaborative leadership can help to address turf issues through establishing mutual trust, making sure everyone's concerns are heard, and helping organizations, factions, or individuals find common ground and work together.

- **Access to more and better information and ideas:** When all involved in an issue are party to addressing it, they bring with them a wealth of information, as well as a variety of perspectives. As a result, the solutions they arrive at are likely to be better than those developed in a vacuum, or by only a small number of people.

- **Better opportunity for substantive results:** The combination of ownership of the process and its results, trust, real collaboration, and better planning yields real success in the real world. In looking at successful community development efforts, Chrislip and Larson found that nearly all were characterized by collaborative leadership. [31]

- **Generation of new leadership:** Collaborative leadership helps to train new leaders from within the group, thus assuring continuity and commitment to the issues the group is addressing.

- **Community or organizational empowerment:** The inclusion of all stakeholders - anyone with an interest or involvement in an issue or organization - in problem-solving and decision-making not only prepares potential leaders but leads to people taking more responsibility and caring more about what they do. It leads to better functioning in every sphere.

- **Fundamental change for the better in the ways communities and organizations operate:** Collaborative leadership breeds more collaborative leadership and more collaboration, leading to a different way of looking at solving problems. This in turn brings more willingness to find common ground and common cause with others, more willingness to tackle new issues, and more effective and wide-reaching solutions.

For all its advantages, there are disadvantages that go with collaborative leadership as well. It can be frustrating, and there's no guarantee that it will work with a particular group.[32]

13.3 Barriers to collaborative leadership

> **Time:** 1 hour
> **Materials Required:** PowerPoint, whiteboard, markers
>
> **Exercise 1: Snake game**
> **Time:** 10-15 minutes
>
> **Materials required:** Blindfolds, throwables like balls and stationeries, buckets, rope/tape for barrier
> **Objective:** For every member of the team to place a throwable into the bucket.
>
> 1. **Instructions:** Create a large circle barrier with the tape or a rope. Place a bucket in the middle of the circle. Toss the throwables randomly inside the barrier.

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30   Turf issues arise when individuals or organizations feel someone else is invading their "turf," their professional or philosophical or personal territory. In a community, this can mean competition among organizations for prestige, credibility with a target population, or - worst of all - funding, and can result in organizations that should be natural allies working against one another. In an organization, it can mean individuals asserting "ownership" of information,
31   Community Toolbox, Accessed at: https://ctb.ku.edu/en/table-of-contents/leadership/leadership-ideas/collaborative-leadership/main
32   Ibid

2. Depending on the amount of people in the group, ask the participants to get into teams of 5-7 people.

3. Ask the participants to stand in a single file line and place their hands on the shoulders of the person in front of them.

4. All participants will be blindfolded except for the person standing in the very back of the line. This is a no-talking activity but allow the group to take 1-2 minutes to pre-plan.

5. The person in the back of the line will guide the participants around the circle barrier by simply tapping the shoulders of the person in front of them, who will tap the shoulders of the person in front of them, and so on, until the person in the front of the line will move towards a throwable.

6. When a throwable is approached, the person in front will grab the throwable and then be guided to the bucket where they will drop the throwable.

7. When a participant drops the throwable into the bucket, the first person will then remove their blindfold and move to the back of the line and become the sighted team member.

8. The person who was in the back of the line then puts on a blindfold. Continue this process until all team members have placed a throwable into the bucket.

9. If there is more than one team, the first team to finish is the winner and then should encourage the other teams until they are finished. If the teams are uneven, the team with the least number of members will continue to rotate until they have dropped as many throwables into the bucket as the largest team would have to drop into the bucket.

Facilitator's note: *It is very important to ensure and instil a sense of trust within the group before attempting this activity. Please do not try Snakes before building trust on a smaller/safer level. Sequence several build-up trust activities prior to Snakes.*[33]

Exercise 2: Brainstorming on barriers to collaborative leadership

Time: 5 minutes

Materials required: PowerPoint

Instructions:

1. What can be the barriers in collaborative leadership?

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33   Snakes- A Trust Team- Building activity that focuses on Non-Verbal Communication, Paradigm Shift, Accessed at: http://myparadigm-shift.org/snakes-a-trust-team-building-activity-that-focuses-on-non-verbal-communication/

The major difficulties with collaborative leadership include:

- **It's time-consuming**. Collaboration takes time, and decision-making that involves a large number of people and organizations may seem to proceed glacially - very slowly, and with a great deal of friction.
- **It demands the ability to face conflict directly** and mediate it to a resolution acceptable to everyone. Collaborative leadership is not a job for people who like everything calm and who would prefer that no one ever raise their voice.
- **It may mean trying to overcome resistance to the whole idea of collaborative leadership.** Many people, particularly in organizations, would prefer a leader to tell them exactly what they need to do, so they know they're doing the right thing. Being asked to share leadership just makes them resentful and leaves them feeling that the leader isn't doing his/her job. Selling the concept may be the hardest part of the job.
- **It can lead to groups taking what seems to you to be the wrong path.** As a collaborative leader, you have to be able to let go of your own ideas and biases and maintain a process that will guide the group to its own goals, strategy, and action plans.
- **It demands that leaders subordinate their egos.** You're not the boss in this situation, and furthermore, you may not get any credit if the group is successful.

Whether or not these last two possibilities play out depends on the situation. In an organization, the opinions and status of a collaborative leader might still carry more weight than those of other staff members, regardless of how hard he tries to eliminate any hierarchy. In a coalition or community-wide collaboration, even though there may be more and more varied participants, it may be easier for the leader to be seen as a peer.

Collaborative leaders are often confronted with situations or factors that work against collaboration. It's important to anticipate the most common of these, and to be aware of some ways to eliminate them. The following are some situations that may arise, and provide how it may be dealt with:

- **If people don't know how to work together,** teach them. A community development effort in Dhangadhi, brought in a consulting firm to facilitate group building and to teach collaborative problem-solving and other techniques.
- **If there are turf issues,** emphasize the benefits to everyone of collaboration. Show people that they're better off collaborating, and the chances are that they will.
- **If there's unfortunate community history,** either among organizations and individuals, or with the issue itself, mediate disputes; point out the differences between now and then; point out the differences between collaboration and groups working separately; or structure the situation so that groups and individuals can interact and make connections.
- **If professionals or some other elite seem to be dominating the collaboration,** work with that group to emphasize the importance of inclusiveness, while modelling it yourself. At the same time, provide support and, if necessary, training for others so that they feel more comfortable participating. Structure face-to-face situations (meetings, workshops, etc.) to equalize input from everyone.
- **If there are poor links to the community,** forge new ones. Bring people together through introductions and events. Encourage organizations and groups to reach out with active solicitation of help and advice, publicity, public education, and events.

- **If there is little organizational capacity,** find resources to hire a coordinator, or tap the collaboration's internal resources for one. Create, with the collaboration as a whole, structures that address this issue.
- **If there seems to be no funding available,** look for unusual sources, as well as looking within the collaboration for ideas. At the same time, work on projects that are significant, but require little or no funding to complete.[34]

13.4 Creating a culture of collaborative leadership

Time: 5 minutes

Materials required: PowerPoint

Collaborative leadership is not always the best solution for a particular group. In the military, for instance, particularly in a combat situation, collaborative leadership would be fatal: while the group carefully worked out its plans, it would be overrun. There are numerous other situations - often related to how quickly decisions have to be made and how decisively people have to act - where collaborative leadership wouldn't work well. Time is clearly a factor, as is the ability of a group to gather and digest information, its level of experience and judgment (you wouldn't put pre-schoolers in charge of their own safety, for instance), its freedom to act, etc.

So how do you know when to employ collaborative leadership? Here are some possibilities to consider:
- **When the timing is right.** Good timing is often necessary for collaborative leadership to succeed. When circumstances conspire to bring a situation to a crisis point that can break down barriers and convince otherwise-reluctant stakeholders that they need to collaborate to advocate for GESI issues. By the same token, when things are going well, there may be the time, the funding, and the common will to take on a new collaborative effort.
- **When problems are serious and complex, and both affect and require attention from a number of individuals and groups**. This is the kind of situation, referred to earlier, when no one is in charge. It's impossible for any one individual or group to solve the problem by tackling it alone. At the same time, the seriousness and complexity of the problem mean that it's in the self-interest of the individuals and groups involved to put turf issues and the like aside, and to collaborate on dealing with it.
- **When there are a number of diverse stakeholders, or stakeholders with varied interests**. In order for these stakeholders to work together, collaborative leadership is needed to build trust - both among stakeholders and in the process - and to make sure that everyone's agenda is heard and honestly considered.
- **When other attempts at solutions haven't worked.** Individual organizations or officials may have tried to deal with an issue and failed, or a coalition may have faltered because of internal conflict and/ or inability to generate effective action.
- **When an issue affects a whole organization or a whole community**. If everyone's affected, everyone needs a voice. Collaborative leadership can provide the opportunity for all to be heard and involved.
- **When inclusiveness and empowerment are goals of the process from the beginning**. A coalition that has set out, for instance, to broaden political participation throughout the community would do well to operate with collaborative leadership and a collaborative process. Such a structure would give it credibility among those it's trying to reach, that target population with the opportunity to develop its own voice, and to increase its ability to participate fully.[35]

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34   Community Toolbox, Accessed at: https://ctb.ku.edu/en/table-of-contents/leadership/leadership-ideas/collaborative-leadership/main
35   Ibid

13.5 Leadership skills for collaboration

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Exercise: Identifying leadership skills for collaboration

Time: 5 minutes

Material: Marker, PowerPoint

Instructions:

1. Ask what leadership skills do we need for collaboration?
2. List down the inputs on the white board.
3. Break down the concept through PowerPoint slideshow or presentation using news print paper.

</div>

Key messages:

While no one walks around with a name-tag saying "Hi, I'm a collaborative leader," potential and actual collaborative leaders are everywhere in a community or organization. They may be independent consultants hired for their facilitation skills, or they may emerge from unexpected places - the corner office of a powerful business, for instance, or a three-room apartment in a public housing complex. Regardless of who they are or where they come from, collaborative leaders usually have some characteristics in common.

Collaborative leaders are - or quickly become - trusted and respected by all the groups and individuals they have to deal with. Depending on the circumstances, this may mean that they are viewed as neutral, unconnected to any of the interests involved in the collaboration, or having no prior history with any group, and therefore unbiased. Or it may mean that they have a solid reputation for fairness and integrity. It almost always means that, while they may stand to gain from the success of the collaboration, they have nothing personal to gain from their leadership position.

Collaborative leaders relate to diverse groups and individuals with respect and ease. The necessity of approaching everyone with openness and without arrogance, and of being trusted by people of diverse backgrounds and experience, makes this quality a great asset for a collaborative leader.

Collaborative leaders have good facilitation skills. Because they have to deal with whatever comes up in the collaborative process, collaborative leaders have to be skilled at facilitating more than meetings. Facilitation skills include:

- A tolerance for and understanding of how to use conflict.
- The ability to involve everyone and make sure all voices is heard.
- The capacity to restate arguments, ideas, or issues so that everyone's clear on them. This includes the gift for reframing debate to disarm or enlist as allies many who might otherwise be opponents.
- An understanding of group process[36].
- An ability to see the big picture. A good facilitator can both view the process that the group is going through and consider and act on it in light of what's needed to realize the group's goals.

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36   The words "group process" often makes appearance in graduate school courses and psycho- social models of how a group works. Some people may not have this educational or professional background but have an intrinsic understanding of what's happening in a group, and of how to intervene to address whatever needs to be addressed. If that's the case, groups quickly learn to trust their judgment. Community Tool Box, Accessed at: https://ctb.ku.edu/en/table-of-contents/leadership/leadership-ideas/collaborative-leadership/main

Collaborative leaders are catalysts. They bring the right people together at the right time to make things happen and continue to sustain the process that will lead the collaborative to success.

Collaborative leaders nurture new leadership within the collaboration and the community. Rather than trying to protect their leadership positions, good collaborative leaders encourage potential leaders. They provide opportunities for them to hone their leadership skills and afford mentoring and support. Collaborative leaders know that new leadership is the life breath of collaboration.

Collaborative leaders have a commitment to the collaborative process and to finding real solutions to problems. Good collaborative leaders have to believe in the process, and to champion and maintain it, often in the face of strong opposition. At the same time, they have to keep everyone moving toward the group's goals, even when it feels like nothing's happening.

Collaborative leaders keep the focus on what's best for the group, organization, or community as a whole. Just as the leader has to be willing to let go of his/her ego or specific concerns, s/he tries to help group members learn to do the same, and to focus on solutions that address the broadest, rather than the narrowest, interests.[37]

13.6 Tools and techniques for effective collaboration

Exercise: Tools and techniques for effective collaboration
Time: 1 hour

Materials required: White board, markers, PowerPoint

Instructions:
Ask the following questions:
1. How can we achieve effective collaboration for ensuring GESI?
2. Note down the inputs and tally with the presentations the facilitator has prepared.

There are a number of elements that need to be mentioned in any discussion of the practice of collaborative leadership: leadership of the process; understanding of the context of leadership in a particular situation; the role of motivator; flexibility and persistence; and the importance, already referred to more than once, of the leader's willingness to put aside her own ego. We look at each of these elements in turn.

1. Lead the process, not the people.
As a collaborative leader, your most important task is not to make sure that the group comes up with the "right" ideas or plans, or to produce single-handedly the vision or goals that it needs to follow. But

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37   Community Tool Box, Accessed at: https://ctb.ku.edu/en/table-of-contents/leadership/leadership-ideas/collaborative-leadership/main

your main job is to establish, maintain, and safeguard the collaborative process that allows everyone to participate fully in the group's work.

2. Help the group set norms for meetings, communication, and general operation - that it can live by, and that encourage respect, participation, and trust.

Norms may be stated or unstated, depending on the group and its needs, but in general, the more explicit they are, the better. They can range from, say, the formality of a structure for meetings, to the arrangement of seating (chairs in a circle - often an unstated norm), to the responsibilities of particular subgroups or individuals, to guidelines for discussion (no interruption until someone's thought is finished, no name-calling, etc.).

3. Assure that everyone gets heard.

That means not just letting people speak in meetings, but actively soliciting the opinions of those who haven't spoken and recording and reviewing with the group everyone's concerns and ideas as you discuss possibilities. Between meetings, it means communicating any news and developments to people on a regular basis and giving them a chance to respond and making sure they communicate with one another.

4. Encourage and model inclusiveness.

As a collaborative leader, you have an obligation to invite participation from all segments of the community or organization, to welcome new participants and make sure they meet others (and to encourage other members to do the same), to include them in discussion and subgroups, to help them gain whatever skills they need to participate fully, etc. Perhaps most important, you should be instrumental in creating an atmosphere where all these things happen automatically, without your intervention.

5. Help people make real connections with one another.

In order to develop trust, especially in those who might formerly have been seen as competitors or enemies, people need time to get to know one another. It is up to the collaborative leader (as well as others) to make sure they get it, in an atmosphere that's safe and open. The leader must exhibit trust as well as be encouraging it.

As is probably obvious here, the collaborative leader must set an example by practicing what they preach. To a large extent, the group will become what the leader models, and therefore, they must model what they want the group to become. Modelling all the functions on this list will help a leader to institutionalize the collaborative process.

6. Mediate conflicts and disputes.

In any group, conflict is almost inevitable. Trying to ignore it and hoping it will go away on its own is probably the absolute worst way to handle it. In collaborative groups, especially, it needs to be faced head-on and not only resolved, but used constructively, to build trust and further the work of the group. Creative dispute resolution is a vital function of collaborative leadership.

7. **Help the group create and use mechanisms for soliciting ideas.**

Suggesting and teaching, if necessary, such techniques such as brainstorming; introducing research or other relevant ideas from outside the group; gaining the help of knowledgeable non-members (university faculty or graduate students, for instance) - these are some of the ways that a collaborative leader can assist the group to examine complex issues and come up with potential solutions.

8. **Maintain collaborative problem-solving and decision-making.**

The leader must guard against an individual, organization, or small group running away with the process. In many circumstances, it's not only reasonable but necessary to ask a small group to come up with suggestions or plans. But the larger group should instruct them to do so in the first place, and their results should come back to the larger group for discussion and approval.

9. **Push the group toward effectiveness by:**
   - Urging it to come to decisions after there's been enough discussion.
   - Helping it to devise appropriate action plans.
   - Making sure that people take and honour responsibility for implementing action plans in a timely and competent way.
   - Holding people accountable to their implementation (and other) responsibilities.
   - Reminding the group to evaluate, adjust, and revaluate both plans and their implementation, based on results.

10. **Help the group choose initial projects that are doable, in order to build confidence and demonstrate collaborative success.**

It is important that the collaborative leader do all he/she can to encourage the group to take on tasks that can be accomplished with the available time and resources. Initial success will both motivate the group and give it legitimacy.

11. **Help the group identify and obtain the necessary resources to do the work**.

Insist on and protect an open process. One that has no expected outcome when it starts, no predetermined decisions demanding only the group's rubber stamp. The process should belong to the group from the very beginning.

12. **Know the leadership context.**

Keep the group focused on what's best for the organization, collaborative, or community as a whole, rather than on individual interests. The context of leadership - all the elements that affect what a leader may have to face and what will be required of them - is unique to each situation. As a collaborative leader, you need to understand your particular situation fully, so that you're not caught by surprise by a development that you could have anticipated.

13. **Understand the community. The important factors here are:**
    - *The current circumstances.* What are the issues that the coalition or organization is responding to, and why are there issues?
    - *History.* What brought the community to this point? What is its history of trying to deal with the current issues? Are there roadblocks that might be thrown up as a result of what happened in the past?

- *The stakeholders and other interested parties.* What are their relationships to the issues? Perhaps more important, what are their relationships to one another? How might those relationships help or hinder the effort?
- *Community attitudes.* Are there things you need to know about how most people in the community view particular issues, or about what they'll respond to and what they won't accept?

14. Understand the nature of the problem.

The nature of the problem can be considered in two ways. The first is problem type. The second is to categorise problems in three categories[38]:

- *Type I* is an obvious, clearly-defined problem with an equally obvious, clearly-defined solution that can be exercised by an expert. (The remedy for a broken window is to replace the glass, which can be done by anyone who knows how to glaze windows.)

- *Type II* is a clearly-defined problem, but one whose solution requires both an expert and effort on the part of those affected as well. (If your windows are always broken because you keep hitting cricket balls into them during backyard games, they not only need glazing, but you need to take your games farther away from your windows.)

- *Type III* problems have neither a clear definition nor a clear solution. (All the windows in the neighbourhood are continually broken, and no one knows why.)

15. Understand the group's capacity for change.

Organizations, groups, and communities vary greatly in their acceptance of change in general and in their openness to particular kinds of change. It is important to start where the group is, rather than at some point which most members may see as radical or impossible. Knowing how ready a group is to try something new can mean the difference between a highly successful collaboration and a group that breaks up with accusations and a certainty that collaboration doesn't work.

16. Motivate, motivate, motivate.

Keeping the collaboration or organization enthusiastic and eager to continue its work is a significant part of the collaborative leader's role. Being upbeat, even when things look bleak, keeping the group focused on the future and on the larger picture, and identifying and celebrating even the small successes all act to strengthen commitment and guard against discouragement and burn-out.

At the same time, the leader has to ensure that there continue to be reasons for optimism and successes to celebrate, by being realistic. It is also part of their job to act as a reality check and keep the group from taking on more than it can accomplish. Success is usually incremental, step-by-step. In guiding those steps and making sure that the group doesn't try to run before it can walk, the collaborative leader not only safeguards the group's effectiveness, but provides motivation as well.

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38   Chrislip and Larson, following Ronald Heifetz and Riley Sinder, put problems in three categories, Community Tool Box, Accessed at: https://ctb.ku.edu/en/table-of-contents/leadership/leadership-ideas/collaborative-leadership/main

17. Be flexible; be unyielding:

Be flexible in:
- Trying out new ideas, and ideas from unusual or unlikely sources;
- Changing course when the situation demands it;
- Letting go of something that is not working;
- Creating opportunities for more participation;
- Protecting the integrity of the open, collaborative process;
- Inclusiveness;
- Keeping the group on track; and
- Advocating for what is in the best interests of the organization or community as a whole.

Be unyielding in:
- Checking your ego at the door;
- Modelling reason and integrity; and
- Ability to step aside at the right time.

As a good collaborative leader, you have to let go of your own ego, and forget about taking credit or being seen as a hero. The role calls for contributing to problem-solving and decisions, but only as a member of the group. The group has to go through its own process, and you, as leader, have to accept the decision it comes to.

This does not mean you cannot argue for a different position, or that you cannot refuse to participate in something you consider unethical. It is important, and is in fact your duty, to model reason and integrity. But while you should not budge on integrity, your reasoning may be faulty, or may simply fail to convince others. If you make your argument forcefully, and people do not buy it, integrity dictates that you respect the process and go along with what is decided.

If you are absolutely certain that the group is plan is suicidal, you can, of course, refuse to participate. But you cannot force a collaborative enterprise into a path it is not willing to take.

In addition, you have to encourage ideas from all quarters, and encourage new leadership from within the group. Often, you may step aside while others assume leadership on particular issues. In some situations, it may be best for you to step aside permanently and cede leadership entirely. The ability to do that may be the true mark of a collaborative leader.[39]

Key messages:
Collaborative leadership is the leadership of a process, rather than of people. It means maintaining a process that allows for the inclusion of all stakeholders involved in an issue or organization or community effort; that depends on collaborative problem-solving and decision- making; and that is open and open-ended, with no foreordained conclusions. It is particularly valuable in situations where "no one is in charge," where the size and complexity of problems make it impossible for any individual or organization alone to effect change.

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39   Community Tool Box, Accessed at: https://ctb.ku.edu/en/table-of-contents/leadership/leadership-ideas/collaborative-leadership/main

Collaborative leadership encourages ownership of the collaborative enterprise, builds trust and minimizes turf issues, allows for more and better information, leads to better and more effective solutions, encourages new leadership from within the collaboration, empowers the group or community, and can change the way a whole community operates. It can also take inordinate amounts of time and requires that leaders deal with conflict and resistance to the collaborative process, bite their tongues as the group moves in directions they do not agree with, and subordinate their egos to the process of the group.

In general, the advantages far outweigh the disadvantages, but not in every situation. The best times for collaborative leadership are when the timing is right; when complex and serious problems arise; when stakeholders are characterized by diversity and/or a variety of interests; when other solutions haven't worked; when an issue affects a whole organization or community; or when empowerment is a goal of the process from the beginning.

While collaborative leaders may come from anywhere, they usually have in common community credibility; the ability to relate comfortably to everyone in the community; good facilitation skills; the ability to be catalysts; a commitment to the collaborative process; and a commitment to the common good, rather than to narrow interests.

To be a good collaborative leader, you have to lead, maintain, and safeguard the collaborative process; understand and use the leadership context (the community and the nature of the problem you're facing); be a motivator with a firm footing in reality; be flexible in your dealings with people and inflexible in your defence of the inclusiveness, openness, and collaborative nature of the process; and leave your ego needs at home. If you can do all that, the chances are good that your collaborative effort will succeed.[40]

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40   Rabinowitz, Phil, Critical Issues in Leadership from the North Central Regional Educational Laboratory (NCREL), Community ToolBox, Accessed at: https://ctb.ku.edu/en/table-of-contents/leadership/leadership-ideas/collaborative-leadership/main

SESSION

<div style="display:inline-block">14</div>

NEGOTIATING, SHARING POWER & INFLUENCE

Introduction:

This section covers the concept on power, its purpose and sources. It is crucial to understand the power and how it plays out when we work on GESI in our own community. It is important to know if the present-day thinking reflects traditional power and put emphasis on redefining and debunking it. Any process requires one to do self-assessment to understand oneself and check ones' perception as a collaborative leader on GESI.

Time: 1 hour 45 minutes

Objectives:

- To review the understanding on power, its purpose and sources;
- To debunk the traditional concepts of power;
- To conduct self-assessment on sharing power and influence to exercise collaborative leadership;

14.1 Meaning, purpose and sources of power

Time: 30 minutes

Materials required: White board or flip chart paper, board markers

In order for us to understand the meaning of power, we need to understand why this CM-GESI Project? and whether this is the right time to start this?

The responses can be:

- Organizations have only engaged with one identity and have focused on this group only.
- This work creates a platform to bring mixed identities to enhance understanding about each other, create an environment to appreciate one another and work together to change the status quo.
- This work provides new and effective methodology P2P approach, which leads to conflict mitigation and win-win situation.
- This approach helps in being solution based and problem solving to create sustainable peace in our society with diverse identities.
- This work is unique as it brings both the parties: oppressor and the oppressed in one platform, for self-realisation of current reality of rights exploitation and the need to create collaborative approaches to bring change.

- This work is particularly important in times of political transition in Nepal. The community collaboratively should focus on implementation of GESI policies and create an environment for awareness building and to work on rights of the marginalized community.
- There is a need to focus on groups exploiting the rights of the marginalized and change their attitude and behaviour.

In terms of policies, there are some changes, which we can see but this has not translated in the ground for effective implementation. We are lacking operational strategy where there is no equity or equality. We need to see what is lacking in our advocacy plan and community action plans.

In most of the cases due to lack of awareness, neither the oppressor nor the oppressed know that they are oppressing someone/ being oppressed. The cultural set up is such that they do not challenge the power play. To challenge power dynamics which discriminates, we need to address fear and aspirations. In terms of caste system, we need to understand where the power comes from. For eg: women working at home, Dalits not being allowed in non-Dalits house, etc. In the context of fear, we cannot address aspirations/ desires. With the help of P2P and AI, we try to understand what your fear and aspirations are. This helps to deconstruct the concept of power and focus more on redistribution of power. Merely reassigning of power won't create peace but would further lead to conflict.

Even in terms of power, we can see formal power and personal power.
- Formal power is realized from institutional settings like patriarchy or caste system which perpetuates the discrimination against the powerless by the powerful. Even under institutional power, two approaches can be adopted which are coercion and the other one is reward. In terms of coercion, supervisor can use coercion (force) which is masculine in nature to bully the sub-ordinate. The other way is to use rewards and exercise your power.
- The second level of power comes from personal knowledge, knowhow and skills. It is important to collaborate using personal skills and knowledge to challenge on various issues. We need to separate connectors and dividers in the community to influence the people.

The organizations working on GESI need not work in isolation but should find allies to work collaboratively. Identify issues district wise and focus on the goals. One needs to use personal power (knowledge) to influence in advocacy. Focus on what change we want to bring in and what kind of knowledge do we have. To increase the personal power, we should focus more on building capacity, get more information, skills and knowledge.

Exercise: The battle of the wolf and goat
Time: 10 minutes

Instructions:
1. Ask if two people want to volunteer. Others will form a tight circle holding hands.
2. One volunteer will play the role of wolf staying outside the tight circle. The wolf will try to break in the tight circle.
3. The other volunteer will play the role of goat and stay inside the circle. The goat should protect itself and try not to be touched by the wolf.

4. The people forming the circle should prevent wolf from eating the goat.
5. If the wolf touches the goat, this game will come to an end. Usually, it is difficult for the wolf to break in one attempt.
6. Ask one more volunteer from the circle. The new volunteer will join wolf and help in eating the goat. Give them 2 minutes to strategize.
7. The group will be distracted from two directions. Previously, only one wolf concentrated on one direction but with addition of team player, the wolf team becomes fiercer.
8. When the wolf breaks in or touches goat, declare the end of this game.

Debriefing:

Ask questions mentioned below:
1. Ask two wolves about their experience from the game.
2. Ask the goat if it felt safe inside the circle.
3. What drove the circle to protect the goat? Did everyone believe in the cause equally?
4. How is it similar to our situation?

The main idea of this game is to understand that power lies within the collaborative work and can even fight against the bad elements like wolf in this game, with the team work and concerted efforts.[41]

Key messages:

The state needs to focus on improving the quality and effectiveness of delivery of GESI services. For the same they will have to strategically coordinate between different departments, ministries and restructure their systems based on shared goals. In an era of increased accountability, state has realized that one player cannot achieve accountability measure on ensuring GESI services and policies implementation alone. Local administrators, leaders and GESI advocates are in a unique position to provide collaborative leadership focused on systems integration strategies to improve efficiencies in program administration and to break down barriers across services. GESI advocates can help shape and influence systems integration approaches to maximize resources, facilitate communication and decision-making, and foster accountability within or across agencies and/or programs.

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41   Inspired from Leadership Institute in Women's Economic, Social and Cultural Rights, PWESCR

Exercise: Understanding power

Time: 20 minutes

Materials required: White board, marker

Instructions:

1. Ask what all words do you think of first when we say power? Remind about the exercise from SIGT.
2. Write down the inputs on the white board.

Debriefing

- Draw the attention of words if they are mostly positive or negative.
- Point out often times we talk about negative points when we think of power.

Key messages:

Power is often defined only in negative terms and as a form of domination, but it can also be a positive force for individual and collective capacity to act for change. There are four kinds of expressions of power[42] which are:

i) **Power over:** The commonly recognised form of power, 'power over', has many negative associations for people, such as repression, force, coercion, discrimination, corruption, and abuse. Power is seen as a win-lose kind of relationship. Having power involves taking it from someone else, and then, using it to dominate and prevent others from gaining it. In politics, those who control resources like land, healthcare and jobs 'power over' perpetuates inequality, injustice and poverty. In the absence of alternative models and relationships, people repeat the 'power over' pattern in their personal relationships, communities and institutions. This is also true of people who come from a marginalized or 'powerless' group. When they gain power in leadership positions, they sometimes 'imitate the oppressor.' For this reason, advocates cannot expect that the experience of being excluded prepares people to become democratic leaders. New forms of leadership and decision-making must be explicitly defined, taught, and rewarded in order to promote more democratic forms of power.

Practitioners and academics have searched for more collaborative ways of exercising and using power. Three alternatives- 'power with', 'power to' and 'power within'- offer positive ways of expressing power that create the possibility of forming more equitable relationships. By affirming people's capacity to act creatively, they provide some basic principles for constructing empowering strategies.

ii) **Power with:** 'Power with' has to do with finding common ground among different interests and building collective strength. Based on mutual support, solidarity and collaboration, 'power with' multiplies individual talents and knowledge. 'Power with' can help build bridges across different interests to transform or reduce social conflict and promote equitable relations. Advocacy groups seek allies and build coalitions drawing on the notion of 'power with.'

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42   As described by Lisa Venekasen and Valeries Miller in A New Weave of Power, 2002, page 55

iii) Power to: 'Power to' refers to the unique potential of every person to shape their lives and the world. When based on mutual support, it opens up the possibilities of joint action, or 'power with.' Citizen education and leadership development for advocacy, are based on the belief that each individual has the power to make a difference.

iv) Power within: 'Power within' has to do with a person's sense of self-worth and self-knowledge; it includes an ability to recognise individual differences while respecting others. 'Power within' is the capacity to imagine and have hope; it affirms the common human search for dignity and fulfilment. Many grassroots efforts use individual storytelling and reflection to help people affirm personal worth and recognise their 'power to' and 'power with.' Both these forms of power are referred to as agency- the ability to act and change the world- by scholars writing about development and social change.[43]

Purpose of power

The purpose of the self-assessment is to rate the frequency at which you employ certain behaviours related to sharing power and influence. The information from the self-assessment can be used to identify your strengths in sharing power and influencing GESI systems development as well as evaluate and reflect on areas that you may need to develop further to increase your effectiveness as a collaborative leader. Collaborative leaders develop the synergy of people, organizations, and communities to accomplish goals. As you reflect upon your skills, think about where your power comes from.

Exercise: Sources of power

Time: 25 minutes

Materials required: PowerPoint slides, collection of photos reflecting sources of power

Instructions:
1. Prepare a slideshow for each sources of power with a picture.
2. Ask participants to share their thoughts on what they understand by the pictures and ask them to explain.
3. Only take 2 responses each for 1 slide to manage time.

Eight sources of power[44]

i) **Position power (authority):** Holding a specific position or title confers a level of power and authority. This, however, can vary depending on the status of the entity as a whole. For example, the president of a low-level organization may not have as much authority as a junior position at a high ranging organization.

ii) **Information and expertise:** Those who are in-the-know and have access to information are perceived as more powerful. This is true in any setting. An educator with years of experience, a legislator with clout, and an assistant with access to the boss are all perceived as having power.

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43   Accessed from www.powercube.net
44   In the book Reframing Organizations, Bolman and Deal (1997) define eight sources of power, described above.

iii) **Control of rewards:** The ability to deliver funding, contracts, customers, or other rewards brings power. There have been numerous recent reports of politicians using their control of rewards for personal and financial gain, thus giving them power.

iv) **Coercive power:** This is demonstrated when a person or entity has the authority to restrict, impede, penalize, or hinder actions. An agency's ability to impose fines, constituents' ability to protest, and employees' ability to strike all exemplify coercive power.

v) **Alliances and networks:** Building relationships with a wide range of individuals and groups enhances productivity. Those who have networks to tap into to get the job done are able to accomplish their goals more easily. The most successful leaders place high value on building and cultivating both personal and professional networks.

vi **Access and control of agendas**: In conjunction with networks and alliances, is access to the decision-making process. For a variety of reasons, certain groups and/or individuals are granted more access than others. As decisions are being made, those with more direct input and access see better results than those who are behind the scene.

vii) **Contrive or control meaning and symbols:** People with power have the ability to define and even impose the meanings and myths that define identity, beliefs, and values. Viewed positively, this provides meaning and hope. Viewed cynically, they can convince others to accept and support things not in their best interests.

viii) **Personal power:** Individuals with certain charm and skill are able to create their own power simply by acting the part. A well-spoken, informed person with passion and drive can gain power simply by the force of his or her determination.[45]

14.2 The power paradox

Power may induce more harmful forms of aggression as well.

Exercise: Role play of prison guards and prisoners **Time:** 20 minutes **Materials required:** Hat, stick, divider to create a space between prison guard and prisoner, desk, open area

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45   Sharing Power and Influence Self-Assessment, Child Care State Systems Specialist Network, A Service of the Office of Child Care

Key messages:

In the famed Stanford Prison Experiment, psychologist Philip Zimbardo randomly assigned Stanford undergraduates to act as prison guards or prisoners—an extreme kind of power relation. The prison guards quickly descended into the purest forms of power abuse, psychologically torturing their peers, the prisoners. Similarly, anthropologists have found that cultures where rape is prevalent and accepted tend to be cultures with deeply entrenched beliefs in the supremacy of men over women. This leaves us with a power paradox. Power is given to those individuals, groups, or nations who advance the interests of the greater good in socially-intelligent fashion.

Yet unfortunately, having power renders many individuals as impulsive and poorly attuned to others, making them prone to act abusively and lose the esteem of their peers. What people want from leaders—social intelligence—is what is damaged by the experience of power.

When we recognize this paradox and all the destructive behaviours that flow from it, we can appreciate the importance of promoting a more socially-intelligent model of power. Social behaviours are dictated by social expectations. As we debunk long-standing myths and misconceptions about power, we can better identify the qualities powerful people should have, and better understand how they should wield their power. As a result, we will have much less tolerance for people who lead by deception, coercion, or undue force. No longer will we expect these kinds of antisocial behaviours from our leaders and silently accept them when they come to pass.

We will also start to demand something more from our colleagues, our neighbours, and ourselves. When we appreciate the distinctions between responsible and irresponsible uses of power—and the importance of practicing the responsible, socially-intelligent form of it—we take a vital step toward promoting healthy marriages, peaceful playgrounds, and societies built on cooperation and trust.[46]

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46 Keltner, Dacher, The Power Paradox, December 1, 2007

14.2 Collaborative leadership: Sharing power and influence self- assessment exercise guide

Time: 20 minutes

Materials required: Handouts given below, marker or pen

Collaborative Leadership: Sharing power and influence self-assessment exercise guide questions[47]: For each of the ten behaviours, circle one rating under the 'Behaviour Frequency' column indicating your view of how often you employ that behaviour. Your responses and score may be used to help you develop a plan for continued professional growth and development regarding sharing power and influencing others, and to enhance your skills as a collaborative leader.

Behaviours		Behaviour Frequency						
		Seldom		Sometimes		Often		Almost always
1	I use my personal power responsibly.	1	2	3	4	5	6	7
2	I share power as a means for increasing power.	1	2	3	4	5	6	7
3	I share power with others whenever possible.	1	2	3	4	5	6	7
4	I offer people an active role in decision making about matters that affect them.	1	2	3	4	5	6	7
5	When exercising leadership, I rely significantly on peer problem-solving.	1	2	3	4	5	6	7
6	I promote self-confidence in others.	1	2	3	4	5	6	7
7	I create processes that ensure stakeholders as equal say in decision making.	1	2	3	4	5	6	7
8	I encourage others to act together to change circumstances that affect them.	1	2	3	4	5	6	7
9	I express confidence in the capabilities of others.	1	2	3	4	5	6	7
10	I use influence to produce results whenever possible.	1	2	3	4	5	6	7
11	I am open to being influenced by others.	1	2	3	4	5	6	7

Your Score: Add all the circled behaviour frequencies. Write the number in the box.

70- 61 Excellent Score   60-41 Stronger Score   40-21 Opportunities for Growth   20-1 important to Change Behaviour

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47   Collaborative Leadership: Self-Assessment Questionnaires, Turning Point National Program Office, University of Washington, Page.6, Accessed at: https://northwoodscoalition.org/wp-content/uploads/2016/10/Chapter-7-Collaborative-Leadership-Self-Assessment-Tools.pdf

15 TRUST BUILDING FOR COLLABORATIVE GESI ADVOCACY

Introduction:

This session looks at ways to build trust in the team. It highlights the importance and strategies of trust building in the process of advocating for effective implementation of GESI policies and efficient GESI service delivery mechanism.

Objectives:

• To highlight the importance of trust building;

• To know strategies for building trust and GESI advocacy.

15.1 Introduction to trust building

Exercise: Human spring

Time: 10 minutes

Materials required: Big space

Instructions:

1. Ask group members to stand facing each other in pairs.

2. Their elbows should be bent, with their palms facing toward each other.

3. Instruct them to touch their palms together, and gradually start leaning toward each other, so that they eventually hold each other up.

4. Then, instruct everyone to move their feet further and further back, so that they have to depend solely upon their partners to remain standing.

Key messages:

A strong, cohesive team can achieve anything. A relevant quote to understand how teams can work together is cited here "You may be deceived if you trust too much, but you will live in torment if you don't trust enough." - *Frank Crane, American minister and author.* Have you ever managed people who didn't trust one another? If you have, then you'll know how challenging and draining this can be. **A team without trust isn't really a team:** It is just a group of individuals, working together, often making disappointing progress. They may not share information, they might battle over rights and responsibilities, and they may not cooperate with one another. It does not matter how capable or talented your people are, they may never reach their full potential, if trust is not present.

However, when trust is in place, each individual in the team becomes stronger, because he or she is part of an effective and cohesive group. When people trust one another, the group can achieve truly meaningful goals. So how can you, as a leader, help your team build the trust that it needs to flourish? In this session, we will look at the issue of trust within teams, why it is important, and what you can do to build it.[48]

15.2 Importance of trust building

Exercise: Mine field
Time: 45 minutes

Materials required: Coffee cups, blindfold, traffic small cones, open space, chairs, balls, boxes, large room or outdoor field

Instructions:
1. Set up a 'mine field' using chairs, balls, cones, boxes, or any other object that could potentially be an obstacle and trip someone up.
2. Leave enough space between the objects for someone to walk through.
3. Next, divide your group into pairs.
4. Pay attention to who you match with whom.
5. Blindfold one person, the 'mine walker' – this person is not allowed to talk.
6. Ask his or her partner to stay outside the mine field, and give verbal directions, helping the mine walker avoid the obstacles, and reach the other side of the area.

Debriefing:
This is a perfect opportunity to work on relationships, so you might want to put together people who have trust issues with each other.

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48 Jovanovic, Boris, Building Trust Inside Your Team, Creating a Strong Group, Cohesive, Accessed at: https://www.mindtools.com/pages/article/building-trust-team.htm

Facilitator's note: Before you begin, allow partners a few minutes to plan how they will communicate. Then, make sure there are consequences when people hit an obstacle. For example, perhaps they have to start again from the beginning or will have negative marking[49].

Key messages:

One definition describes trust as a "reliance on the character, ability, strength, or truth of someone or something." Think about that definition for a moment. Trust means that you rely on someone else to do the right thing. You believe in the person's integrity and strength, to the extent that you are able to put yourself on the line, at some risk to yourself. [50]

Trust is essential to an effective team, because it provides a sense of safety. When your team members feel safe with each other, they feel comfortable to open up, take appropriate risks, and expose vulnerabilities. Without trust, there is less innovation, collaboration, creative thinking, and productivity, and people spend their time protecting themselves and their interests – this is time that should be spent helping the group attain its goals.

Trust is also essential for knowledge sharing. A study published in the "Journal of Knowledge Management" found that trust was a key element in a team's knowledge acquisition. Put simply, if your team members trust one another, they are far more likely to share knowledge, and communicate openly.[51]

15.3 Strategies for building trust and GESI advocacy

Time: 1 hour
Materials required: White board, markers, handouts

Exercise: Sharing experiences of Trust Building
Time: 15 minutes

Material required: White board, markers
Instructions:
1. Brainstorming on strategies participants have adopted in their work.
2. Encourage the participants to share their good and bad experiences on trust.

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49   Team-Building Exercises Planning Activities That Actually Work, Accessed at:
      https://www.mindtools.com/pages/article/newTMM_52.htm
50   Jovanovic, Boris, Building Trust Inside Your Team, Creating a Strong Group, Cohesive Group, Accessed at: https://www.mindtools.com/pages/article/building-trust-team.htm
51   ibid

15.3.1. Strategies for building trust in GESI team

As a leader, what can you do to create a culture of trust within your team?

1. Lead by example

If you want to build trust within your team, then lead by example, and show your people that you trust others. This means trusting your team, your colleagues, and your team leader. Never forget that your team members are always watching and taking cues from you, take the opportunity to show them what trust in others really looks like.

2. Communicate openly

Open communication is essential for building trust. You need to get everyone on your team talking to one another in an honest, meaningful way, and you can use several strategies to accomplish this.

First, create a team charter to define the purpose of the team, as well as each person's role. Present this charter at the first team meeting, and encourage each team member to ask questions, and discuss his or her expectations. Next, consider organizing team-building exercises. When chosen carefully and planned well, these exercises can help "break the ice" and encourage people to open up and start communicating.

Meet regularly, so that all team members have a chance to talk about their progress and discuss any problems that they are experiencing. This time spent face-to-face is an important part of getting to know each other. It also creates opportunities for team members to talk, and to help one another solve problems.

Make sure that you "walk the talk" here: whenever you have important or relevant information to share, do so immediately. Demonstrate that open communication is important to you by consistently sharing with the group. The more you share with your team members, and thereby prove that you have no hidden agenda, the more comfortable they will feel trusting you and each other.

3. Know each other personally

One way to build trust is to encourage your team members to see their colleagues as people. Think about creating situations that help them share personal stories, and bond. Do this by asking sensitively about their family, or about their hobbies. Start by sharing some personal information about yourself, and then ask someone else about a hobby, or a musical interest.

Another way to get the team acquainted, and to form stronger bonds, is to socialize after work or at lunch. For example, you could set aside time each week for informal group discussions. Consider asking team members to put forward suggestions on topics you could all cover. To start with, you could start a discussion around values. Share some of your own values and encourage others to share theirs. Values are important to most people and starting a conversation that allows people to share them highlights your team's humanity.

Facilitator's Note: *Use your own best judgment when asking team members or colleagues personal questions – don't invade their privacy!*

4. Don't place blame

When people work together, honest mistakes and disappointments happen, and it is easy to blame someone who causes these. However, when everyone starts pointing fingers, an unpleasant atmosphere can quickly develop. This lowers morale, undermines trust, and is ultimately unproductive. Instead, encourage everyone in your group to think about the mistake in a constructive way. What can you all do to fix what happened, and move forward together? And how can you make sure that this mistake doesn't happen again?

5. Discourage groupism

Sometimes, cliques can form within a team, often between team members who share common interests or work tasks. However, these groups can – and sometimes even inadvertently – make others feel isolated. They can also undermine trust between group members. Start an open discussion about this with your team members and see what they think about cliques and their effect on other group members. Only by addressing the issue openly can you discourage this damaging behaviour.

6. Discuss trust issues

If you manage an established team that has trust issues, it is essential to find out how these problems originate, so that you can come up with a strategy for overcoming them. Consider giving team members a questionnaire to fill out anonymously. Ask them about the level of trust within the group, as well as why they think there is a lack of trust. Once you have read the results, get everyone together to talk about these issues (but make sure that you respect the anonymity of the survey!)[52]

15.3.2. How to build trust for collaborative GESI leadership?

Trust as a foundation for high performance means just that: trust comes first. When we try to make the plan before the trust issues are resolved, we deal with symptoms rather than causes and repeating problems just change names. While you can order people to do things, you run the risk of getting the salute and not the heart, gaining compliance and not the commitment.

1. Train people how to think

You can train people to think quality, to think service—but there is a difference: whether these efforts come from trust and commitment, and whether they are genuine. And that is the difference that communicates to the market that makes people want to work with you. The concept of trust is simple: build on individual confidence and eliminate fear as an operating principle.

The process is achievable, once we understand the emotions associated with trust and incorporate them into these four steps:
1. Define what we mean by trust,
2. Understand our blind spots,
3. Communicate with intention, and
4. Produce. The conversion to a team mentality is difficult because effective teams must be predicated on trust.

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52   Building Trust Inside Your Team, Mindtools, Accessed at: https://www.mindtools.com/pages/article/building-trust-team.htm

2. Defining trust

There are two parts to trust: a feeling part that indicates trust and a performance track record that confirms trust. An active feeling of trust is confidence: in leadership, in veracity, in reliability. A passive feeling of trust is the absence of worry or suspicion. Our most productive relationships are already based on trust, sometimes unrecognized and frequently taken for granted. Trust, then, can be defined as confidence, the absence of suspicion, confirmed by track record and our ability to correct.

The track record is only a confirmation of well-placed trust. If we define trust solely in terms of past events, we often consign ourselves to long periods of testing and sometimes stubborn unforgiveness. It is much more productive to correct mistakes and miscommunications to re- build trust starting now.

3. Blind spots

Over our journeys, each of us has collected a set of beliefs, world-views and sweeping opinions, some of which are productive and some of which are not. The latter tend to be our blind spots. All beliefs are formed from facts and assumptions. The blind spot beliefs are formed with two additional ingredients: fear and loss.

Centuries ago, for instance, the world got flat when societies observed facts, (the boat disappearing over a straight horizon), experienced fear and loss, (loved ones and survival necessities), and assumed there was a logical explanation using the available facts.

Similar blind spots accumulate for each of us in our journeys. The sequence goes something like this: on an occasion when we are extending trust, often contributing extra, something happens which leaves us feeling burnt, or betrayed. The emotional response is immediate: shock, fear, loss, anger. The mental reaction is a "never again" decision that affects trust. These decisions are logical, but are often categorical, over-protective, and therefore limiting.

If we have a "betrayal" event with one boss, for instance, we may unconsciously conclude that all bosses of that "type" are untrustworthy, or that we ourselves are generally vulnerable, naive, or otherwise disabled. When these decisions are "unremembered," they result in limitation: future bosses (or corporations, or whatever category) may be fighting hidden barriers to trust. We sometimes "protect" ourselves further by unconsciously reducing our motivation to do extra, to be flexible with the times, or to take appropriate risks.

Since virtually all of us carry similar "trust screens," we can expect some over-reaction and misunderstanding from others' blind spots as well as our own. The resulting confusion can lead to unproductive and sometimes amusing "solutions to the problem": analyzing each other, seeking solace in categorizing people, trying to "fix" our associates. While changing each other remains futile, changing interaction dynamics from non-trust to trust is achievable. The pathway is communication.

4. Communicate with intention

Successful trust-building hinges on three components of communication: intention, preparation, and mechanics.

Building trust is vastly different from trying to establish who is right. The differences are obvious in how the parties communicate. The two keys to trust-building communication are committing to find win/win strategies even if the starting point is clearly *not* trust, and arriving at defined, accountable outcomes.

5. Preparation

First, list the important misunderstandings or frustrations from your perspective. Think through to some possible win/win outcomes. But rather than take positions at this point, identify the general substance of each interest. Next, look at what you have been trying to contribute. Have you felt blocked? Forced? Excluded?

Take an honest look. Might your intended partner fall into one of your "trust screen" prejudices? Are some of your reactions "knee jerk," over-emotional, or somehow familiar? Might it make sense to extend benefit of the doubt in some specific instance?

What has been your participation in the problem, or in allowing the problem to remain unresolved? For example, are you avoiding the problem while it grows underfoot? Pretending the problem matters less than it does, while stress subliminally builds? Omitting communications because "it should be obvious?" If you feel your contribution is being thwarted, has your reaction exacerbated the problem, and if so, how? What could you do instead?

6. Mechanics

How sensitive communication begins is important. Successful conversations usually start with tact, a win/win intent, and even a sincere and disarming admission that you have been part of the roadblock.

Eliciting willingness (to listen, to speak frankly) builds mutual respect; demanding attention ("we need to talk") builds suspicion. Private communications build confidence; public scenes build walls. Non-assumptive questions are important tools for eliciting willingness ("How are we doing on our timeline" vs. "Why are your reports always late").

Listening accurately means separating the act of receiving information from the act of judging that information. While both processes are critical, prematurely communicating judgment (e.g., abrupt interruptions, restlessness, a frown) invites changes in the message itself. When listening is compromised, we lose diversity of viewpoint and reduce our intelligence.

Closure means not leaving any unnecessary question marks after communication. Closure is critical to building trust; dangling voids are susceptible to later negativity. Make a point to close every interest and every suggestion in some form. When an answer is not available, set a time and a plan for a more thorough response. When only action will supply an answer, share the risk and set end-points together.

7. Produce a win/win attitude

With this type of communication, attitudes convert to win/win. The next step is to frame the action, distribute the responsibilities and accountabilities, provide and secure the required support.

Again, the sequence is critical. Resolve the trust issues first, then create and execute the strategies.

Remember that slipped commitments do not necessarily mean false commitments. Handle slippage by building trust. Rather than be accusatory, ask "what happened?" in a neutral fashion, and mean it. Listen carefully, correct collaboratively, and choose alternative resources when necessary. Most important, sincerely acknowledge increasing productivity. In this way, we continuously learn what success is and how to expand it.

In summary

Trust is the basis for our drive to contribute. The basis of mistrust is fear, but fear is also a requirement for survival. If we did not have a "hot stove" protection mechanism, we would be getting burned daily. But as we see, not touching the hot stove sometimes goes to the extreme of not even going into the kitchen.

We need to recognize fear, yet not base our actions or our organizational systems on fear. The occasional "betrayal" experience is unavoidable in a productive career. While the pain is real, the experiences also produce valuable lessons. The cost further diminishes compared to the cynicism, inflexibility and risk-aversion that results from never extending trust. This is true particularly when we examine the enormous profits that a confident and trusting approach will garner.

The team that competently manages its members' desire to contribute is already building trust. This involves an improved understanding of ourselves. We must recognize our blind spots in order to tip the balance away from fear and toward our vital and vulnerable desire to better things.[53]

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53   How to build trust For Sustained High Performance, Built on Trust: Strengthening Leadership Culture Training Course, Accessed at
       http://www.learningcenter.net/library/trust.shtml

SESSION

16 ADVOCACY TOOLS FOR AN EFFECTIVE GESI SERVICE DELIVERY

Introduction:

The learning from both SIGT and MIGT should create a warm relationship between groups from to work collaboratively as leaders to advance GESI in their respective communities. This session works to build learning on advocacy and ways GESI advocates can adopt different tools for making the local service delivery more effective, inclusive and accessible. This section attempts to bring all the learning and use them to strategize and deliver as a GESI leader in the community.

Total Time: 1.5 days

Objective:
- To understand the meaning of advocacy
- To understand the characteristics of advocacy
- To understand the strategies, make one for their own working area and practice as an effective leader in advocating GESI

16.1 Introduction to advocacy

Exercise 1: Introduction to advocacy

Time: 30 minutes

Materials required: White board, markers

Instructions:
- Ask the participants, what do they understand by advocacy?

Debriefing:
The idea is to make people realize they are already involved in advocacy work and highlight the need for them to be actively involved in pushing GESI at the local level.

Key messages:
Advocacy is a difficult process to define; there are no internationally agreed upon definitions of advocacy. So therefore, defining advocacy, is often a process in itself. In the context of international development, organizations often give their own definitions of advocacy, which range from broad to specific definitions. However, general advocacy activities in the context of development typically relate to a process where individuals, groups or communities try to influence policy and decision-makers. These groups aim to change policy, procedures and/or practice by focusing upon and minimising the structural causes of poverty and disadvantage. Advocacy is a means to achieving equity and social justice through the empowerment of disadvantaged groups, including people with disabilities, so they actively participate and are directly included in decision making processes affecting their lives. Advocacy activities typically cover a broad range of activities such as awareness-raising, lobbying, public relations and influencing specific legislation. Advocacy is key to challenge barriers to inclusion and improve policies.[54]

It is important to note that advocacy is a process rather than a product. A means, rather than an end. It is a means to empower the marginalized and powerless to gain a better policy environment with implications for implementation of policies.

Advocacy: a working definition
Advocacy consists of organized efforts and actions based on the reality of "what is." These organized actions lift invisible issues that have been neglected to influence public attitudes and policies so that the reality of what "should be" in a just and decent society becomes a reality. Advocacy works to get results that enable people to access and influence those who make decisions that affect their lives. It means confronting the distortions of power coming from institutions that affect people's lives. Institutions need change and people's lives need to be improved.[55]

Advocacy is important for promoting policies that protect universal human rights. Advocates help marginalized groups speak out against unjust regulations or laws and empower these groups to implement their own sustainable advocacy campaigns. A properly planned advocacy campaign will involve both the affected community, the government and other key actors by encouraging cooperation between different groups of stakeholders when appropriate and ultimately achieving a mutually beneficial solution. An advocate's goal is to ascertain how civil society organizations, the relevant communities of interest, elected officials and the stakeholders can effectively improve the overall quality of life for all citizens with a focus on those who are marginalized.[56]

Advocacy is thus perceived as an effective tool to achieve good governance at all levels. The concept of power decentralisation has identified certain helpful conditions that can be applied as verifiable indicators to assess the status of good governance in a society.

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54   Advocacy for Inclusion, Accessed at: http://www.asksource.info/topics/cross-cutting-issues/advocacy-inclusion
55   Advocacy Resource Book, Developed by the Advocacy Institute for the Capable Partners (CAP) Advocacy, 2004
56   Advocacy Handbook: A Practical Guide to Increasing Democracy in Cambodia, January 2003

Summary of all definitions

By analysing these definitions, the elements of advocacy can be drawn out in the following ways. Advocacy is a/ an:

1. planned, organised and logical action based on contextual reality;
2. process seeking to highlight critical issues that have been ignored by some individuals or institutions within a given context;
3. action with a determined vision of 'what should be' based on human rights and a constitutional framework;
4. process of raising and amplifying the voices of the poor and marginalized in order to attain a just, and therefore more civilized society;
5. process of forwarding logical arguments that aim to influence the attitude of public office holders who are responsible to enact and implement laws and public policies, so that today's goal of a creating a more just society can be translated into a future reality;
6. political process, although it remains above party politics and a political polarisation based on ideology; a collective effort to make the government accountable and transparent; and
7. strategy to address the policy causes of poverty and discrimination – it therefore should aim to influence the decisions of policy makers through clear and compelling messages.[57]

16.2 Purpose and objectives of advocacy

Poverty alleviation is at present the prime agenda of most development agencies. Although this has been a major agenda for many decades and despite massive investments, poverty continues to increase in many areas. Needs-based approaches to development work have brought about some positive changes, but lasting change remains a challenge. Development practitioners are now realising that innovative solutions are necessary to meet these challenges. Influencing policy decisions in favour of the poor is perceived to be an important element to achieving lasting change.

How did we arrive at this view? Development workers gradually realized that from a holistic or macro point of view, there are various actors in private (market and civil society) and public life (the state) who are relatively powerful and who, through their policies and actions, deliberately or unknowingly contribute to the tremendous insecurity (in food, livelihood, health, etc.) and violations of human rights of marginalized people and communities. Therefore, it was concluded that a significant impact could be achieved through changing the policies and practices of these powerful stakeholders. The ultimate goal of an advocacy initiative is to overcome the insecurity of significant numbers of people.

While such an initiative targets policy makers and implementers at levels above the household, it must be rooted in the people i.e., in the real-life experiences of marginalized communities and field experiences of the advocates, even as such initiatives must adhere to the core values of a just and equitable society. Therefore, advocacy initiatives are meant to meet the following objectives:

- facilitating social justice – gaining access to, and a voice for, deprived groups in the decision making of relevant institutions.
- changing the power relations between these institutions and the people affected by their decisions – thereby changing the institutions themselves.
- bringing a clear improvement to people's lives.

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57   Advocacy Strategies and Approaches, A Training of Trainers Manual, ICIMOD and ICCO, 2008

The diagram below shows how advocacy can strengthen people's empowerment.
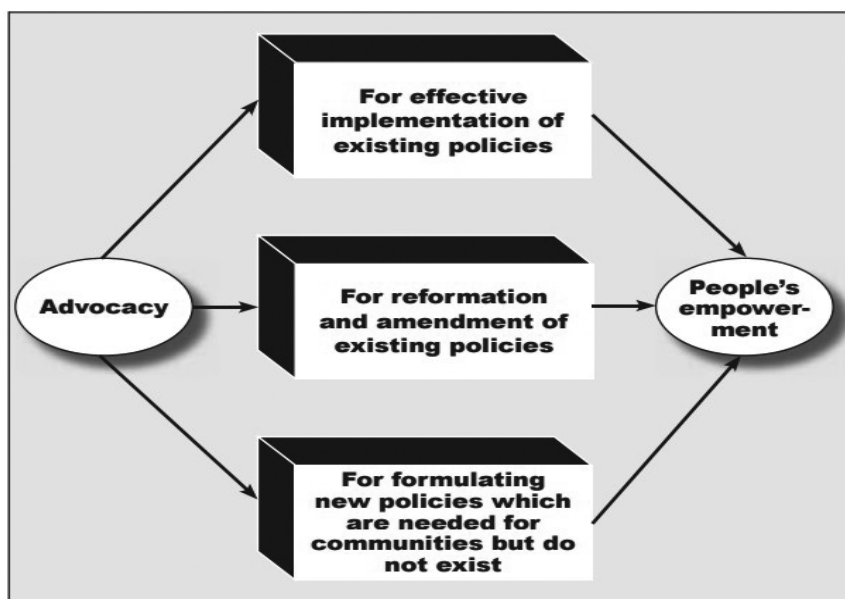
In this context, advocacy initiatives generally promote the public good and attempts to bring about social justice in deprived communities. They focus on furthering the well-being of underprivileged members of the community.

In other words, it must be clearly acknowledged that it is not in spite of the 'goodwill' of those in power, but rather because of the unjust acts of those in power that appalling poverty and discrimination exist in our world today.

- Not only the current government but also various actors in the public and private arenas contribute to human insecurity and violations of human rights.
- Only a wide range of program strategies targeted at multiple causes, including policy causes, will lead to the desired impact.
- It should also be assumed that policies can always be changed to make them more pro-marginalized; rather than accepting established policies (however long they have been enshrined) as unchangeable givens. Thus, advocacy clearly attempts to change policies.

Based on the above we can identify three focus areas for advocacy strategies (the '3 Ps'):
- Policies: creating policies and reforming policies based on needs;
- Practice: ensuring that policies are implemented properly with true spirit; and
- People: empowering people to make them able to claim their rights.

The assumption is that by addressing the policy causes of poverty and discrimination, and by influencing the decisions and practices of policy makers (both public and private) as well as implementers or bureaucrats, especially if this influence is directly exerted by the people – we can work towards an end result that will increase the fulfilment of people's rights, increase the security of the marginalized, and in the long run, sustainable impact on large populations.[58]

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58   Advocacy Strategies and Approaches, A Training of Trainers Manual, ICIMOD and ICCO, 2008

16.3 Characteristics of advocacy

> **Exercise 2: Introduction to advocacy**
> **Time:** 30 mins
> **Materials required:** PowerPoint
>
> **Instructions:**
> 1. Ask how we can recognise advocacy work?
> 2. Ask after sharing of characteristics of advocacy if participants have been involved at the local level?
>
> **Debriefing:**
> People are involved in activism and carry out advocacy work without even realising they are doing advocacy. For effective results, it is necessary to understand the issue and strategize advocacy campaign carefully for greater impacts.

Key messages:

First, **advocacy seeks to change public policy and practices** to improve the quality of life of disadvantaged or vulnerable groups. An advocate is an individual or organization (like an NGO or government department) that organizes and speaks on behalf of groups who do not have the power to do so themselves. It should be emphasized that as an advocate, your ultimate aim should always be to empower groups to act on their own behalf. Your efforts should therefore include affected groups to the greatest possible extent. The goal should be to provide capacity or resources so that affected communities can organize or speak on their own behalf.

Second, **advocacy requires reliable and objective information.** An advocacy campaign must persuade people with convincing arguments backed by factual information. You will need to fully understand the complexities of the problem in order to convince people unsympathetic to your cause. Compiling research and making it available to target audiences — such as lawmakers, journalists and the general public — is an essential component of advocacy. People who create or change policy and practices want solutions and not more problems. All information should be available in both the local language and a consideration for English to reach a wide international audience if needed.

Third, **advocacy is a series of activities or actions**. One or two isolated activities do not represent an advocacy campaign. You should not expect to bring about real sustainable change unless you engage in a number of strategically planned actions that build on each other over a long period of time. For this reason, advocacy should be thought of in terms of strategies and campaigns rather than individual activities.

Finally, **advocacy seeks to change the balance of power** so that vulnerable groups are given more control over their lives. Powerful people and institutions do not, however, generally relinquish power willingly. Attempts to change the imbalance of power inevitably make those who hold power feel threatened or uneasy. Because of this, advocates need to anticipate uncomfortable situations and be prepared to deal with them effectively. At the same time, the solutions that you propose should be tolerable to all those who will be affected by it. You do not want to alienate groups you need to work with by making demands that are unrealistic or initiating activities that will limit the number of participating groups in a campaign.

If your goals are too ambitious, you risk not changing anything. Sometimes this means starting with smaller advocacy objectives and moving to larger objectives as small victories are accomplished.[59]

16.4 Brief review of approaches for understanding advocacy

Time: 1 hour

Materials required: PowerPoint, handouts, marker

16.4.1. A brief review of development approaches

To explain the gradual changes in development paradigms over the past half century, some use the term 'evolution of development approaches'. The main message is that we need to look back at the activities that have been carried out in the past in the name of development.

However, the rights-based approach must always be included in any model or diagram used. The list of characteristics under each approach can be made more extensive. It can also be emphasised that there is no claim that the rights-based approach is the only valid approach for all situations, and that the other two approaches are worthless. Welfare and reform programs are still valid and are required in various contexts.

16.4.2. Comparative analysis of development approaches

The following comparative diagram has been prepared for a comparative analysis using different parameters such as cost, area coverage, and population. However, an example of perception and activities will be enough for conceptual clarity.
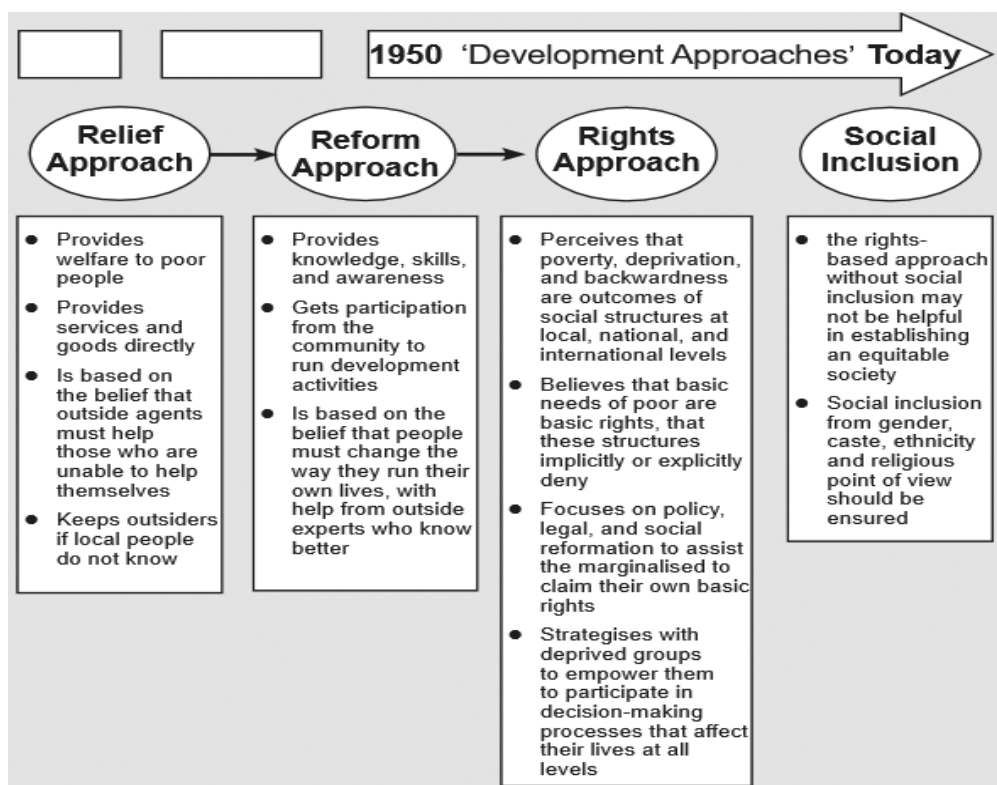
Source: Advocacy Strategies and Approaches, A Training of Trainers Manual, ICIMOD and ICCO, 2008, Page 24

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59   Advocacy Handbook: A Practical Guide to Increasing Democracy in Cambodia, January 2003

The main message of the diagram is to point out how different development agencies perceive the problems and root causes, and the activities that flow from these analyses. We know that people are poor, deprived, and marginalized, but analysis helps us see why. We need to do this analysis continuously in order to make sure we are dealing with the actual root causes rather than the superficial, symptomatic causes. Whatever terms we use, until and unless we dig out the root causes of the problems, we will keep on completing development activities, but the dependency status of the poor will not be changed significantly and in a sustainable manner. So, a programmatic shift is the demand of the present development trend, particularly in South Asia.

16.4.3. The value of the rights-based approach to development

The same concept as presented in the above diagram can be further developed and visualised differently. The following figure highlights an added dimension. The main focus here is that the goals of various development interventions can be enlarged or strengthened if the policy connections of problems are identified and included in the overall planning of all interventions.
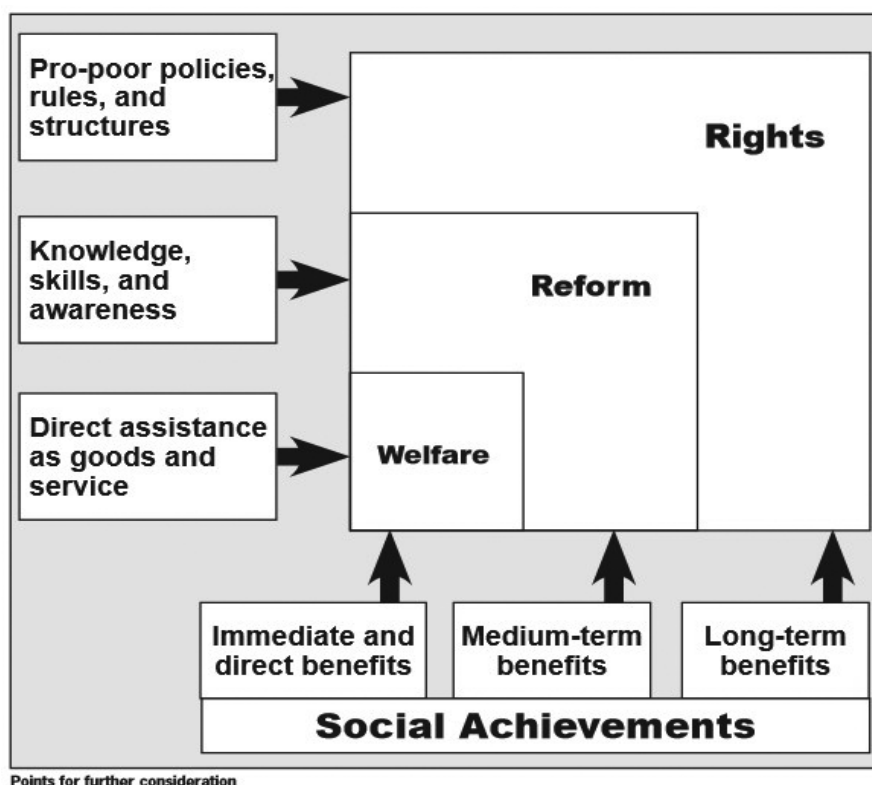
Source: Advocacy Strategies and Approaches, A Training of Trainers Manual, ICIMOD and ICCO, 2008, Page 26

The figure displayed above explains the gains and achievements from development interventions based on different approaches.

- Development approaches can be compared to a ladder. When the upper step of the ladder is constructed, there is no question of removing the lower ones. All steps of the same ladder are important, but it helps to reach the distant goal if one climbs up to the top-most step. Therefore, stressing the rights-based approach does not imply that welfare and reform programs are not needed. There should still be interventions based on the welfare and reform approaches, but these interventions must be able to mobilize the community to establish and/or claim their own basic human rights.

- To establish basic human rights, welfare and reform-oriented development programs must be linked with structural reform and social transformation in favour of poor and vulnerable groups. The ultimate destination of present-day development work must be related to policy considerations because the root causes of poverty and deprivation are intimately connected with policy issues.
- The rights-based approach is not a new program. The only difference is one of perception. If we look at a photograph of a poor village, we can perceive it differently. If we see the village from a 'needs' perspective, there are many needs. We could spend ten years trying to fulfil all of those needs. If we perceive the same village from a rights-based perspective, we see the same thing differently. We may be talking about changing some policies in addition to fulfilling the village's immediate needs.

16.4.4. Contrast between the rights-based approach and the needs- based approach

As the facilitator, you can use the plenary discussion to explore with the participants the differences they can identify or name between these two approaches. You could have a slide with the following points already prepared and use it to summarize at the end, remembering to add any further points that the participants may contribute.

Needs-based approach	Rights-based approach
Non-justiciable (cannot be claimed legally)	Justiciable (can be claimed legally)
Gives more immediate help/support to immediately felt needs	Requires 'staying power' as the benefits take time to be realized
Eventually non-sustainable	Eventually sustainable
Fulfilled based on the goodness of various 'outsiders' (e.g. state, NGOs, philanthropic groups etc.)	Responsibility of state and civil society to ensure
Allows the 'outsider' to select the beneficiaries	Non-discriminatory, except positive discrimination
The beneficiaries remain dependent on the outsiders	The marginalized are empowered to claim their own rights
Attacks the outward effects, and is a symptomatic approach	Attacks the root causes
Can more easily get funding for such activities from donors	Getting funds is more difficult, as the donor may get into trouble with licensing/state authorities
State is willing to look more kindly at such efforts as it is a supplement to what the state ought to be taking responsibility for	State is unlikely to support such efforts as it could create 'problems' (law and order issues, upheavals in society)
Less risk for the implementers, and generally non-confrontational	Extremely risky, and often could (though not always) lead to confrontation and violence

Once these two approaches are clarified in this way (or through some other such interactive way) one could then revert back to the other slides (data) prepared and presented in the resource materials.[60]

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60   Advocacy Strategies and Approaches, A Training of Trainers Manual, ICIMOD and ICCO, 2008, page 33

16.4.5. Advocacy approaches

Covey and Miller[61] also present a different framework for looking at NGO advocacy approaches. They write that since power is embedded within the institutions that define our society and our daily life, from the family, through neighbourhood associations, religious groups, corporations, the courts, and governmental and international agencies, it is an essential ingredient to effective advocacy and social change. Yet how does power work in the political process? How does it affect advocacy? Who gets access to power and influence? Who is denied power? And what do grassroots organizations and NGOs need to do in order to promote more balanced relations of power? The ways in which organizations answer these questions shape their approaches to advocacy and their long-term effectiveness. When groups do not ask themselves these kinds of questions, they may develop advocacy strategies that do not respond to the power relations in their societies.

The authors identify three common advocacy and empowerment approaches that take into consideration the questions they raise about power. These are presented separately for analytical purposes, recognizing that the boundaries between them are never neat and can sometimes overlap and change.

1. **Public interest approaches:**
   - based on a pluralistic idea of power;
   - organizations which use this approach tend to use professionals and expert lobbyists who mount policy campaigns to bring their client group's special interests to the political table;
   - assumes the political system is essentially open and fair and that people only need help in articulating and pressing their interests to get their concerns addressed;
   - does not usually concern strengthening or organizing grassroots groups beyond basic skills related to their campaigns such as writing letters to politicians;
   - based on the premise that a policy change is enough to get concerns addressed and that lobbyists, related experts and accurate, persuasive information are fundamental for achieving change;
   - "advocacy for the people" (impact at the policy level).

2. **Citizen action approaches**
   - advocates of this approach recognize that the political arena is not egalitarian; barriers prevent certain groups in society from participating in or gaining access to the political process;
   - power is not about who wins and losses on important issues, but about determining what issues and actors get to the table in the first place;
   - to get their voices heard, people need to be organized around common grievances and learn how to use power in order to bring their views into the system;
   - grassroots groups need to be built, strengthened and brought together in powerful coalitions to address the discriminatory structures present in the system;
   - NGOs help to ensure people can participate in the process;
   - "advocacy with and by the people" (impact at the policy and civil society levels).

3. **Transformational approaches:**
   - advocates using this approach have a different view of power and how it should be exercised;
   - believe politicians and society marginalize certain groups from the political system through a process of self-blame and misinformation, or by denying information; as a result, people come to internalize their oppression (Freire), and a sense of "learned helplessness";

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61   Advocacy Resource Book, Developed by the Advocacy Institute for the Capable Partners (CAP) Advocacy Fellows Program, 2004

- requires a strong education component to help people develop greater political awareness, confidence and sense of their rights so they can work to acquire the necessary information, participate in public decisions and transform the structures that operate against them, both locally and globally;
- need to change media and educational systems;
- "advocacy by the people" and "people power" (impact at the policy, civil society and democracy levels).[62]

Exercise: Role-play scenario (optional)
Time: 30 minutes

Instructions:
1. Prepare four people for this role-play.
2. Three should act as villagers and one should act as a development worker.
3. The development worker starts a discussion about various development activities in the village. They can talk about safe drinking water, health, and sanitation in the village, and so on.
4. Villagers should ask various questions for clarity.
5. The conversation should last around three minutes.

Situations:
1. Villagers are sitting in the centre of the training hall for a meeting. They have some pens and writing pads to learn from the development worker.
2. The development worker comes a bit late and greets them together. The development worker sits together with the villagers and starts the agenda of the day.
3. The conversation among them goes on for some time. In between villagers also the questions. The villagers and facilitators formally decide on a course of action.

Questions:
Could this be an advocacy effort – why/why not?

Debriefing:
Finally, discussion after the role-play can be concluded focusing on these and other points. At the present stage of development, many professionals try to embrace everything as advocacy, but this is not helpful. The main issue is the strongly-felt need to evolve a culture of human rights within civil society rather than relying exclusively on political and judicial proclamations. A meaningful dissemination of human rights ideas at all levels of education and through ongoing training programmes for public officials could be related with advocacy.[3]

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62   Advocacy Resource Book, Developed by the Advocacy Institute for the Capable Partners (CAP) Advocacy Fellows Program, 2004

16.5 Strategy planning for advocacy: Learning by doing
Time: 4 hours 30 minutes

Materials required: Handout, flip chart papers for groups, marker

16.5.1. Analysing policies

16.5.1.1. Advocacy initiative planning framework

In many ways, planning an advocacy strategy is not very different from normal project planning. However, advocacy planning must start from issue identification and go all the way to articulating the intended policy change and developing strategies for the kinds of tools to be used. Normal programming does not pay much attention to policy issues during the planning stage. The following steps give a summary of the logical steps that are necessary and helpful within the context of an advocacy planning framework.
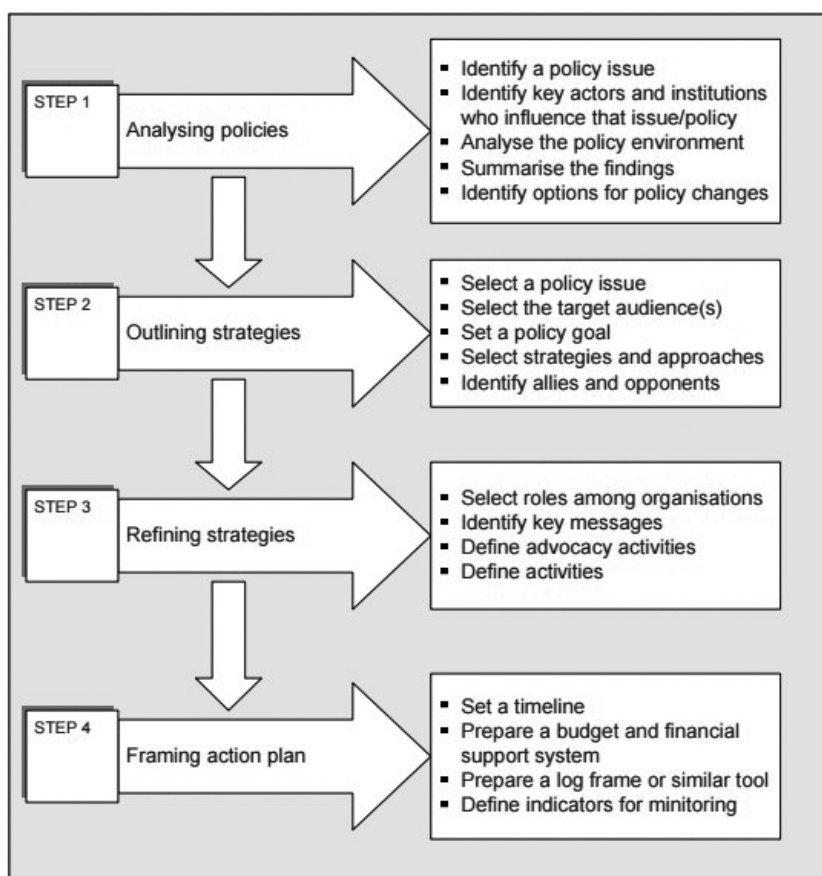
Source: Advocacy Strategies and Approaches, A Training of Trainers Manual, ICIMOD and ICCO, 2008, Page 21

The above steps may seem to be detailed and long-winded. Advocates may be afraid to even begin if they are 'frightened' by all the steps that need to be followed to plan an advocacy initiative. However, many of these points would have already been completed (consciously or unconsciously) in an organization that has expressed interest in doing issue-based advocacy. It is also not necessary to follow all sub-steps one after the other, since sometimes they can be done simultaneously by different people.

16.5.1.2. General understanding of policy analysis

Meaning of policy:

Policy is a systematic plan, course of action, or set of regulations adopted by government, businesses, or other institutions designed to influence and determine decisions or procedures.

Meaning of policy analysis:

Policy analysis is a process of (a) identifying policy causes of poverty and discrimination; (b) identifying key actors and institutions that make decisions about the selected/identified policies; and (c) analysing the policy environment to locate where one can begin to influence and where one can hope to gain success.

The need for policy analysis:

The following are the basic reasons for analysing policies before initiating advocacy initiatives:

- Addressing problems requires an in-depth knowledge of their underlying causes, as solutions can only be found if problems are well understood.

- In carrying out this holistic or in-depth analysis, the policy dimensions of poverty must not be forgotten. Recognising that the actions of policy makers and implementers affect people's wellbeing leads to the analysis of policy causes of poverty and discrimination.

16.5.1.3. Identification of policy issues

In general, three types of policy issues need to be looked at: (a) absence of a policy, (b) inadequate policy and (c) improper enforcement of a policy. The following example will help with conceptual clarity. For example, let us take the problem of girls' education in Nepal. Look at the following example in the table below.

Problem: Girls in Nepal are not getting equal opportunities in education			
Basic questions	**Existing status**	**Policy issue**	**Focus on advocacy strategy**
Does existing policy promote girls' education?	No	Absence of education policy for equal education opportunity	Establishing a new policy for girls' education
Do existing policies hinder the education of girls?	Yes	Other adverse policies that hinder girls' education	Changing policies which are hindering equal opportunity of education for boys and girls
Are policies that promote the education of girls properly implemented?	No	Weak organisational set-up and lack of commitment for policy enforcement	Enforcing policies that support equal education opportunities

Source: Advocacy Strategies and Approaches, A Training of Trainers Manual, ICIMOD and ICCO, 2008, Page 23

16.5.1.4. Key actors and policy environment

Identification of key actors

Identifying policy makers and analysing their interests is an important prerequisite to developing an advocacy strategy. The following questions help us to identify them properly.

- Who makes direct decisions about the policy issues that we have identified?
- Who can influence the decisions of these policy makers?
- Are policy makers and influential actors interested in the issue?
- What resources do they have?
- What is the position they have in relation to the policy issue?

Analysis of policy environment

Analysis of a policy issue is a complex task. Many elements for this analysis depend on the context. Advocacy groups should be able to assess this environment too. The following questions can help with this analysis.

- Can people participate in policy decisions about the identified issue? What channels exist for them to participate?
- Where are the key decisions made and who controls such decisions?
- Is the identified policy issue widely discussed? Is it a topic of interest for the general public? Are leading newspapers highlighting the issue frequently?
- Is the identified policy issue a priority for the government? Does the government plan to make any changes in existing regulations? What related policies were approved or rejected during the last few years?
- What changes may occur in the political arena? Are elections coming up? How could they affect the issues identified?

All the answers to these questions can be summarised in a 'problem tree' format showing causes and effects. Such a summary would visually describe the results of such an analysis of the policy environment. This analysis prepares the ground for the identification of options for policy change.
Look at the following examples.

Policy issues	**Options for policy change**
No education policies regulate schools to provide equal opportunity for girls in education	→ Propose education policies to regulate all schools so that girls can get an equal opportunity
Government agencies spend much of their resources on infrastructure but education of girls is given a low priority	→ Promote the government programmes already available for provision of girls' education in rural communities

Source: Advocacy Strategies and Approaches, A Training of Trainers Manual Workbook, ICIMOD and ICCO, 2008, Page 78

Factors for consideration

At the end, the following factors have to be considered before finishing the policy analysis. Pay enough attention to the questions below:

- Which of the policy issues is likely to have the largest and most lasting impact on the problem?
- What will happen if nothing is done regarding these issues?
- Which policy solutions are readily achievable, and which are likely to be expensive/time consuming? Which policy solutions are likely to receive significant support or face significant opposition?
- Are some solutions riskier than others? Can such risks be mitigated?
- Who should take the lead in bringing the policy solution to the attention of policy makers?
- At present, which policy solutions are your organizations or your partners in the best position to achieve?

Some other considerations

A serious consideration is the fact that most NGOs are working as intermediary organizations within a country's legal framework. An international organization require recognition or an official mandate from the national government to work in certain areas or states. The mandate is provided based on certain laws or a memorandum of understanding that is legally binding. A domestic organization has to follow certain legally established rules and regulations. Going beyond this framework means losing their legal status. At the same time, working for rights-based issues involves the creation of a bond of trust with those who are suffering, and inevitably puts them at risk (physically, economically, and otherwise). Such communities could consider themselves betrayed if led to a particular point and then left them to fend for themselves because of certain organizational compulsions. This is a serious dilemma that must be faced in advocacy.

Therefore, all of us who wish to get involved in rights-based advocacy issues must be very careful at this stage. With these considerations in mind, the following factors that will determine whether you will advocate or not should be carefully thought through before starting any advocacy initiative.

- Could advocacy cause us, our partners, or the communities with whom we work to face major risks (for example, violence and risks to us or to the communities we wish to empower, loss of credibility in the community because we cannot stand with them, being asked by the state to leave the area)? For example, if the government threatens not to renew your organization's agreement/MoU, or that it will de-recognise the NGO for whom you are working, what will you do – as an individual and as an organization?
- Is the timing right to become involved in a policy debate? Is the country facing other larger problems that your involvement in advocacy could make worse?
- Could our involvement make the problem worse? Several cases exist where the involvement of certain organizations in advocacy made the problem even worse for those who face the brunt of the reaction on the ground.
- Are there other solutions to the problem that involve different programming strategies that are less expensive or more practical or strategic than advocacy? Not everything is advocacy and advocacy alone is not the solution to all problems.
- Does the problem require immediate action that an advocacy strategy would take too long to address?

There is a huge debate among development workers between whether we should function as 'professional advocates' or as 'activist advocates'. The general understanding of professional advocates in western countries is that they work for whoever hires them, and although such an advocate may choose to get personally involved in a particular issue beyond the call of duty, there is often little question of 'becoming one' with the marginalized group. On the other hand, advocacy workers in economically developing countries clearly seem to believe that they must truly work in solidarity with the people they seek to empower. That means being committed beyond the link of any payment they may or may not be getting for their work. This difference can also be seen in the two meanings of advocacy – one being to 'speak for another' and the other being to 'add voice' or amplify the voice of those who are marginalized and whose rights have been suppressed.

What then does it mean to work professionally in advocacy in an economically developing country? If we are initiating a purely activist type of advocacy, we need not consider all the factors listed earlier. We can move ahead with the people with whom we work. But what is our role when we are employed by an NGO or INGO and then become involved in advocacy work? These are questions we must explore for ourselves, so that we do not pretend to be what we are not, and so the people with whom we work know where we stand.[63]

Exercise: Context analysis

Time: 1 hour

Materials required: Newsprint, markers

Instructions:
- Ask the participants to divide the group into two.
- Each group will discuss about context analysis and decide how they define it.

The given table as handouts will help the group as guidance:

1.Summary Sheet for 'Context Analysis'	
Concept	**Questions dealt with in this chapter**
1. Identification of issues	• What are the problems you are dealing with? Who do these problems affect? • What are the main issues in relation to selected problems- i.e. absence of policy, inadequate policy, or improper enforcement of policy?

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63   Advocacy Strategies and Approaches, A Training of Trainers Manual, Second Edition, ICIMOD and ICCO, 2008

1.Summary Sheet for 'Context Analysis'	
Concept	**Questions dealt with in this chapter**
2. Identification of key actors and institutions	• Who are the direct decision makers? • Who influences the decision makers? • Are policy makers and interest groups showing interest in bringing about change? What position and opinion do they have? What resources do they have?
3. Analysis of environment	• Can people participate in decision making? • What channels exist for them? • What is the location of key decisions? Who controls the decisions? • Are the selected issues becoming of interest to people? Are the various media channels highlighting the issues? • What is the priority of the current government? What is the history of these issues? • What changes are occurring in the political arena? Is the election coming closer?
4. Summary of findings	• What are the direct causes of the problems you have selected? • What are the positions and opinions of policy makers? • What is the attitude of policymakers?
5. Identification of options for change	• What are the impacts you desire from the change? • What are your best options for policy change? • What will happen if nothing is done? • What options are likely to get public support? • Who will lead the advocacy process for which policy options?

Source: Subedi, Naniram, Advocacy Strategies and Approaches: A Resource Manual, Second Edition,
ICIMOD and ICCO, 2008, Page 36

16.5.2. Selection of issues, vision and goal

Start this session with a presentation. You can have a short question-answer time in between if participants want to stop and ask questions for clarity. However, this presentation is good to complete as a quick review.

16.5.2.1. Selection of issues

Source: Subedi, Naniram, Advocacy Strategies and Approaches: A Training of Trainers Manual, Second Edition, ICIMOD and ICCO, 2008, Page 89

Criteria for policy issue selection

Based on the reminder questions that were discussed during the previous sessions, we can formulate specific criteria for issue selection for our advocacy effort. In principle, the following could be some of the criteria. However, you can develop your own criteria based on your organizational thrusts. An issue must be selected based on the perception that it has the following:

- relatively more potential to help solve the problem;
- potential impact on a large number of people;
- likelihood of success;
- potential for working in coalitions;
- minimum risk; and
- potential for your organization to advocate effectively.[64]

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64   Advocacy Strategies and Approaches, A Training of Trainers Manual, Second Edition, ICIMOD and ICCO, 2008

16.5.2.1. Creating a vision and goal for one issue

Exercise: Creating a vision and goal
Time: 30 minutes
Materials: Newsprint paper, markers

Instructions:
1. Divide participants into four groups randomly. If you have enough participants from different specific geographical areas, you can also divide them into regional groups.
2. Give them one of the common and priority policy issues that have already been selected from the previous discussions leading to the preparation of the vision and goal.
3. Send them to their small groups for discussion. Ask them to follow the same process of making vision statements and goals and to return to the plenary for a short presentation.
4. Ensure that one of the facilitators is supporting the small groups. Inform everyone of the time limit for the small group discussion.
5. In the plenary session, ask each group to make a short presentation. As far as possible, they should not go into long explanations or much detail. Their statements should generally be self-explanatory.
6. After this discussion, share some slides on visions and goals to clarify and summarize the processes. This presentation will help you conclude this session.

Debriefing:
The following points could be used for your concluding remarks. – 'Vision' is the ideal situation of communities when there are no barriers to good governance. We cannot expect 'ram rajya' (a vision) in this age but we have to be optimistic that many reforms can be achieved. – Vision is very abstract and far away. As we approach it, our expectations rise, and we start to see another vision – an even better condition. However, the goal should be achievable and measurable within our lifetime. This is the crucial difference between the vision and goal of advocacy.

Vision and Goal:
Vision: A vision is the ultimate destination we want to arrive at. In one sense this destination is not realistic, because it is an ideal condition to be achieved. However, it provides a direction for the process starting from below.

Goal: A goal is a stage of achievement that is realistic and achievable. When the plan meets the goal, the overall achievements have brought us closer to the vision. And it is also likely that the actors working for the project can now see a still greater and 'different' vision, one that goes beyond the earlier one. In particular, for an advocacy initiative, a policy goal indicates the level of changes in policy and behaviour, and the level of empowerment of the people.[65]

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65   Advocacy Strategies and Approaches, A Training of Trainers Manual, Second Edition, ICIMOD and ICCO, 2008

This is our goal, which is
SMART

This is our ultimate destination

Vision

Goal

Milestone
4

Milestone
3

Milestone
2

Now, advocates are here with an
advocacy plan, tools, and techniques
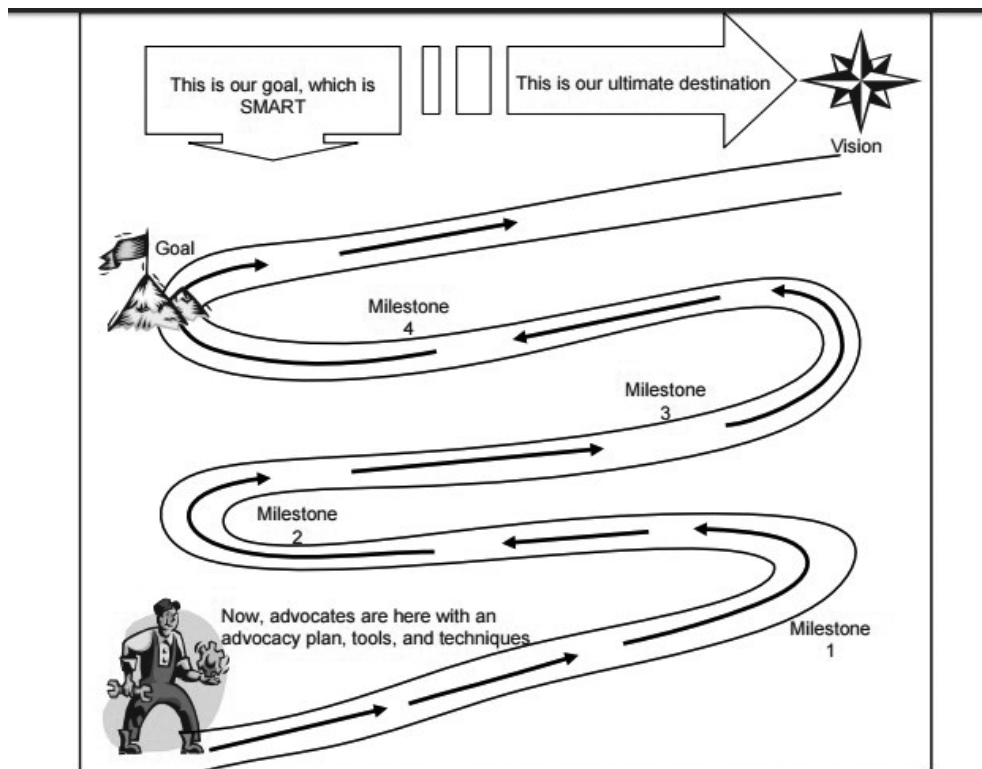
Milestone
1

All milestones/objectives can be defined as measurable indicators to monitor the progress of a specific advocacy initiative. You can have sets of objectives in each milestone area. These must be **SMART**, in other words:
S = specific, **M** = measurable, **A** = achievable, **R** = realistic, **T** = time-bound

Source: Subedi, Naniram, Advocacy Strategies and Approaches: A Training of Trainers Manual, Second Edition, ICIMOD and ICCO, 2008, Page 90

16.5.3. Selection of target audiences, allies and opponents

16.5.3.1. Selection of issues

Exercise: Selecting of issues
Time: 45 minutes

Materials required: News print, marker
Instructions:

1. Randomly divide participants into four small groups. Refer back to the selected issues, and the previously prepared vision and goal. Ask the groups to work on those issues and identify: (a) a list of target audiences – primary and secondary, (b) a list of possible allies, and (c) a list of possible opponents.

2. When participants form small groups, it should be helpful for the small group discussion. After completing the group work, ask the groups to display their findings in different corners of the training hall so that others can see the displays themselves.

3. After spending some time on this, ask all the participants to come to the plenary session, and initiate a short discussion. You can start the discussion with several questions, such as:
   - Is it easy to identify the target audience, allies and opponents?
   - What is the difference (if any) between actually making such identification in the field and doing so in a training session?
   - How useful was your group discussion in helping you identify these different groups of people? could your small group identify some invisible or hidden audiences and opponents?
4. Present the various tips for identifying target audiences, allies, and opponents.
5. Cite several practical examples about opponents. You can share the concept of 'force analysis' on the board for conceptual clarity.
6. Conclude the session with some final remarks. Stress the fact that identifying invisible opponents is the most difficult part.

Debriefing: Remember that there are many overlaps between target audiences and opponents. Sometimes, the same individual can be part of the target audience as well as an opponent. This depends upon the issue and the context. Remind participants that it is easy to identify supporters but very difficult to identify opponents. Advocates need to go through a direct or indirect consultation process before determining who the opponents of the advocacy effort are. Underline the importance of not simply assuming the identity of opponents.

Key messages:

Target audiences

Advocacy is not possible without identifying definite target audiences. These target audiences can be roughly divided into two groups: (a) primary audiences and (b) secondary audiences. The primary audiences are those individuals with direct authority to make policy changes. Informing/persuading the primary audience about a policy issue is the centrepiece of advocacy strategy. Secondary audiences are those people who can influence the decisions of the primary audience, although they do not have direct authority to take decisions.

Allies

Allies are those individuals and organizations with whom an advocacy group can join together to jointly work for a common goal. In other words, allies are like-minded organizations or individuals. The questions below give some guidelines for identification of appropriate allies for advocacy.
- Which organizations, groups or individuals are concerned or are already acting upon the same policy issue?
- Do coalitions exist already or it is necessary to establish them?
- How can we contribute to the efforts of other organizations?
- What roles do these organizations want you to play and what contributions do they expect from you? What are the advantages and disadvantages of forming coalitions with each of them?
- Are there 'opponents of our opponents' who might not be interested in our issue? Would they be interested in 'overcoming' the opponents we are trying to defeat and/or influence? Can we work with them without losing our integrity or credibility?
- Do other organizations see you as a value-adding ally to their efforts?

Advantages of advocating through alliances/coalitions

An alliance or coalition is a group of organizations (and individuals) working together in a coordinated fashion toward a common goal. The following are the advantages of alliances and coalitions:

- Increases resources, experience, credibility, and visibility;
- By increasing power, they increase the likelihood of being successful at achieving policy changes;
- Develops the advocacy capacity of less experienced coalition members;
- Provides an element of protection or 'safety in numbers';
- Provides assurance and encouragement to coalition members who want to initiate advocacy of their own on a different issue.

Opponents

Opponents are individuals or organizations who oppose your idea of change. If there are no opponents, you need not be involved in advocacy efforts. In reality, however, there are always opponents. Your target audience could be a very strong opponent. To clearly understand our opponents, we need to analyze the whole set-up of the social structure in which the marginalization/deprivation is taking place. The following questions could help to identify the opponents and work towards influencing them.

- Are there organizations and individuals that oppose the proposed policy changes?
- What is their reason(s) for such opposition? What do they stand to lose?
- What threat do these organizations and individuals pose to the success of our advocacy initiative?
- What can we do to reduce the influence of our opponents?

Advocacy is also about opening barriers that prevent access by certain marginalized groups to the privileges or rights that certain laws and systems grant to everyone. Barriers to privileges or rights, either of individuals or institutions, are essentially the opponents for advocacy initiatives. Therefore, it is wise to estimate the size and strength of the opponent(s) to be dealt with during advocacy initiatives.[66]

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66   Advocacy Strategies and Approaches, A Training of Trainers Manual, Second Edition, ICIMOD and ICCO, 2008

16.5.4. Building alliances and networking

Exercise: Role play
Time: 30 minutes

Instructions:
You could start this session with a role-play of a local NGO working in an imaginary situation. The role play scenario is as follows.

1. One government official who is responsible for a policy change is sitting in a chair in front of a table, with a number of files all around.
2. Some people from NGO and Community Based Organizations (CBOs) come to meet him and ask for certain changes in policy.
3. After greetings, they start talking about policy changes in the forestry program in the upper hills.
4. They point out that the meeting was already planned, and this delegation of local NGOs and CBOs was called to discuss this issue.
5. The discussion goes on for some time. Finally, the government official says the following:
   - I am meeting with people from different organizations like yours.
   - They are bringing   different proposals about the policies of hill and forest management.
   - For example, some of them are saying that hill forests should be protected by the government, while others like you are saying that the people should have that responsibility and rights.
   - From all these representations, I conclude that you people are not meeting together and are not sharing your ideas with each other.
   - As long as you keep on bringing different proposals, we can do almost nothing, -the situation will remain as it is.
   - Therefore, my suggestion would be to come up with one idea or proposal, then, we can think about it.
6. NGOs/CBOs show that they do not have an argument in response and take their leave.
7. The role of the government official in this role-play is crucial. Prepare the person carefully, they must be able to indicate that civil society organizations lack unity and are not organized in a coalition which could bring about expected changes. As long as there is no common voice for a common issue, advocacy cannot be successful even if a particular NGO/CBO considers it logical and correct.
8. After finishing the role-play, ask participants several questions like, "What did you see in this role-play? Is this relevant to the real-life situation of some countries? What can we learn from this?"
9. After hearing from some of the participants, ask another series of questions like, "Is advocacy possible in this situation? Can a single organization carry out advocacy? What happens when just a single organization starts an advocacy initiative for a policy or practice change all by itself and doesn't try to draw others into the effort?
10. All the points coming from the participants have to be written on the board – you can write just the bullets or key words related to the topic of the session – namely the need for alliances.
11. Finally, present the tips to clarify the need for an alliance in advocacy initiatives. Relate your points to those that have come from the participants during your plenary discussion.

Key messages:

A coalition/alliance is a group of organizations working together in a coordinated fashion towards a common goal. The coalition could be formed for a specific movement based on selected issues. However, a network is an umbrella of organizations that is formed for the common purpose of all members.

In a democratic society, getting many organizations together is very important, particularly to initiate advocacy for policy change and people's empowerment. The following points highlight some specific reasons why coalitions and networks are important:

- The common task becomes less expensive;
- Resources and expertise can be shared for the common goal;
- May reduce the possibility of duplication;
- May show greater strength because of the coordinated outreach of like-minded organizations.

Factors to be considered: Formation of a network/coalition looks very simple when viewed superficially. However, when we go into it in detail we realize it is a very complex matter. The following tips will help to enhance/systematize this process:

- Self-review at the organizational level – transparency, social justice, and participation;
- Review of organizational credibility – whether other organizations trust it or not;
- Review of individual credibility – whether individuals are trustworthy or not;
- Review of vision and goal of all potential members to discover the common ground;
- Determination and agreement on a minimum level of commitment for the common goal.[67]

Exercise: Identifying advocacy strategies.

Time: 1 hour

Materials required: Newsprint, markers

Instructions:
1. Ask the participants to divide the group into two.
2. Each group will discuss about selecting issues, target audience, allies and opponents and decide how they define it according to the table given below.

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2. Summary Sheet for 'Advocacy Strategies'	
Concept	**Questions dealt with in this chapter**
1. Selection of issues	• Which policy issue is critical to your problem? Which could be your best option? • How many people will gain benefits if you become successful in policy change? Is there a winnable option? • Do you see any opportunity for working together with other organizations? • What is the gravity of the potential risks? Can your organization effectively advocate on this issue?

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67 Advocacy Strategies and Approaches, A Training of Trainers Manual, Second Edition, ICIMOD and ICCO, 2008

2. Summary Sheet for 'Advocacy Strategies'	
Concept	**Questions dealt with in this chapter**
2. Selection of target audience	• Who is the potential target audience? • Who has the authority to make changes and who would be the primary audience? • Who has the greatest influence on decisions? - Secondary audience? • Which primary and secondary audience will you select in this issue?
3. Setting of goal	• What is your goal based on SMART principles of goal setting? • Can you articulate your impact goal? • Can you articulate the effect goal?
4. Identification of allies	• Who are those who are already working on the issue? Do coalitions exist already or are you going to establish a new coalition? • How can you contribute if others have already started the effort? • What roles do these organizations want you to play in the coalition? • Do others perceive you positively as a 'value-adding organization?
5. Identification of opponents	• Who are the opponents? Are there any organizations or individuals that oppose your proposal of policy change? • Have you listened to the opinions of your opponents? What can you do to convert your opponents into supporters? • What is a network and networking? What could be the roles and responsibilities of networks and other associated challenges?

Source: Subedi, Naniram, Advocacy Strategies and Approaches: A Resource Manual, Second Edition,
ICIMOD and ICCO, 2008, Page 68

16.5.5. Finalising advocacy strategies: Roles, key messages, and activities

This includes the following:
• Selection of roles among organizations or individuals – including what person or organization will be following which approach to advocacy as seen in the role-play.
• Identification of key messages – including which message will be the key one as seen in the role-play.
• Defining advocacy activities – including what activities will be carried out in which sequence or order.

16.5.5.1. Defining roles

Exercise: Role-play

Time: 10 minutes

Materials required: Costumes for the role play, open space

Instructions:

1. Start this session with a series of role-plays on the same issue. You need seven participants for the role-plays. Select them based on their skills (perhaps a day in advance) and brief them carefully about their roles. If they need some help in preparation, you should assist them. They can also have different costumes (if useful) for the role-play. The costumes have to be chosen according to the role.

2. You also need to select an issue for the role-play. You can select a widely known issue among those you have been talking about during the training. The issue for role-play in a training session is, 'Untouchability is not relevant in today's time'. The process is as follows.

3. One person comes around selling a newspaper, highlighting the headlines. After making one or two rounds in the training hall, he or she leaves.

4. Immediately, two or three others come into the training hall and start a corner speech on the same issue. They are intellectuals with information about the issue. After two minutes of speaking, they also leave.

5. Immediately, a group of three people come together and start a street play on the same issue. After two minutes of the play, they leave.

6. After the role-play, let all the participants settle down in the training hall. Briefly discuss their insights into what they saw in the training hall.

7. Conclude this part of the session by making it known that roles were distributed based on skills observed during previous sessions. In advocacy, not everyone can play the same role in all contexts, and one person cannot play all roles. The best way is to select appropriate persons for appropriate roles.
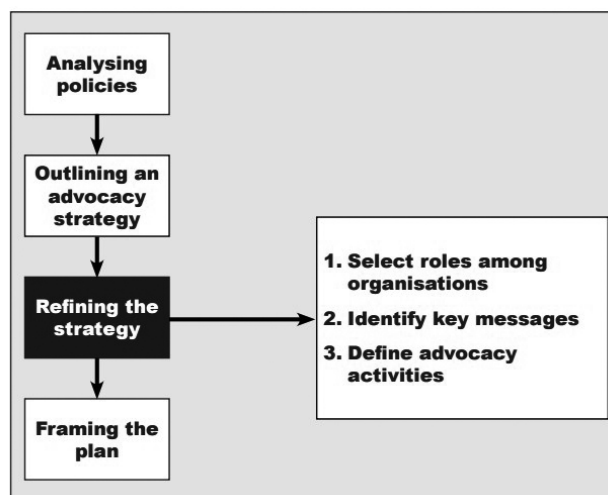
Source: Subedi, Naniram, Advocacy Strategies and Approaches: A Training of Trainers Manual, Second Edition, ICIMOD and ICCO, 2008, Page 121

Selection of roles in advocacy

Advocacy is not only confrontation. Confrontation is a strategy and an approach which is a means that needs to be used – usually towards the end, after other methods have failed. Generally, people think that advocacy without confrontation is meaningless. However, this is not true. Achieving the expected change without confrontation could be even better advocacy, because it may mean we have really convinced our opponents. Take into account the fact that you can use information from policy analysis for defining your roles. Advocates can play the following roles:

1. **Expert informant:** Provides technical advice to policy makers when the analysis points out gaps in their knowledge; this is a very soft, less risky and prestigious role.
2. **Honest mediator:** Advocates who are trusted by both sides can participate in a policymaking process by acting as an expert and fair mediator for competing interests.
3. **Capacity builder:** Advocates can provide support to various stakeholders, so they can enhance their capacities to influence policy decisions and policy makers.
4. **Lobbyist and player:** Some public advocates may enter into the policy formulation process as a full participant and make direct approaches to influence policy, either alone or in coalitions.
5. **Community mobiliser:** Advocacy is a people-centred approach of empowerment which insists on empowering people so that they can influence change, hence the community mobiliser can play a very important role in making sure that the people are coming along and that it is they, and not just the advocate, who is being empowered.
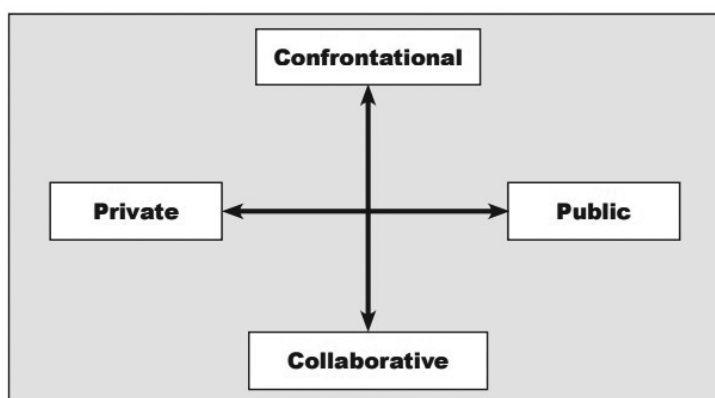
Source: Subedi, Naniram, Advocacy Strategies and Approaches: A Training of Trainers Manual, Second Edition, ICIMOD and ICCO, 2008, Page 114

16.5.5.2. Determining key messages for advocacy

The key message for advocacy has to be determined according to your target audience. In an advocacy message, you must include the following:

*   What do we want to achieve?
*   What do we want others to do for us?
*   How do we propose to achieve the expected results?
*   What specific action should the audience take?

16.5.5.3. Finalizing advocacy activities

Advocacy activities have to be finalized according to the advocacy approach, the roles of the advocates, and the issue. However, the following activities can be taken as general and common to all advocacy initiatives.

- Gather information about the issue – the effects, advantages to some, and disadvantages to other people.
- Arrange interactions with experts who could give intellectual inputs on the issue.
- Organize visits for key persons to those areas where the expected changes have to be taken place. Coordinate such visits with key persons in the affected area.
- Hold frequent informal meetings with key stakeholders and opponents.
- One success can be achieved at one time. Fine-tuning strategies, approaches and tools goes on and on when advocates start becoming successful. However, if they fail at the beginning stage, there will be less opportunity for learning and improving

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Exercise: Icebreaker – group dance
Time: 10 minutes

Instructions:

1. Start the session by using a training analogy; the participants will benefit doubly. On the one hand, they will be energized, and on the other hand, the ensuing discussion session becomes more interesting than the session kicked off by other methods. One simple icebreaker which can be used as a training analogy has been planned for this part of the session. It is not necessary to follow the same icebreaker all the time. Facilitators can choose their own related analogy later on.
2. At the beginning of the session, divide participants into two groups randomly. Ask each group to prepare a group dance on a competitive basis. You can also tell them that the winning team will get a good prize. Give them five minutes to prepare.
3. Ask them to present the dance in the training hall. Give each group two minutes for its dance presentation. They can also use musical instruments which can be made available in the training hall.
4. After finishing the dance, ask them, "How did you select different roles for the competition? What was the basis for selecting the dancer, singer, and musicians?"
5. After hearing some participants' explanations, point out that in advocacy too, the selection of roles, messages, and activities also depends upon the situation, the person, their expertise, and their interest.
6. Finally, let them know that the group is going to have a similar type of exercise in advocacy.

Exercise for group work: Finalising advocacy strategies

Time: 1 hour

Materials required: Newsprint, markers

Instructions:
1. Ask the participants to divide the group into two.
2. Each group will discuss about selecting advocacy approach, identification of messages, preparation of road maps and activities.
3. Decide how they define it according to the table given below.

3. Summary Sheet for 'Finalizing advocacy strategies'	
Concept	**Questions dealt with in this chapter**
1. Selection of advocacy approach	• What is the best approach for influencing your audience, both primary and secondary? • Do you have a good relationship with policymakers and can you use such a relationship in your advocacy process? • What style of advocacy do you like to follow- private, public, collaborative or confrontational- or a combination of these? • Do you lead yourself or do you support others in leading the process? • Do you have we enough capacity to play different roles-lobbyist, broker, expert informant, etc? • Do you use the media in your advocacy?
2. Identification of message(s)	• What do you want your target audience to hear? • What policy changes do you want and what support do you expect from other people? • What are the possible options you have identified? Are you open to different options? • Can you convey these options to your audiences?
3. Preparation of road map	• What are the steps to prepare a road map for advocacy? • What connections are there between milestones and the goal? • How does road map guide activities? • What is the importance of a roadmap in advocacy?

3. Summary Sheet for 'Finalizing advocacy strategies'	
Concept	**Questions dealt with in this chapter**
4. Defining Advocacy activities	• What are steps you will follow to deliver your key message? • What other activities do you need to follow to get policy/ attitudinal and behavioural change? • What could be the best options for delivering your message to your target audience? • What media do you use to deliver your message?

Source: Subedi, Naniram, Advocacy Strategies and Approaches: A Resource Manual, Second Edition,
ICIMOD and ICCO, 2008, Page 80

16.5.5. Activities, timeline and budget

Exercise: Preparation of budget
Time: 45 minutes

Instructions:
1. Randomly divide participants into four small groups.
a. Group tasks;
b. Identify the primary and secondary target group or individual for advocacy;
c. Design a specific message for the primary target group;
d. Design at least two activities for advocacy with the timeline and budget;
e. Prepare presentation materials on newsprint.

The format for group work is shown below. Distribute this format after clarification of group task. Facilitators are free to make a more specific and contextual format for this exercise if the training workshop is organised for a special area-based or ethnicity-based group.

Selected policy issue: Advocacy approach: Target audience (primary):		
Advocacy activities	Timeline	Estimated budget

Source: Subedi, Naniram, Advocacy Strategies and Approaches: A Training of Trainers Manual, Second Edition,
ICIMOD and ICCO, 2008, Page 118

Debriefing:
1. Ask one of the group members to present their findings very briefly. They should not spend time explaining too much during the presentation. They can just read whatever they have written on the newsprint.
2. After every group has made a presentation, initiate a plenary discussion on the presented points on roles, messages, and activities. Initiate the discussion with the following questions:

- Is it easy to identify the roles of different people?
- How did you feel when designing messages for a given situation?

3. If you do not agree with some of the points made, you can raise questions. Your questions will help to initiate group discussion.

4. Finally, conclude the session stating that we are coming down to the practical area of advocacy. You can highlight the following points in your concluding remarks.
   - Division of roles and activity planning are the planning tools. Many things can be changed based on performance later on. However, you have to be able to make a realistic plan at the beginning. It shows your strategic plan to gain certain achievements.
   - Designing messages for various target groups is very important for advocacy. If you go to a minister without having a clear and specific message, your meeting will not add value to your mission. Advocacy-related activities are those which help advocates to pass their message effectively to the primary audience. If the message does not touch the audience, such activities will remain just activities but not part of advocacy. You should give several examples to prove this point.[68]

16.5.6. Monitoring and Evaluation (M&E)

M&E frameworks are used in all programs and projects. However, this session is focused on the monitoring and evaluation of advocacy-related activities. Emphasize the following tips.

- The same programme framework for M & E can also be used in advocacy;
- The purpose of M & E is the same as in other programs, but the outputs of advocacy activities can be different – and are often invisible;
- The effects of advocacy can be seen eventually but generally it takes longer to observe the impacts;
- M & E of advocacy should depend on more qualitative information and indicators.

Source: Subedi, Naniram, Advocacy Strategies and Approaches: A Training of Trainers Manual, Second Edition, ICIMOD and ICCO, 2008, Page 124

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68   Advocacy Strategies and Approaches, A Training of Trainers Manual, Second Edition, ICIMOD and ICCO, 2008

4. Summary Sheet for 'Advocacy Action Plan'	
Concept	**Questions dealt with in this chapter**
1. Setting a timeline	• How long will it take to achieve your goal? • How flexible are you regarding your timeline? • Is the situation such that you are likely to achieve our goal in a timely fashion? • What will be the alternative approaches of advocacy if the situation changes?
2. Preparation of budget	• What are your funding sources? Are donors interested in supporting you? What donors should you select for your advocacy initiative? • What level of profile should you choose for your advocacy activities? Do you prefer to remain 'high profile'? • Do you have in-house capacity for all the work that you have planned? • Are you hiring consultants for some of your work? • What is the level of your flexibility in budgeting? Are you able to revise your budget frequently?
3. Preparation of road map	• What planning tool are you going to use for your advocacy plan? Are you familiar with the tool selected? • Do you see any advantages in using this tool for advocacy planning? If yes, what are they?

4. Summary Sheet for 'Advocacy Action Plan'	
Concept	**Questions dealt with in this chapter**
4. Monitoring and Evaluation plan	• Did you think about a monitoring and evaluation plan for advocacy? • Did you understand the differences between the monitoring of advocacy initiatives and other normal programmes? • Do you have clarity on focus areas of evaluation of advocacy? • Do you see overlaps between monitoring and evaluation?[4]

Source: Subedi, Naniram, Advocacy Strategies and Approaches: A Resource Manual, Second Edition, ICIMOD and ICCO, 2008, Page 86
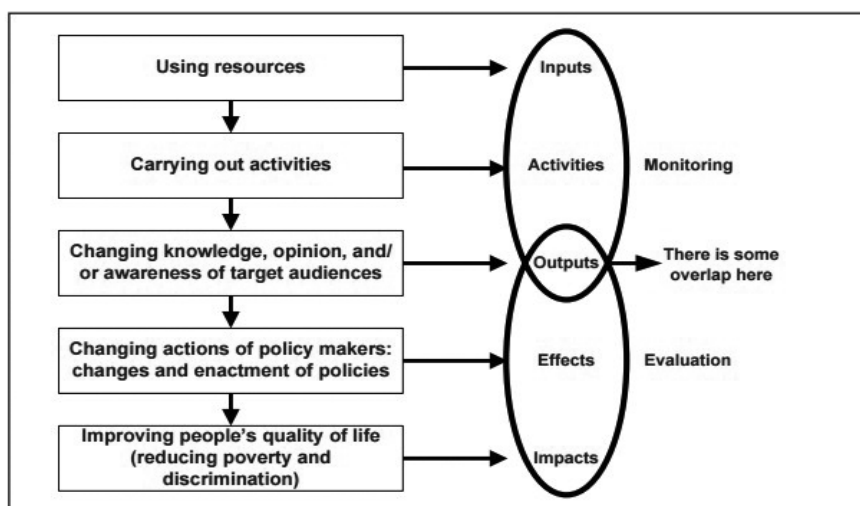
Handouts on advocacy strategy tool

(Can be used in case of shorter time)

The "Nine Questions" Strategy Planning Tool

The Advocacy Institute's colleague, Jim Shultz of The Democracy Centre, has developed Nine Questions that have usefully guided organizations through the strategy planning process. Drawing from the experience of practitioners helps deepen the questions.

1. What do we want? (Goals)

Any advocacy effort must begin with a sense of its goals. Among these goals some distinctions are important. What are the long-term goals and what are the short-term goals? What are the content goals (e.g. policy change) and what are the process goals (e.g. building community among participants)? These goals need to be defined at the start, in a way that can launch an effort, draw people to it, and sustain it over time.

2. Who can help us get it? (Audiences)

Who are the people and institutions you need to move? This includes those who have the actual formal authority to deliver the goods (i.e. legislators). This also includes those who have the capacity to influence those with formal authority (i.e. the media and key constituencies, both allied and opposed). In both cases, an effective advocacy effort requires a clear sense of who these audiences are and what access or pressure points are available to move decision-makers and stakeholders. It means analyzing power.

3. What do the decision-makers need to hear? (Message)

Reaching these different audiences requires crafting and framing a set of messages that will be persuasive. Although these messages must always be rooted in the same basic truth, they also need to be tailored

differently to different audiences depending on what they are ready to hear. In most cases, advocacy messages will have two basic components: an appeal to what is right, and an appeal to the audience's self-interest.

4. Who do they need to hear it from? (Messengers)

The same message has a very different impact depending on who communicates it. Who are the most credible messengers for different audiences? In some cases, these messengers are "experts" whose credibility is largely technical. In other cases, we need to engage the "authentic voices,"
those who can speak from personal experience. What do we need to do to equip these messengers, both in terms of information and to increase their comfort level as advocates?

5. How can we get them to hear it? (Delivery)

There is wide variety of ways to deliver an advocacy message. These range from the genteel (e.g. lobbying) to the in-your-face (e.g. direct action).   The most effective means varies from situation to situation. The key is to evaluate them and apply them appropriately, weaving them together in a winning mix.

6. What advantages do we have? (Resources)

An effective advocacy effort takes careful stock of the advocacy resources that are already there to be built on. What are your organization's sources of power? This includes past advocacy work that is related, alliances already in place, your staff and membership capacity, and other people's capacity, information and political intelligence. For example, can you undertake a power or stakeholder analysis? In short, you don't start from scratch, you start from building on what you've got.

7. What do we need to develop? (Challenges)

After taking stock of the advocacy resources, you have, the next step is to identify the advocacy resources you need that aren't there yet. How will they be met? This means looking at alliances that need to be built, and capacities such as outreach, media, research, and internal abilities, which are crucial to any effort.

8. How do we begin? (Next steps)

What would be an effective way to begin to move the strategy forward? What are some potential short-term goals or projects that would bring the right people together, symbolize the larger work ahead and create something achievable that lays the groundwork for the next step?

9. How do we tell if it is working? (What has changed? What has improved? Why?)

As with any long journey, the course needs to be checked along the way. Strategy needs to be
evaluated revisiting each of the questions above (i.e., are we aiming at the right audiences, are we reaching them, etc.) It is important to be able to make mid-course corrections and to discard those elements of a strategy that don't work once they are actually put into practice.
When using this model, keep the following in mind:

- To be useful, the strategy planning process requires:
    - Systematic and disciplined effort.
    - On-going action, reflection, and refinement.

- Research and planning to tailor your strategy to your context and capacity.
- Time.
- Flexibility and the ability to work in a non-linear order.
- The ability to give a diagnosis (to understand the current reality, what is possible, and how to get started) despite uncertainty or incomplete information.
- Willingness to experiment and to learn by doing.

- Models are created to simplify otherwise complex processes. When you compare them to your own experience, some parts will work, some won't. For example, with strategy planning models in particular, one challenge is putting the questions in order. You may find you naturally ask the questions in a different order – or ask different questions entirely! We encourage you to try this model, pull it apart, and adapt it to fit your own style and experience.
- You may not be able to answer all of the questions at first and may need to gather more information along the way. You may return to one or more stage throughout the advocacy effort. You may not have answers to all of the questions. Don't be discouraged! Over time, you will learn which questions to ask and how to find the answers you need. Nor do you need to answer all the questions with certainty to decide next steps.
  Strategy planning often works best as a participatory process that draws upon multiple perspectives. We suggest working in a group – with members of your organization or within a coalition – to develop and refine your strategy.
- Some groups will need more time to address the questions. This may be true if the group is newly formed; does not yet believe that change is possible; or focuses on critical consciousness, social analysis skills, group problem solving, and facilitating members' empowerment to advocate on their own behalf. Remember, learning by doing is a core principle of advocacy – we encourage you to take the time you need.

16.6. Group work for action plan- advancing advocacy for GESI sensitive policies

Exercise: Group work for developing Community Action Plan
Time: 1 hour 15 minutes

Materials required: Newsprint paper, markers, binder clip

Instructions:
1. Divide participants into country-/locality-wise groups. You can divide them based on area or district.
2. Refer back to the issues they had identified in previous sessions.
3. If you have prepared a list of such issues, distribute it at the beginning of this group work.
4. Ask participants to discuss and identify some of the strategic options they can focus on in the future when they return to their respective organizations after this training.
5. After finishing the group work, each of the groups has to present its plan and strategies in the plenary. You can have a short discussion for clarity and additional suggestions from other group members.

6. Conclude this session by highlighting the following points.
   - The actions identified by this group will not be very specific for implementation at the organizational level. However, they give a summary vision of advocacy initiatives required in a country/state.
   - These broader activities can be translated into specific advocacy initiatives at the real field or organization level. The process presented on this page is one of the ways of preparing an action plan in a mixed group. There are several other ways of preparing this plan. So, use your best judgment according to your group and context for preparing a realistic and specific action plan.

Strategy Worksheet 2017-2018*								
1. What do we want? (GOALS)	2. Who can help us get it? (AUDIENCES)	3. What do the decision-makers need to hear? (MESSAGE)	4. Who do they need to hear it from? (MESSENGERS)	5. How can we get them to hear it? (DELIVERY)	6. What advantages do we have? (RESOURCES)	7. What do we need to develop? (CHALLENGES)	8. How do we begin? (NEXT STEPS)	9. How do we tell if it's working? (WHAT HAS CHANGED?)

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*   Advocacy Strategies and Approaches, A Training of Trainers Manual, Second Edition, ICIMOD and ICCO, 2008
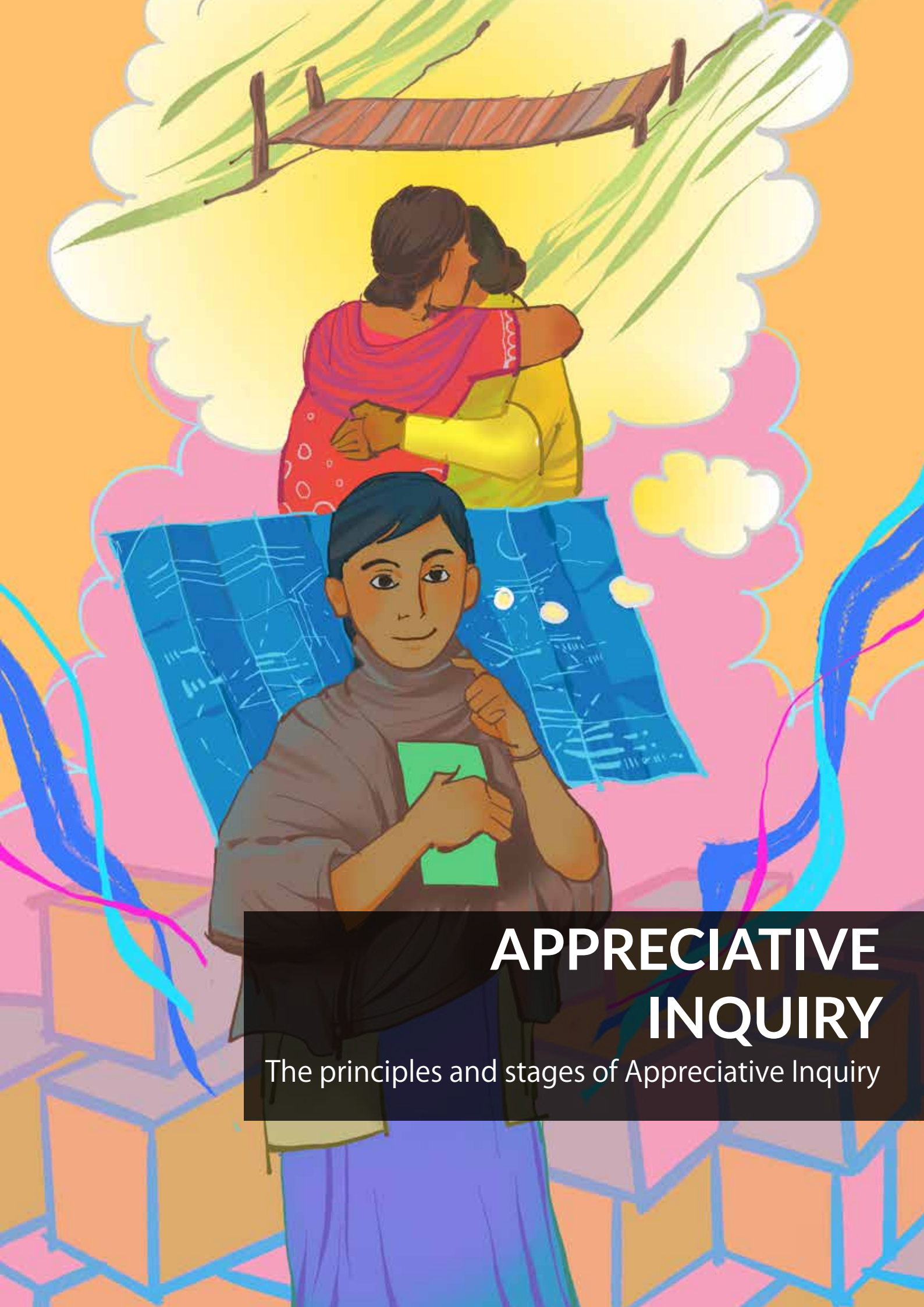
APPRECIATIVE INQUIRY

The principles and stages of Appreciative Inquiry

APPRECIATIVE INQUIRY (AI)

This training manual is the fourth in a series of training manuals that TAF has developed and tested by partner INHURED International to implement AI approach as part of the CM-GESI project. It is intended to serve as the basis for creating a GESI friendly society collectively.

This section of the manual includes material to:
- ❖   How to conduct AI training?
- ❖   Introduce the principles and stages of AI.

SESSION

17 APPRECIATIVE INQUIRY (AI)

17.1 What is AI?

Objectives: To introduce basic concept of the AI

Exercise: Introduction to AI

Time: 55 mins

Materials required: PowerPoint or newsprint paper, markers

Instructions:
- Introduce by explaining the purpose of the session.
- Ask participants what they know about Appreciative Inquiry?
- Begin with explanation of basic assumptions of AI.
- Explain the four-D model in short.
- Interaction of AI principals and applications.
- Explain the different between problem solving approach and AI approach.

Allow time for group discussion.

Key messages:

According to David Cooperrider, AI is the cooperative co-evolutionary search for the best in people, their community, and the world around them. It involves the discovery of what gives "life" to a living system when it is most effective, alive, and constructively capable in economic, ecological, and human terms. AI involves the art and practice of asking questions that strengthen a system's capacity to apprehend, anticipate, and heighten positive potential. Through the crafting of unconditional positive question, the inquiry generally starts involving magnitude of people. With the help of the structured 4 –D cycle of discovery, dream, design, and destiny model, it links the energy of the positive core, which was never thought possible. AI absolves negative, critical and spiraling dialogues that communities frequently use.[69]

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69   Copperrider, David, AI handbook for Leader of change, 2008, 2nd edition, Page 3

For creating positive change, AI is based on the simple assumption that every apparatus or communities have something that works well, and those strengths can be the starting point. Inviting people to participate in dialogues by exploring and sharing their stories about their past and present positive core for instances: achievements, assets, unexplored potentials, innovations, strengths, elevated thoughts, opportunities, benchmarks, high-point moments, lived values, traditions, core and distinctive competencies, expressions of wisdom, insights into the deeper corporate spirit and soul, and visions of valued and possible futures can identify a "positive core." Hence it can be described that AI links the energy of the positive core directly to any change agenda, which creates energy and excitement and a desire to move toward a shared dream.

17.2 Background

If you were to ask a community that wanted to create and develop a positive future for themselves, which approach would be more effective - an inquiry into failures, weaknesses, problems and obstacles in the community or an inquiry into its strengths, successes, innovations, enthusiasm, high commitment - what would the community choose? In my experience, they would instinctively want the second approach.

What is becoming increasingly clear today, is that last thing communities need especially where there is a predominant mood of resignation, cynicism and persistent negative interpretations is more analysis of these same negative patterns. It's encouraging to agree with David Cooperrider who argues that perhaps we have reached "the end of problem solving" as a mode of inquiry capable of inspiring, mobilizing and sustaining significant human system change? He believes that one of the most under-recognized resources in community is "positive, life giving, core" community have a tremendous capacity to shape and construct their realties and their future. What would be possible if we began to work with community and communities with a positive presumption -- that this community, as centers of human relatedness, are alive with infinite constructive capacity? He admits "in many ways, we are in our infancy when it comes to tools for working with it, talking about it, and designing our systems in synergistic relationship with it."

How can we inquire into community that would help discover, dream, design and transform toward the greatest good? This is the fundamental question underpinning an innovative approach called AI.

Currently, Nepal is passing through social and political transition. The transition offers plentiful opportunity in transforming the principle into practice. The new state structures with elected leadership are expected to cater the services that citizens are entitled to. Though it is an opportune moment, however rendering the services and proper implementation of the laws, polices and services will require proper approach in order to avoid conflict in still not fully stabilized community. The prompt, adequate and effective dialoguing is needed where the features like art of listening, appreciative dialogues, debate, discussion, learning and other sources of new knowledge authentic/ active learning are critical.

17.3 Operational definition of AI for CM-GESI

AI is an approach that has been adopted for CM-GESI project together with P2P and DNH. By adopting the AI approach, the project has allowed communities to collectively discover and design the local activities, including developing safeguards and processes to help ensure the interventions are culturally sensitive, context appropriate, transparent, and curb adverse effects on communities.

- The three approaches (AI, DNH, and P2P) adopted by CM-GESI mutually reinforce the effort in creating an opportunity to collaborate and increase recognition of the validity across caste and gender divides to enhance trust, empathy, and social ties between caste groups and among men and women through three-stage engagement process between and among stakeholders' groups. In addition to this, the approaches adopted under this project has helped set the practical guidelines, designs local activities, including development of the safeguards.
- AI is the search for knowledge on how the GESI Issues are transformed from principle to practice.

AI has been the theory of collective action designed to evolve the vision and will of a group, an institution, or a society as a whole.

AI is deliberate in its life-centric search. Carefully constructed inquiries allow the communities to affirm the symbolic capacities of imagination and mind as well as the social capacity for conscious choice and cultural evolution. The art of "appreciation" is the art of discovering and valuing those factors that give life to a group or a community.

1) The following propositions underlie the practice of AI:
2) Inquiry into "the art of the possibility".
3) Inquiry into what is possible should yield information that is applicable.
4) Inquiry into what is possible should be provocative.

Inquiry into the human potential of collaboration.

In its most practical construction, AI is a form of community study that selectively seeks to locate, highlight, and illuminate what are referred to as the life-giving forces of the community's existence, its positive core.

Two basic questions are always behind the AI initiatives:
1. *What, in this particular setting and context, gives life to this system—when it is most alive, healthy, and symbiotically related to its various communities?*
2. *What are the possibilities—expressed and latent—to provide opportunities for more effective (value-congruent) forms of organizing?*

AI approach for CM-GESI encourages participants to focus on the commonalities of their communities and how they collectively can leverage these to develop a joint vision of what their community would look like, in terms of GESI and identify concrete strategies to achieve this vision for GESI within the community. Instead of focusing on the negative aspects that divide communities (dividers), AI seeks to focus on the positive elements that communities have in common (connectors) and build on those to develop a shared vision on how to further improve GESI within the community. AI has four different stages:

I. The first stage in AI focuses on appreciating the best of what is in their respective community. During this stage, the focus is on gathering information and stories about what is working well in terms of GESI within their community.

II. The second stage focuses on envisioning of what could be. During this stage, the facilitator leads a discussion and exercises with people on how they want things to be done for the future in terms of GESI in their community?

III. The third stage focuses on co-constructing of what should be with regards to GESI issues. During this stage, the facilitator leads discussions among participants around question such as how can we move from where we are now to this vision of the future that we have created? How can we put the ideas into practice? Who will be involved?

IV. The final stage focuses on delivering/sustaining of what will be. In this phase, practical strategies and projects to support GESI policy implementation are put into practice and space created for ideas to flow and develop. There is an emphasis on empowering and encouraging people to take action and carry forward their own ideas.
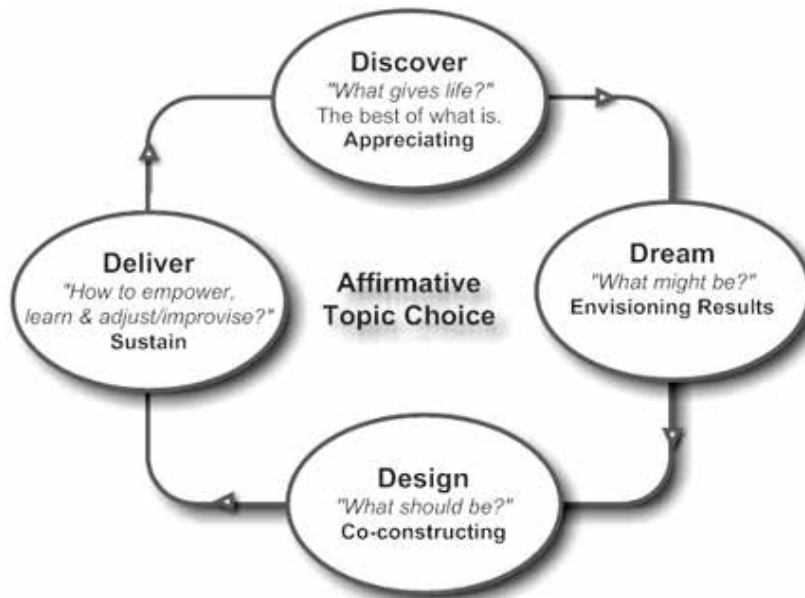
Figure 7: AI 4-D Cycle
Source: Cooperrider, David, Appreciative Inquiry Handbook for Leader of Change, 2008

AI seeks out the exceptional best of "what is" (discovery) to help ignite the collective imagination of "what might be" (dream). The aim is to generate new knowledge of a collectively desired future. It carries forth the vision in ways that successfully translate images into possibilities, intentions into reality, and beliefs into practice.

As a method of analysis, AI differs from conventional managerial problem solving. The basic assumption of problem solving is that "organizing is a problem to be solved." The task of improvement traditionally involves removing deficits by (1) identifying the key problems or deficiencies, (2) analyzing the causes, (3) analyzing solutions, and (4) developing an action plan.

In contrast, the underlying assumption of AI is that a community is a "solution to be embraced" rather than a "problem to be solved." It starts with selecting a topic: affirmative topic choice. What follows are Discovery (appreciating and valuing), Dream (envisioning), Design (constructing the future), and Deliver (learning, empowering, and improvising to sustain the future). These are the essence of dialogue woven through each step of the process.

17.4 The AI process: The 4-D cycle

An underlying theme in AI is that "human systems grow in the direction of what they persistently ask questions about and this propensity is strongest and most sustainable when the means and ends of inquiry are positively correlated. The single most prolific thing a group can do as its aim is to (1) liberate the human spirit, (2) discover not just common ground but higher ground, and (3) consciously construct a better future, is to make the positive change core the common and explicit property of all. This is where the revolutionary part begins..." (Cooperrider)[70].

In the AI approach, a maximum number of people are involved in a process that goes through what is called the 4-D cycle: Discovery, Dream, Design and Deliver. AI has been successfully applied in a variety of settings and community - from small community groups in Nepal and other developing societies, to large complex corporations in the US. Its applications have ranged from strategy formulations, vision creation to customer surveys, new employee orientation and evaluations of projects.

17.4.1 The first D is Discovery

The list of positive or affirmative topics for Discovery is endless: high quality, integrity, empowerment, innovation, responsiveness from state agencies, technological innovation, team spirit, best in community, and so on. In each case, the task is to discover the positive exceptions, successes, and most vital or alive moments. Discovery involves valuing those things that are worth valuing. It can be done within and across communities (in a benchmarking sense) and across time (institutional history as positive possibility).

As part of the Discovery process, individuals engage in dialogue and meaning-making. This is simply the open sharing of discoveries and possibilities on GESI issues. Through dialogue, a consensus begins to emerge whereby individuals in the community say, "Yes, this is an ideal or a vision that we value and should aspire to." Through conversation and dialogue, individual appreciation becomes collective appreciation, individual will evolve into group will, and individual vision becomes a cooperative or shared vision for the community.

AI helps create a deliberately supportive context for dialogue. It is through the sharing of ideals that social bonding occurs. What makes AI different from other methodologies at this phase, is that every question is positive.

17.4.2 The second D is Discovery to Dream

Second, participants Dream, or envision what might be regarding GESI issues. It occurs when the best of "what is" has been identified; the mind naturally begins to search further and to envision new possibilities. Valuing the best of "what is" leads to envisioning what might be. Envisioning involves passionate thinking, creating a positive image of a desired and preferred future. The Dream step uses the interview stories from the Discovery step to elicit the key themes that underlie the times when the community was most alive and at its best.

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70   Cooperrider, David, Appreciative Inquiry Handbook for Leader of Change, 2008
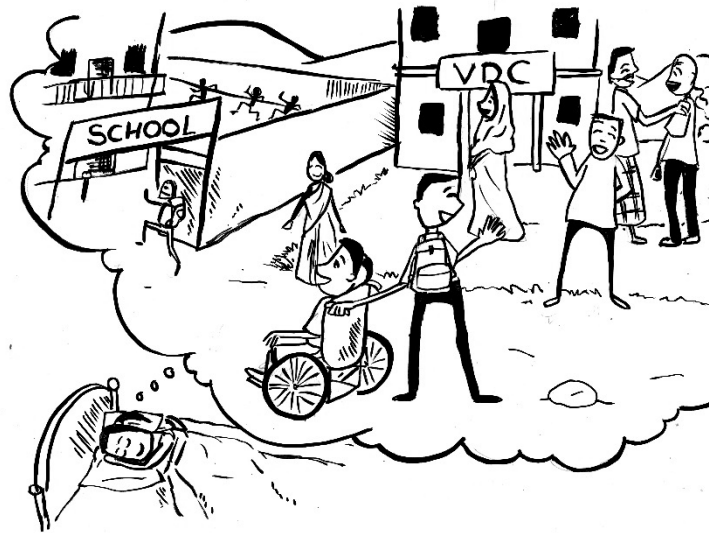
17.4.3 The third D is Dream(s) to Design

Third, participants co-construct the future by the Design of a community architecture in which the exceptional becomes every day and ordinary relating that to GESI. This design is more than a vision. It is a provocative and inspiring statement of intention that is grounded in the realities of what has worked in the past combined with what new ideas are envisioned for the future. It enhances the community by leveraging its own past successes and successes that have been experienced elsewhere with a "strategic intent." Strategic intent signals what the community wants more of and recognizes that the future is built around what can be and what is on the top list. In this phase, no one can have explicit why question on the particular dream.

17.4.4 The fourth D is Design to Destiny/ Deliver

Fourth, the Design delivers the community to its Destiny through innovation and action. AI establishes a momentum of its own. Once guided by a shared image of what might be, members of the community find innovative ways to help move the community closer to the ideal. Again, because the ideals are grounded in realities, the community is empowered to make things happen. This is important because it is precisely through the concurrence of visionary content that AI opens the *status quo* to transformations via collective action. By seeking an imaginative and fresh perception of community (as if seen for the very first time), the appreciative eye takes nothing for granted, seeking to apprehend the basis of community life and working to articulate the possibilities for a better existence.

17.5 AI and its principles

17.5.1 The constructionist principle: Word Creates World. Language/images creates social reality.

Social knowledge and community destiny are interwoven. A constructionist would argue that the seeds of community change are implicit in the first questions asked. The questions asked to become the material out of which the future is conceived and constructed. Thus, the way of knowing is crucial to be effective as leaders, change agents, and so on, one must adapt in the art of reading, understanding, and analyzing communities as living, human constructions. Knowing community is at the core of virtually every development and evolution task. While styles of thinking rarely match the increasingly complex world, there must be a commitment to the ongoing pursuit of multiple and more fruitful ways of knowing.

The most important resource for generating constructive community change is cooperation between the imagination and the reasoning function of the mind (the capacity to unleash the imagination and mind of groups). AI is a way of reclaiming imaginative competence. Unfortunately, people's habitual styles of thought include preconscious background assumptions, root metaphors, and rules of analysis that come to define community in a particular way. These styles have often constrained the managerial imagination and mind. Constructionist principle encourages for the use of proactive language rather than reactive language while following all the 4 D cycles.

17.5.2 The simultaneity principle: Inquiry creates change, inquiry and change are simultaneous. Community move in the direction of what they study.

This principle recognizes that inquiry and change are not truly separate moments; they can and should be simultaneous. Inquiry is intervention. The seeds of change are the things people think and talk about, the things people discover and learn, and the things that inform dialogue and inspire images of the future. They are implicit in the very first questions asked. One of the most impactful things a change agent or development practitioner does is to articulate questions. The questions set the stage for what is "found" and what is "discovered" (the data). These data become the stories out of which the future is conceived, discussed, and constructed.

17.5.3 Poetic principle: We can choose what we study, community like open book.

Poetic principle: A useful metaphor in understanding this principle is that human communities are an "open book." The community's story is constantly being coauthored. Moreover, pasts, presents, and futures are endless sources of learning, inspiration, or interpretation (as in the endless interpretive possibilities in a good work of poetry or a biblical text). The important implication is that one can study virtually any topic related to human experience in any human system or community. The choice of inquiry can focus on the nature of alienation or joy in any community. One can study moments of creativity and innovation or moments of debilitating bureaucratic stress. One has a choice.

17.5.4 Anticipatory principle: Positive images & emotions lead to positive action

Anticipatory principle: The most important resource for generating constructive community change or improvement is collective imagination and discourse about the future. One of the basic theorems of the anticipatory view of community life is that the image of the future guides what might be called the current behavior of any organism or community. Much like a movie projected on a screen, human systems are forever projecting ahead of themselves a horizon of expectation that brings the future powerfully into the present as a mobilizing agent. In the final analysis, community exist because people who govern and maintain them share some sort of discourse or projection about what the community is, how it will function, what it will achieve, and what it will likely become.

17.5.5 The Positive principle: Positive questions leads to positive change.
Stories of peak moments are inspiring, transfer know-how and open up new realms.

Positive principle: This last principle is more concrete. It grows out of years of experience with AI. Put most simply, momentum for change requires large amounts of positive affect and social bonding, attitudes such as hope, inspiration, and the sheer joy of creating with one another. Communities, as human constructions, are largely affirmative systems and thus are responsive to positive thought and positive knowledge. The

more positive the questions used to guide a group building an OD initiative, the more long-lasting and effective is the change. In important respects, people and community move in the direction of their inquiries. Thousands of interviews into "empowerment" or "being the easiest business in the industry to work with" will have a completely different long-term impact in terms of sustaining positive action than a study of "low morale" or "process breakdowns."

These five principles are central to AI's theoretical basis for organizing for a positive revolution in change. These principles clarify that it is the positive image that results in the positive action. The community must make the affirmative decision to focus on the positive to lead the inquiry.

17.6 AI and its features

In brief, the fundamental features of AI are:

- Valid knowledge or social theory is a narrative creation. Knowledge is not "out there" in nature to be discovered through value free, observational methods (logical empiricism) 'nor can it be relegated to the subjective minds of isolated individuals (subjectivity)'. Social knowledge from this perspective, resides in the narratives/stories of the collective; it is created, maintained and put to use by the human group. Historical narratives and theories (social knowledge) govern what is taken to be true or valid, and to a large extent determines what we, as scientists and lay persons, are able to see. All observations are filtered through web of meanings, conventional stories, belief systems and theoretical lenses.

- To the extent that social knowledge is embedded in language, people are free to seek transformations by changing the patterns of this web of meanings, narrations, beliefs etc. The most powerful vehicle that communities have for making changes in the social order is through the act of dialogue make possible by language. No matter what the durability to date, virtually any pattern of structure/action is open to alternation and reconfiguration.

- Patterns of social or community action are not fixed by nature in any direct biological or physical way; the vast share of social pattern/conduct is virtually capable of infinite conceptual variation or possibilities. Knowledge and community destiny are interwoven. Knowing stands at the centre of any management task/process. Thus, the way we know is fateful. Inquiry and change occur simultaneously. The seeds of change are implicit in the first questions we ask. The questions we ask set the stage for what we find, and this data becomes the material out of which the future is conceived and constructed.

- The most important resource we have for generating constructive community change is our co-operative imagination, hope, passion, and confidence (and our capacity to unleash it among individuals and or groups). Unfortunately, the conventional habitual styles of thought, preconscious background assumptions, root metaphors and rules of analysis by which we observe and interpret the world, other people and events, have constrained our managerial imagination, mind and competence.

- Communities are imagined and constructed through a web of meanings, beliefs, stories etc. They are largely affirmative systems and thus are responsive to positive thought and positive knowledge. Communities are "heliotrope" in character in the sense that they have a largely automatic tendency to move in the direction of positive images of the future, the images of the future we hold our minds shapes our perceptions, beliefs, attitudes and actions.

Communities are not problems to be solved. They do not need to be fixed. Rather they are mysteries to be embraced and need constant re-affirmation. The job of leadership is to create the conditions for community wide appreciations and develop and affirmative competence to move in the direction of a positive future.

Recent discoveries in neuroscience as well as experiences of Buddhism Masters also provide additional grounding for the above principles.[71]

AI represents a radical departure from the established social science approaches of the past, which are focused on identifying the problems or what is not working. The traditional approach is embedded in language of deficiency, such as "diagnose problems", "co-dependency", "dysfunctional patterns", "low morale", "role conflicts" and so on. AI is based on the principle that this vocabulary of human deficit if counterproductive to the development potential of community and to the generation of new knowledge.

Managers are trained to be problem solvers - with the assumptions that there are standardized rules and procedure for each problem. Another assumption is that the community are mechanistic systems that can be controlled with formulas and techniques from Newtonian science. The problem-solving methodology is locked in and ideal universe or a priori knowledge and is based on yesterday's causes. It leads to defensive posturing and fragments issues, which are holistic and interdependent in nature. It also produces fatigue and a mood of cynicism and resignation diminishing imagination, creativity and confidence.

17.7 The difference between problem solving method and AI

The root cause of failure vs. the root cause of success can be seen in the differences below:

Problem solving	AI
"Felt Need" Identification of problem	Appreciating: "Valuing the best of what is"
Analysis of causes	Envisioning "What might be"
Analysis of possible solutions	Dialoguing "What should be"
Action planning "Treatment"	Innovating "What will be"

Exercise: Gender and caste inequality in an organization

Time: 15 minutes

Materials required: PowerPoint

Instructions:

- Ask participants on the difference between problem solving approach and AI approach
- Ask participants how would you begin on these approaches? Usually, participants begin from problem and root causes which is the general practice.
- Ask people to share cases. And build on the optional approaches.
- Analyze extent of gender and caste inequalities, its problems and root causes?

Or

- Identify exemplary cases of cross-gender relationships and root causes of success?

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71   For a Buddhist perspective, see Ravi Pradhan's "Appreciative Inquiry in the Buddhist Middle Way", 1987 paper from Karuna Management)

17.8 Understanding AI processes

During Define phase before Discovery, problems might look negative but according to opportunity, we can convert it into an affirmative topic. After defining affirmative topic, we can move into 4D cycle or process. For the same, below exercise can be practiced.

Exercise: Inquiry and change

Time: 1 hour- 45 minutes

Materials required: meta cards, flip chart paper, markers, blue tacks, push pin, masking tape

Instructions:
- Ask participants to write on the meta cards about issues related to GESI.
- Explore opportunities on the issues and write on the same meta card.
- What can we do further for its solutions? Ask participants to write on their meta card. This will lead to selection of an affirmative topic.
- The facilitator will ask the participants to stick the cards on a soft board.
- See if it is doable and, in our capacity, is in our interest and our need. Pick collective affirmative topic.

Debriefing:
- Turning problems into an affirmative topic for inquiry.
- Inquiry shapes the data, information and stories you get. These in turn shape our imagination and thinking about the future.
- Our imaginations/visualization about the future shapes our perception, strategies and actions.

For Discovery process, participants will participate in AI peer group interview and success steps form the background before it.

Exercise: Success steps

Time: 30 minutes

Materials required: Markers, success steps silhouette

Instructions:
- Give success steps silhouette to all the participants.
- Ask the participants to write on the first step about past successes on GESI in bullets.
- Ask the participants to write their present skills, capacity, eligibility and resources on GESI in bullets.
- Ask the participants to write what do you want to see yourself as in future or what do you want to achieve in future as a GESI leader?
- Be focused on gender equality and social inclusion.
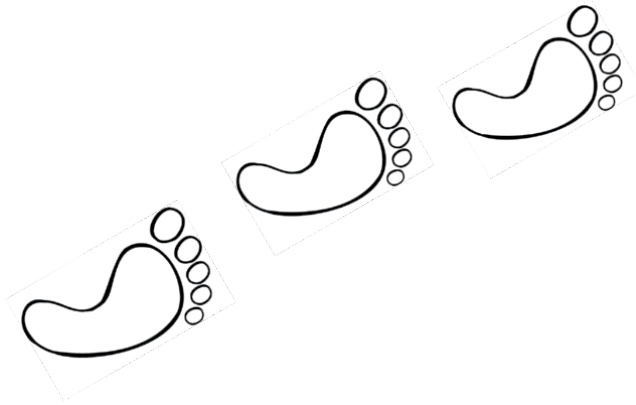
Appreciative Inquiry is not just related with past and present but also includes future wishes. What we want tomorrow can be discovered today itself. Under AI, when dialoguing and conversation starts, change starts. Under problem solving change only comes in the end.

Exercise: AI peer group interview discovery

Time: 60 minutes

Materials required: Markers, GESI questionnaire

Instructions:

- Discuss briefly about the way and structure to select appreciative questions.
- Select one partner for the interview exercise.
- Take interview as per the interview guideline. Each will get 20 mins for the interview.
- Encourage your partner to share their stories. Show interest to provide positive energy.
- Pay attention and document good saying and stories well. Listen in a way that you need to narrate again. The story needs to be narrated in the next session.
- The information collected through interviews are used to prepare a strategic framework for future.

Gender Equality and Social Inclusion Practice and Experience Discovery Questionnaire
Name:
Address: **Ward.no:**   **District:**   **Woman/Man:**

- Share one best experience of contribution on GESI. What was the contribution? Where and where?
- What are you proud of regarding association with your organization?
- What are the key achievements on GESI in your district which you are proud to share? Which elements supported these achievements?
- Imagine that your district has been established as a GESI model district. How did it become a model district?
- What all needs to be changed to make previously envisioned model district a reality? Who needs to do what? What does the organization you are affiliated with need to do? What all support would you require from other agencies?

Debriefing:

- Inquiry is on personal best, not your problems, your dissatisfaction, or what is missing or not working?

After doing AI interview in peer group, they will have data post discussion. Draw best examples between the 4-6 individuals to share the best stories.

Exercise: Discovery of positive core

Time: 30 minutes

Materials required: PowerPoint

Instructions:
- Meet in groups of 4 or two pairs.
- Introduce your partner and their experience of the best achievement of their GESI practice and the factors (not about 3 wishes).
- After you have shared, select the best example and have that person share with the whole group, including 3 wishes.
- Next, introduce their personal best example. Then select the best example to share with all.
- Show the presentation on best GESI stories/achievements.
- Reflection: Write down what new insights or new learning or new feelings you experienced from this exercise? Share in your group. Did you get energy from the stories shared? Highly qualified people realize their potential and realize their strength. They get energy and encouragement from other's stories and get inspired from them.

Exercise: Dream

Time: 75 minutes

Materials required: Markers, handouts, flipchart

Instructions:
- Participants who under Discovery phase had discovered, on the basis of that this level is built. The questions and content under discovery needs to be reviewed.
- It is important to give enough time for discovery and dream phase. It is the time to bring clarity to dream and objectives.

- It is also a time to remind the values and strong sides behind dreaming.
- Invite participants to get involved in the journey of future. They have the resources of what they can do through Discovery.
- Give a focal question, e.g. what can they do in next 5-10 years on the issue of GESI? Use visualisation technique or question level.

Imagine, this is 2020 AD. After a long time after staying in foreign country, you have returned back to Nepal. Like you had imagined, is your community doing the GESI related work? It is happening according to your expectation? Are the policies, rules and laws being adhered in practical life? What did you all see? What are the community people talking about? Who are the decision makers? What are the key achievements? What has made you the happiest? What have you heard or seen? What can be the positive changes that you can see?

- Give 5-10 minutes for your personal dream
- Divide the groups into 5-6 and ask them to hear each other's dream.
- Ask the participants to make the presentation on their dream through creative means like dance, songs, drama, poem or picture.
- Participants can prepare for 20 minutes and make the presentations of 5 mins each. Have 15-20 minutes for 5 minutes feedback for each group.
- Wrap up with key messages in the remaining time.
- They will bring key dreams here.

Discussion topics:
- What all new thoughts came in through dream exercise?
- Did this increase the strong sides?
- What new issue did you find?
- Who are the stakeholders?
- Are any important sides missing?
- Is the dream full of challenges? Are they pragmatic?
- Are these dreams achievable?
- Are these completely dependent on others?
- Can a common dream can be achieved?

As per the dream results, for dream statement for provocative preposition the following exercise can be done. This can be done through workshop method.

Exercise: Provocative Preposition based on GESI (Workshop method)

Time: 20 minutes

Materials required: Metacards, markers, soft board

Instructions:

- From statements, ask participants to classify common statements. Check which is our main priority and statements.
- Pick one leading preposition followed by three prepositions, Others can be clubbed together.
- Place the first key and common preposition/slogans on the soft board.
- One volunteer will segregate common statements and put a title on top of the meta cards. Use for display, use participatory workshop method for display of cards.
- As per the slogans, they will decide where they want to go. Pick breakthrough topics**.**
- They will make action plans as per that. This is covered in the next exercise.

Exercise: Destiny Breakthrough results and plan of action

Time: 20 minutes

Instructions:

- Handout plan of action chart.
- Give 10 minutes for presentation on the chart.
- Give 10 minutes more presentation on level of commitment
- Receive feedback and reflection of the day.

ACTION PLAN FOR BREAKTHROUGHS

90 DAYS PLAN

Breakthrough Topic:

Measurable Results/impact

Key milestones: 90, 120, 360 days Results of progress that can measured In terms of quality/ quantity.	Does it require resources or a decision from someone else? Who? Or can you do it without asking for resources/ decision?	Who (specific Person) is Accountable?	By when (Date)	Notes

DO NO HARM GUIDELINES

Guidelines for procurement and creating a safe space while maintaining relationships with communities, partners and the government

DO NO HARM GUIDELINES (DNH)

This training manual is the fifth in a series of training manuals that TAF has developed and tested by partners to implement DNH as part of the CM-GESI project. It is intended to serve as the basis for organizations to conduct their activities in the least harmful way.

This section of the manual includes material to:
- ❖ How to conduct DNH Training?
- ❖ Introduce the benefits and principles of DNH;
- ❖ Know guidelines for procurement and creating a safe space;
- ❖ Understand ways to maintain relationship with communities, partners and the government.

18 DO NO HARM GUIDELINES

18.1 Background

18.1.1 The definition

The DNH is a concept which takes the potential impact of relief or development projects into consideration and allows organizations to conduct their activities in the least harmful way. This approach dictates that peacebuilding interventions must not put those living in violent contexts at greater risk than they would otherwise face without the intervention. The DNH principles and guidelines should guide organizations in designing activities, including developing safeguards and processes to help ensure that interventions are culturally sensitive, context appropriate, transparent, and do not cause adverse effects on communities.

DNH began as the Local Capacities for Peace Project (LCPP) where many colleagues in humanitarian and development work saw aid being used to support local populations in their efforts to escape conflict and to build their own peace. After LCPP's first booklet "*Do No Harm: Local Capacities for Peace,"* written by Mary Anderson came out, a series of case studies and feedbacks followed to set the foundation of DNH as we know it today.

Through this cycle, the DNH approach produced 6 main lessons which serve as foundational principles that guide our understanding of interventions and impacts. They outline the factors that together afford a coherent understanding of a context, and the interaction of an intervention with that context.

The six principles:
1. When an intervention of any kind enters a context, it becomes a part of it;
2. All contexts are characterized by both dividers and connectors;
3. All interventions will interact with both dividers and connectors, making them better or worse;
4. Interventions interact with dividers and connectors through their organizational actions and behaviour of staff;
5. The details of an intervention are the source of its impact;
6. There are always options.

18.1.2 The benefits of DNH

The main benefits of the DNH approach are:

1. The DNH approach prompts us to identify conflict-exacerbating impacts of assistance much sooner than is typical without the analysis;

2. It heightens our awareness of intergroup relations in project sites and enables us to play a conscious role in helping people come together and avoid conflict;

3. The DNH approach reveals the interconnections among programming decisions (about where to work, with whom, how to set the criteria for assistance recipients, who to hire locally, how to relate to local authorities, etc.);

4. The approach provides a common reference point for considering the impacts of our assistance on conflict that brings a new cohesiveness to staff interactions and to our work with local counterparts;

5. The DNH approach facilitates careful and well-designed, interventions that have positive impact; and

6. The approach facilitates continuous learning throughout the project life cycle, course correction and identification of programming options when things are going badly.

18.2 Principles of DNH

18.2.1 "The six principles"

1. *When an intervention of any kind enters a context, it becomes a part of it:*
Interventions must be planned based on conflict analysis as everything any organization does impacts the context. Context is evolving and changing all the time. Therefore, our interventions must be guided and informed by continuous conflict analysis of the context in which the project is implemented at national, district and VDC level. This analysis should focus on the socio/political schisms that cause or have the potential to cause conflict and violence between groups.

By implementing the project, our interventions become part of the context and we must be aware of the implications of our actions before we start them to in order to ensure that we are achieving the intended positive impact. In particular, as we are dealing with people and with issues that have for centuries divided communities in Nepal, we need to pay careful attention to any other unintended impacts our project may have that could exacerbate conflict instead of mitigating it.

2. *All contexts are characterized by both Dividers and Connectors:*
Every society has groups with different interests and identities that contend with other groups.
There are issues, factors and elements in societies, which divide people from each other and serve as sources of tension. There are also always issues, factors and elements which connect people and can serve as local capacities for peace.

Dividers are those factors that people are fighting about or cause tension, suspicion; mistrust; division; and capacities for conflict or violence between groups of people. Some dividers may be rooted in deep-seated, historical injustice (root causes) while others may be recent, short-lived or manipulated by subgroup leaders (proximate causes). They may arise from many sources including economic relations, geography, demography, politics or religion.

Connectors bring people together and/or tend to reduce tension and can increase trust; interdependence; and equality. Markets, infrastructure, common experiences, historical events, symbols, shared attitudes, formal and informal associations can be connecting factors between people. Similarly, in every context there are people who serve as local capacities for peace i.e. individuals and institutions whose task it is to maintain intergroup peace, e.g. elders' groups, school teachers or clergy and others. These can be potential sources who can help connect people.

Project interventions in their entirety can impact on a divider or connector, but also specific components of an intervention can have a negative impact undermining the connectors or a have a reverse positive impact by undermining the dividers. Dividers and connectors will change in importance and relevance as a project develops or due to outside factors.

Under the CM-GESI project, the relations between the different identity groups and between them and government and the wider community will need to be carefully analyzed. This requires a continuous analysis of the connectors and dividers and how our intended interventions impact these. Subsequently, our implementation strategy and interventions must be informed by this analysis and their impact carefully monitored.

The categories of dividers and connectors:

a)   System and institutions
     Here we look at what policies, systems and institutions increase tension in the community and which ones help people overcome differences. For example, a water sources inside a temple where Dalits are not allowed to enter is an institution that will divide us where as a school where children from all backgrounds go is a connector.

b)   Attitudes and actions
     What kind of attitude or actions, like stereotypes, violence, threats or acts of violence exist in the context that divide us or on the other hand, how to people express acceptance or appreciation for other groups? For example, Nepal's football team with players from all different ethnic groups show acceptance and appreciation where as political parties which constantly fight against each other may give rise to dividing attitudes and actions.

c)   Values and interests
     Here we simply ask, what are the values that may differ between groups? Do groups have different conflicting interests? Or maybe, do groups actually work more effectively together? For example, a businessman may have different interests than a politician, both of whom are working to build a school. Or on the other hand, in case of an accident all groups from various backgrounds have the same interest of survival.

d)   Experiences

Here we look at what experiences different groups have shared in the past. Sometimes even negative experiences can bring people together. For example, the experience of the earthquake brought people from all backgrounds together.

e)   Symbols and occasions

Here we regard symbols that are universal as connectors and symbols, events holidays or occasions that may celebrate one group over the other as dividers. For example, symbols representing different parties in politics may be dividers whereas the symbol of a national flag is a connector.

3.   *All interventions will interact with both Dividers and Connectors, making them better or worse:*
     Interventions will always interact with both dividers and connectors and understanding these elements are critical to understanding how interventions can support or undermine both types of factors. Interventions can have positive or negative impacts:
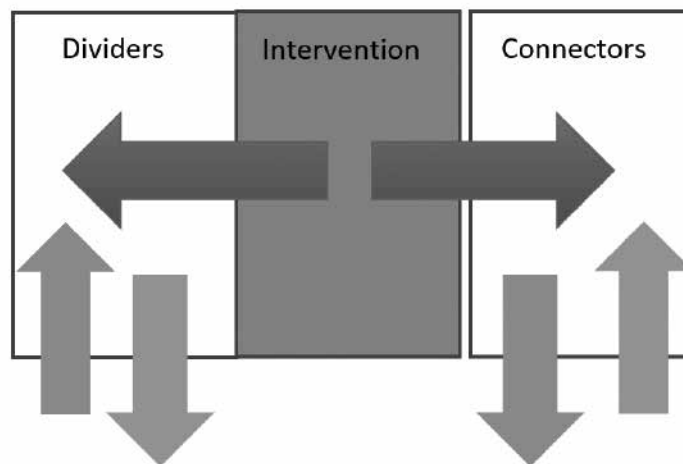
Source: USAID/Nepal

Negative impacts: There are two types of negative impacts. First, interventions can make Dividers worse, raising tensions or increasing the likelihood of conflict. Second, an intervention can reduce Connectors, interfering with or blocking the ability of people to mitigate conflict.

Positive impacts: Because connectors are often overlooked, DNH tells us to pay special attention to the positive impacts. Connectors can be supported, providing space, time and resources for people to work on their own conflict and normal life can be assisted.

We therefore have to analyse each aspect of our project assistance to determine how it interacts with existing dividers and connectors. We have to ask ourselves: Who gains and who loses (or who does not gain) from our assistance? Do these groups overlap with the divisions we identified as potentially or actually destructive? Are we missing or ignoring opportunities to reinforce connectors? Are we inadvertently undermining or weakening local capacities for peace?

4. *Interventions interact with dividers and connectors through their organizational actions and behaviour of staff:*
Assistance is a transfer of resources, both material and non-material. These are the direct mechanisms by which development assistance interact in a situation of conflict. The "Action" of an intervention is applying resources into a context.

Resources, generally are considered the chief mechanism for creating change, could vary from human resource to objects or rules. It is important to use resources effectively. For example, if there are quarrels between different identity groups during a MIGT, P2P approach tools, like appreciative listening, or connector activities have to be facilitated in order to mediate the issue.

Behaviour on the other hand is mostly related to the performance environment created by the facilitators. If the facilitator, or the human resource, is prejudiced towards or behaves in a way that is offensive to one or more identity groups through for example the use of language, this will undermine any project activities. Facilitators and resource people should always maintain proper and respectful behaviour and should lead by example.

Therefore, actions and behaviours set the discourse for the right increase and decrease of connectors and dividers mechanism. This discourse is the key method and mechanism for creating impact.

5. *The details of an intervention are the source of its impact.*
By analyzing the details of an intervention - our choices –we can determine how actions and behaviours have an impact on the context. So, it's important to consider a simple intervention question, *how?*

To answer *how* we intervene, we first need proper observation. Without proper observation our analysis could fall a short to the impact we want to make. So, if the participants have a certain degree of understanding of reading and writing, we need to intervene having already observed the participants list of details during lesson plans. For example, using simple language that people at the local level can understand or by not using examples during trainings that are sensitive and could upset certain groups.

6. *There are always options.*
There are always alternative ways of doing what our assistance is mandated to do. Knowing the patterns or mechanisms by which the various elements of our assistance project or programme interact with the elements that constitute the context of conflict, causing either a negative or a positive impact, we can identify alternative ways of how to do what we are mandated to do, avoiding negative impact.

Options grow out of understanding of our actions and behaviours. When we identify a problem, we have the responsibility to find options through continuous analysis of the project situation. Under the CM-GESI project, activities such as the violence monitoring system, baseline survey, quarterly meeting with partners to check dividers and connectors, and going to the field and talking to stakeholders can help us make better decisions and make our intervention solution based rather than dwelling on problem issues.

18.3 Specific guidelines

18.3.1 Targeting

The way targeting is designed can have a direct impact on the potentials of a project to cause tensions in community. Whether formally or informally, participation in a P2P program frequently legitimizes those selected and the interests they represent.[72] The unselected groups may feel further delegitimized and marginalized and may seek to gain influence outside of the process through (more) radical or violent means. Depending on broader community perceptions of the peace process, including the perceived neutrality of the intervener, the roles may be dangerously reversed, with those who participate being dubbed as traitors and those who are excluded gaining credibility as more authentic or legitimate.[73]
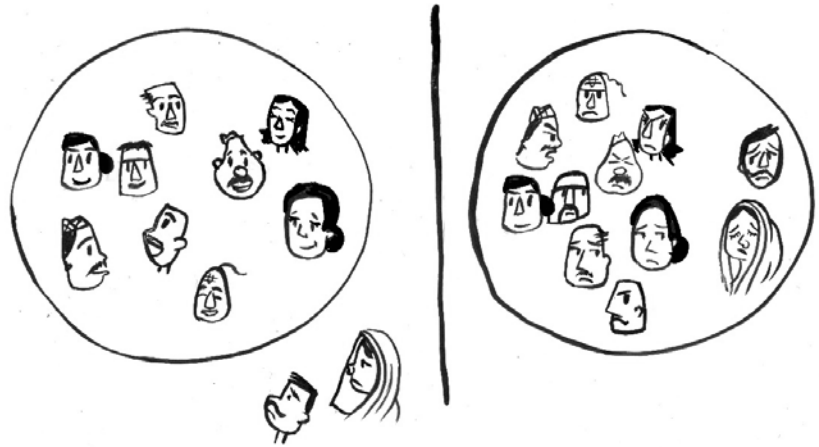
In the context of the CM-GESI project, while the trying to be inclusive, the selection of who to involve is also necessarily a decision of who will not participate. This can cause challenges at two levels:

(i) *Inter-group*: As the project targets women and Dalits as, primary beneficiaries and state officials and community leaders as secondary beneficiaries, certain groups may feel left out.

(ii) *Intra-group*: In addition, among the beneficiary groups, participant selection needs to be carefully conducted to ensure that a wide spectrum of persons will be able to participate. At the same time, not everyone will be able to participate in activities such as single identity and mixed group work, which could lead to possible tensions within groups. Similarly, as groups are not homogenous and comprised of beneficiaries with different socio-economic backgrounds, possible conflict could also arise among beneficiaries that are selected to participate. Thus, when elites reinforce messages of extreme or highly exclusionary nationalist, racist, or religious ideologies, the emotions and antagonism may make constructive engagement very difficult.

TAF and partners will:
- Carefully select participants from beneficiary groups (i.e. women, Dalit, men and upper caste Hindus) in the project intervention sites based on clearly defined criteria prior to starting activities such as single identity and mixed group work and clearly communicate the reasons for selection at local level;
- Ensure that a wide spectrum of participants in terms of sex, class and caste from the beneficiary groups are included in activities such as single identity and mixed group work;

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72   USAID, People to People Programming Guide, 2011
73   Ibid.

- Identify ways of involving other groups within the community in project activities as well as develop strategies to mitigate any conflict that could arise between beneficiary and non-beneficiary groups;
- In implementing interventions, carefully consider and where possible take into account the interests of other groups in the community who could be impacted by the intervention
- Involve both targeted and non-targeted groups in information sharing and feedback.

18.3.2 Procurement

Procuring or transporting goods or services into an environment that may have scarce resources carries practical risk of not marking the impact which is planned. For example, bringing in resources such as food and drinks from Kathmandu when conducting trainings in the project intervention sites, instead of procuring these locally may upset members in the local community.

Under the CM-GESI project, there may be various challenges at local level with procurement. Skills, goods, and services (SGS) are not available everywhere or SGS may not be properly distributed between target groups.

TAF and partners will:
- Source locally where ever possible and in the selection of local suppliers seek to not advantage one specific group only.
- Be open about reasons for not procuring locally when this is not possible.
- When possible involve communities in developing criteria and selection process.
- Provide feedback to all who submit responses explaining why they did or did not get the contract.

18.3.3 Relationship with communities

Given the background of Nepal's social structure and diversity, communities may vastly vary from one to another besides being unique in themselves. Here it is very important to know *what* kind of a community we are dealing with and *how* to best deal with them.

Building trust and relationships: With the increase in number of NGOs in Nepal, communities have already started envisioning or perceive the intervention in a certain way. It is important to go beyond that imagined image and build relationships in a way that the communities see us as a bridge between them and development. It is also important to note that building trust and relationship should not only be done during times of presence, like during workshops at the communities and so on.

TAF and partners will:
- Prior to undertaking interventions, consult with the beneficiaries and local stakeholders regarding the timing.
- Immediately point out the reason of presence and objective of an intervention, this will make the intervention purpose transparent and build trust.
- Where possible work with and empower facilitators and local resource persons who understand the beneficiary groups and dynamics at local level and therefore already have a basic level of trust.

- Communicate results of interventions back to the beneficiaries and communities in order for them to feel ownership and understand the broader context of the project.
- Regularly touch base with beneficiaries and other stakeholders to maintain a 'keep in touch' relationship and assess any change in dynamics.

Participatory and transparent approach: As misperceptions can substantially impact attitudes, behaviour, and attendant risk factors, TAF activities will be guided by the principles of transparency and consultation. It is important to make the community feel that the program is *for* the community. Participation and transparency is important to generate this feeling and can be practiced at various levels and through various means. For example, *invitations* to various groups in the community including the district government offices during the inaugural sessions is a great way to make the larger community stakeholders feel a part of the project. At the same time, properly informing the larger community about the project enhances ownership and acceptance and will foster good will to support the project. Working transparently and responding to questions or concerns raised by beneficiaries and stakeholders in a timely fashion, TAF and partners will routinely review and update risk assessments for individual activities and the project as a whole.

TAF and partners will:
- Prior to undertaking interventions, consult with the beneficiaries and local stakeholders to plan for implementation.
- Provide clear information about the project's goal, objectives and interventions and communicate results back to the community in a way that is understandable to them.
- In the implementation of activities such as workshops and trainings, ensure that there is balanced participation between participants in terms of their speaking time. Facilitators at local level need to ensure that certain participants to not dominate the group and that those who feel less confident to speak up are empowered to make their voices heard.
- Where possible identify ways of involving the wider community in project activities to create a broader sense of ownership.

Creating a safe space: Without a safe space, which makes people feel physically and mentally safe it is impossible to attain any objective of the program. Prior to the training it is essential for the facilitator to identify a safe space that is conducive to the training taking place in a constructive manner. A safe space refers to the physical safe space, where participants in the training feel comfortable to come to and discuss without being disturbed and without fear or a threat of being harassed or subjected to any form of violence. Similarly, the space should be safe and not at the risk of collapsing during an earthquake.

At the same time, the space should also be safe metaphorically in the sense that people should not have negative connotations or associations with it. For example, if certain single identity groups feel that they are being discriminated against by local government authorities, they would probably not feel comfortable openly discussing their issues as part of the training at a local government building. A safe space for example could be a class-room in a local school that all single identity groups are able to access. The space should also be practical in the sense that it should allow everyone to sit comfortably and be able to stand up and

move around to be able to take part in the exercises. In order to identify a safe space, therefore it is important that single identity groups are consulted with prior to the training taking place to find a space that is both physically and mentally a space that is comfortable to meet in and that is also practically suitable to facilitate the training. It is important that throughout the training, the facilitator checks with participants whether the space is comfortable or not or if there are any disturbances or hindrances in them being able to participate freely.

TAF and partners will:
- Identify a safe space together with each of the different beneficiary groups in order for the intervention to take place in a constructive manner. *Note:* A space that is considered safe by one group, may not be considered safe by another and what constitutes safe at a certain point of time may change over time.
- Ensure that the space does not expose participants to any safety or health hazards;
- At each of the different stages of the implementation of the project, verify with participants whether the space continued to be considered as safe by them.
- Throughout implementation, ensure that confidentiality is maintained of issues discussed by different groups and participants.

Mitigating conflict: As the program deals with different identity groups within communities, conflicts may emerge at various stages of implementation.

During trainings at the local level, it is important that project staff and facilitators are able to recognize local issues that are dividing the various identity groups, and to identify appropriate strategies and tools under the people to people approach that they can use and teach the beneficiaries, to mitigate arisen issues.

In case conflict does occur, it is critical that, our beneficiaries at local level should be empowered and capacitated enough to manage conflict in a sensitive a way through dialogue and referral to mediation.

TAF and partners will:
- Liaise on a regular basis with project beneficiaries during the course of and after a specific intervention has been completed to assess local dynamics.
- Conduct regular context analysis and assessment of any changes in the connectors and dividers among partners and together with project beneficiaries.
- Based on violence monitoring system and baseline assessment identify, conduct a risk assessment weighing different factors and identify appropriate strategies to minimize risk together with project beneficiaries.
- Counsel partner to avoid situations that compromise their security or independence.
- Provide training to project beneficiary's ways to reduce risk and mitigate conflict including through dialogue and mediation.

Quality and timing of programming driven by the dynamics at local level including consultation with communities regarding timing and approach: Since the program adapts the people to people approach,

quality intervention is crucial in dealing with different identity groups having different characteristics. Men groups might be more exposed, but they might not be so open about their feelings.

So, it is important, during the course of implementation, to make continual strategic decisions of WHEN, and HOW to intervene and implement program activities. In addition, the sequencing of activities is also equally important.

In the long term, one potential consequence of conducting P2P programming over a long period of time is that if the P2P engagement does not produce the expected results, the participants and other stakeholders can become disillusioned and their apathy and cynicism might be reinforced.[74] Alternatively, the impact of P2P programming that occurs over a short period of time, even if the engagement is intense at the time, if not properly supported, can fizzle and also lead to apathy and cynicism. [75]

TAF and partners will:
- Prior to undertaking any intervention, ensure that it is properly planned based on an analysis of the dynamics and context in each of the project intervention sites.
- Consult beneficiaries and other stakeholders regarding the timing and sequencing of interventions and ensure that there is time for them to internalize understanding gained through specific activities.
- Adjust the implementation of interventions to the pace of beneficiaries in each of the project sites.
- Do not intervene at local level if the timing is not right or if the intervention has not been properly prepared.

18.3.4 Relationship with government

As the project is concerned with improving GESI policy performance, maintaining good relations with the government at different levels as a part of implementation is crucial. It is important to determine who to engage with at which level; what the consequences are of engaging and what the consequences are of not engaging. However, it needs to be wholly understood that building trust and relationship with the government is only one aspect of the program. Maintain that trust and relationship is another by being professional and ensuring delivery and the right impact.

TAF and partners will:
- Analyze the risks and opportunities linked to engaging with the government in view of the context. As the government of Nepal has been dealing with a lot of interventions, it is important to make them feel that the purpose of the intervention is to serve the community though the channels may be different. There should be an understanding that the definition of the work done with the government is in line with the governments interest rather that against it. Here it is important to seek the involve government officials that can be positive forces of change.
- Develop criteria for engagement with government that directly reflects the objective of the program. Ensuring the government clarity on the objectives of the program will only help challenge the full potential of the program. This can be done through proper communication and professionalism. It has been

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74   USAID, People to People Approach: A program guide, 2011
75   Ibid.

observed that the Police frequently visit program sites to ask about the program timings. Providing the program agenda at such a time will only ensure good feedback, building trust and professional relationship from them.

- Work in consortia, partnership, networks, where some or all of your analysis, strategy and activities can be developed and shared without singling out your organization. This will create a participatory and transparent environment.

18.3.5 Feedback/accountability

The principle of accountability is central to conflict sensitivity as it touches upon issues of power in agency, partner and participant relationships. Accountability is a cornerstone of the project and exists on multiple levels between TAF, partners and beneficiaries; between TAF and its partners and TAF and USAID. Creating effective feedback and accountability mechanisms enables good programming and specifically helps reduce the potential of tension and conflict to be created or exacerbated by a project. It is important to consider:

- Promoting transparency by communicating clearly about the project plans and results to project beneficiaries.
- As part of the project's participatory approach to implementation, it is crucial to create opportunities for project beneficiaries to take an active role in evaluating project activities and providing feedback i.e. through pre- and post-training questionnaires, feedback discussion sessions etc. Similarly, on an ongoing basis and through quarterly meetings between TAF and partners, project implementation will be assessed and evaluated.
- It is important to create a safe space for feedback and complaints from participants and non-participants. Participants may ask if they need to put their names on the evaluation forms, asking them to do so may make them reluctant to bring out their honest opinions.
- Setting up a rigorous complaint response mechanism. Everyone needs to be assured that their feedbacks are taken seriously and are being used to improve programming.

18.3.6 Relationship among partners

Since the CM-GESI project works with different identity groups represented by different partner organizations, integration amongst partners to functioning as a unit is crucial. Also, to generally ensure that conflict sensitivity is integrated into relationships amongst partners during implementation, the following aspects are particularly important:

TAF and partners will:
- Recognize your own, but also your partners positioning in the conflict, what group are they representing? How sensitive are their issues, what are the connectors between partners?
- Maintain clear communication among partners.
- Identify how partners are perceived within the community. This could be as straight forward as adapting existing partner's assessment tools for conflict issues such as political ties, ethnic and impartiality.
- Partners at local level need to be GESI sensitized as well as sensitized about the project approach on an ongoing basis prior to starting any intervention.

- Consider if you need to build your partner's capacity in conflict sensitivity, one group might be able in one area where as the other group in another. Bridge this gap between groups.
- Maintain transparency and accountability for implementation and proper oversight.
- Maintain a professional relationship.
- Close communication, transparency and accountability must be maintained to enhance participatory performance.

MULTI-STAKEHOLDER DIALOGUE

Creating lasting impact on peace

MULTISTAKEHOLDER DIALOGUE (MSD)

This training manual is the sixth in a series of training manuals that TAF has developed and tested by partner DNF and WA with the backstopping from CMS to implement MSD as part of the CM-GESI project. It is intended to serve as the basis for voluntary process of genuine interaction in safe and uncomfortable spaces through which human beings listen to each other deeply enough to be changed by what they learn.

This section of the manual includes material to:
- ❖ How to facilitate MSD?
- ❖ Introduce the purpose and process of MSD for creating lasting impact on peace.

19 MULTISTAKEHOLDER DIALOGUE

19.1 Introduction

TAF has been operating the CM-GESI Project since 2015, with the financial aid of USAID. The project seeks to address divisions within a community that may be rooted in group differences such as sex, caste, class and ethnicity, to address the prejudice and demonizing which in turn reinforces the perceived differences between groups and hinders the development of constructive relationships between them.

The Nepali society and societal relations comprises of different castes and linguistic communities. Although goodwill and stable relations can be seen between these communities on the surface, due to political divisions established through history, divisions of caste, and other divisive acts, these hidden conflicts are emerging as cracks in community relations. Although there are many policies developed for linguistic equality and social inclusion, but because of poor implementation and protests from communities that have benefited for generations, they have not been able to bring positive changes. For effective implementation, local level offices should attempt to quell such protests and hindrances. This has been evidenced by the re-establishment and rebuilding work post the devastating earthquake of 2015.

The communities are gathered with an aim to strengthen internal understanding, belief, tolerance and delicate bonds through the P2P process. Firstly, those groups with single identity (women–women, men–men, Dalit–Dalit and other Dalit groups–other Dalit groups) are given training. In the second phase, those with multiple identities, (women–men Dalit groups–other Dalit groups are gathered to improve goodwill within the community and understanding. These GESI groups are gathered in a safe space with the intention of facilitating dialogue through creating opportunities of interactions.

19.2 Aims of the session

The aim of this session is to present general knowledge about dialogue. It will differentiate between different kinds of dialogue as well as the different levels. This is not a handbook for dialogue. The aim is to encourage newer ideas about the operation of training for dialogues. This seeks to encourage questions over the beliefs of the learners and to generate their own questions or actions to challenge such beliefs. This module is in the stage of progress.

19.3 What is dialogue?

Dialogue is a voluntary process of genuine interaction in safe and comfortable spaces through which people listen to each other deeply enough to be changed by what they learn. Dialogue is a process, not only an event.

It is a pre-emptive and preventive tool of strategic peacebuilding. It helps to strengthen relationships, trust building, and has the potential to re-humanize stakeholders of conflict. Such platform also serves as a mechanism to manage violence and conflict. In Nepal's context, it has been able to craft informal and safe space for community to engage in a sustained dialogue process for strengthened understanding on contentious issues to prevent (escalation of) conflict and violence.

19.4 What is dialogue not?

- Dialogue is not the same as debate, negotiations, mediation and consultation or simply chatting.
- Dialogue is not just talking—it is also action.
- Dialogue is not just an event—it is a process and a way of being together.

19.5 Purpose of dialogue?

The purpose of dialogue is to explore, through respectful listening and exchange, ways to find common meaning and understanding of and solutions to issues that are of mutual concern.

19.6 Conversation you can find in dialogue?

- Talking in a soft manner or debating in a harsh manner attracts attention to present or future. This does not help in creating new things.
- Thoughtful dialogue.
- Question-answer and productive dialogue helps in the creation of the coming future.

19.7 Strategies for dialogue?

- To operate and use as collective investigation approach.
- To evaluate reasons of past failures, experiences and learn lessons from them.
- To have the vision and with the agenda of participation.
- Experiences of artistic and cultural give and take.
- Capacity Building for productive alliances (sharing).
- Operate programs in the form of political dialogue.
- Establish helping of dialogue.

19.8 Is dialogue the process of simple facilitation or an act to be executed?

Both. Dialogue facilitators are also the executioners. They are answerable for the design, preparation and operation of every section.

19.9 Characteristics of a good facilitator?

- Trustworthy
- Respectable
- Patient
- Impartial

- Multi Partisan
- Respectful
- Inquisitive and without prejudice
- Ability to help the procedure
- Has the knowledge of when to step out and / or understand that the discussion can take place without him/ her
- Has the ability to know about different parties and understand them as well
- Open minded
- Dedicated, and will committedly stay till the end
- Selfless
- Self-sufficient and not influenced by others
- Experienced
- Ability to remain peaceful
- Good source
- Good facilitator and executor
- Inspired
- Creative
- Helpful
- Enabler
- Decisive
- Flexible

19.10 How to prepare for dialogue?

Every situation is different, and it is not possible to prepare in advance for all such situations. However basic elements can be kept in mind:

- Assemble people from a wide spectrum for designing the process;
- Perform systemic analysis of conflict, of necessity and fear and loathing of the conflicting parties;
- Keeping in mind possibilities and probabilities;
- Determining that all stakeholders have received necessary information;
- Learning and understanding from past experiences and failures;
- Identifying an effective procedure, the different stakeholders involved and distributing the responsibility amongst them;
- Establishing a helping unit for looking at funding, logistics and past executions;
- Have a one-on-one meeting with all the participants of the dialogue to ensure that they have given their consent;
- If possible, go to the concerned site;
- Have a necessary policy for the press.

19.11 What happens through the entire process of dialogue?

It is important to remember that dialogue is not only a program, but it is also a process. If a dialogue process is considered as a series of dialogues, then the basic elements must be remembered.

Building of a safe space

- Make participants sit around a table or in a circular arrangement without any impediments
- The facilitators should welcome all the participants, inform them of the objectives, process and test the understanding of the participants.
- Everybody is to make a list about commitment of the community, and everybody is going to be committed to it.
- Use a stick to talk by turns, so that everybody can talk independently without any stoppage.

Inquiry

- The facilitator invites everybody to share their thoughts/ beliefs, feelings, necessities and respectful interests and experience.
- After the sharing of information, everybody can start sharing their views, questions and worries.
- Participants are encouraged to share their thoughts in the form of a story. This brings out the human element.
- The discussion can be switched between a dialogue within a small group and a full-fledged dialogue.
- Participants are encouraged to give diverse views on the topic and are discouraged from giving their decisions on the views of others.

Summary The facilitator shall time and again spell out the summary of the discussion and ensure that the dialogue takes place in a creative manner.

Understanding and meaning

Everyone shall be able to say what they had said and what they have learned. (What did we hear? What did I understand? What are the questions remaining with me? What is the actuality behind my understanding? Etc.)

The assured co-creation of a different future and behavioural changes

- Determine that everybody has the same mindset.
- Develop a common vision for a better future without the present issues.

Closing and clarity on how to go ahead

- The facilitator closes the dialogue.
- The entire group will celebrate these changes in a meaningful manner.

19.12 Basic principles (group assurances) for a Dialogue?

- Everybody assures each other that they will listen to each other and disseminate information in a social way.
- Be open minded and disregard the temptations of gossipers.
- Come with an open heart and disregard prejudice.
- Come with free will, be ready to take risks and face their fears.
- Before responding to others, think about what was actually said? What stirred my emotions? What questions do I still have?
- Firstly, try and understand ourselves, then try and make ourselves understand.
- What sort of thoughts that you bring are going to belong to the community and not yourself?
- That we respect secrecy and will not tell anybody else anything without the consent of each other.

Does dialogue have to have a tangible outcome or agreement?

No. The purpose of dialogue could just be to explore past, present and future issues and scenarios.

19.13 How does dialogue contribute to transformation?

People transform their problematic situations **through transforming themselves** in four ways:

- They transform their ***understandings***...and see their situation and own roles in their situation with fresh eyes.
- They transform their ***relationships***...This strengthening of cross-system relationships is often the most important and enduring output of such projects.
- They transform their ***intentions***...they shift how they see what they can and must do.
- They transform their ***actions***...and thereby...their situation.

Dialogue facilitators are also managers of the process. They are responsible for all aspects of how the process is designed, prepared ad conducted.

19.14 What are the things that need to be asked about during the process of dialogue?

- What is our vision for the future? What sort of change do we want to see?
- Will we be able to agree on a common view or policy for the change that we want?
- Where are we now? How are we looking at or defining the present scenario?
- How does this procedure work? How do we make different aspects of this procedure work?
- What are the main elements that lead to a repetition of the problem?
- What are the changes we have sought in terms of mindset, understanding, behaviour and skills?
- What sort of responses will help us obtain change? In the present response, what element requires change and why? What should we reduce and what should we increase? What should we stop doing? What should we start doing?
- What is the quality of people required for change? Who has been included and who has been kept out of the process? How can relations be made stronger?
- What are the necessary conflicts that we need to discuss? What are the possible topics that we should be discussing but are not?
- Do we have the dedication and general mindset for change?
- What are the joint activities that we need to do for change?
- How can we help each other in the process, support and also make it sustainable in the future?
- How do we know that our activities are getting influenced in one way or another?

19.15 Who should facilitate a dialogue?

The dialogue facilitator should be someone who is experienced and skilled facilitator with high ethical and professional standards. It should also be trusted by participants.

19.16 Qualities of the facilitators?

Loyalty

- Dialogue means publicising truth in a loyal manner. It is necessary that the verbal aspects of dialogue should match the non-verbal parts.

Challenging

- Dialogue does not mean that you accept anything and everything that is said by another side. Sometimes it is necessary that we challenge or oppose something that has been said by a person decisively. This must be done in such a manner that the we maintain the humanity of ourselves as well as others.

Respectful

- Dialogue itself is a process of combining the understanding oneself and presenting that before another person. Even though this may result in a position where you are not respectful anymore. In fact, this is the most powerful position.

To be caring about others

- Dialogue encourages the view of adopting others, responsibilities without having any expectations.

Relations

- Dialogue means to be aware of the positive changes in relationships and learn and understand about them.

Plain language

- Dialogue also means an effort to have plain language.

Understanding

- In dialogue, the first effort is to try and understand and then make others understand.

Compromise

- Dialogue does not mean that you always have to agree or be like others.

Listening

- More than talking, dialogue is about listening.

Courage

- While entering a dialogue, it is necessary to have the courage to let it go or listen to certain things.

Openness

- Dialogue expects an open mind, heart and willpower.

Non-judgmental

- One of the tools to dominate another is judgment. The depth of dialogue can help reach a higher state in leaving habits of judgment, generalisation, gossip, assess, reflection and blaming behind.

Communication of non-verbal

- Dialogue can also happen in silence. Our presence (or absence), physical demeanour, facial expressions, creative narrations are also equally important.

Change

- Dialogue is also a means of change on personal, relational, organizational, cultural and social levels.

19.17 What are the pre-conditions for dialogue?

- Enough preparations;
- Trustworthy organiser;
- Trustworthy facilitator;
- No political affiliations;
- Capable of representing community; and
- Enough inclusion.

19.18 Model activity for the operation of Multistakeholder Dialogue process of an identified question

Question: Elected representatives of Ranibas, Sindhuli District have come. Before elections, for a long time, the Government of Nepal has allocated budget keeping in mind the following categories Women 15%, Dalit 10%, disabled 10%, indigenous people and nationalities 10%. However, this time when the budget was allocated at the local level, there were no allocations on the heads above. When asked why this was not done, the local representatives said that this was because there were no clear policies. For this reason, there is an increasing conflict between the elected representatives of Ranibas and the women, Dalit, disabled, indigenous people and nationalities and communities.

Sr. No.	What to do? Activity	Objective (Why)?	Who is to do it?
	Assessment of questions	– Get the main gist of the question – Relevant identity – Understanding the main objective for the questioning, and making others understand as well	District coordinator and Social Worker
Note: *After the arrival of the new elected representatives select groups (such as Dalit, Women, Indigenous, Disabled) have not been allocated a budget. Facilitators have performed the task of discussing urgent matters and the importance of the dialogue process and giving of necessary information related to it to the public. The facilitators should meet separately and conduct dialogue with the concerned people for this purpose. The dialogue process can only be made stronger if the different groups are included.*			
	Meeting of P2P community	– To advance the dialogue process, assessment of questions and to obtain their help to the facilitator.	District coordinator and Social Worker
	Separate meetings with the newly elected officials and Members of the Ward/ Village and Municipality	– By informing them of the dialogue process, having them represent or make others represent in the dialogue process. – Understand their views in the budget allocation and make them understand the issue – Discuss how a question can be addressed.	District coordinator and Social Worker
	Meetings with different representatives of different political parties	– Inform them of the process of dialogue and make them representatives in the process. – Understand and make them understand about the process. – Discuss how a question can be addressed through dialogue.	District coordinator and Social Worker

Sr. No.	What to do? Activity	Objective (Why)?	Who is to do it?
	Meeting with the relevant identified people of identified groups	– To advance the dialogue process on their main issues and questions. – Understand and make others understand about their benefits, desires and needs in the dialogue. – Understand and make others understand how questions can be resolved through the dialogue process.	District coordinator and Social Worker
	Note: It is an advantage to the facilitator to have the concerned participants believe in the object, its understanding and thought process behind dialogue. To initiate the dialogue process, the concerned parties have to show joint interest and activities. However, to have such a joint dialogue, it is necessary to take the consent of the concerned parties. The facilitator should have small discussions with the concerned participants as relevant and may be necessary. To gain the consent on any case or question a dialogue between the political parties, their representatives and the people's elected representatives should also be conducted.		
	Have a joint meeting between all the relevant stakeholders	– Have discussions that their relations are strengthened in the future due to this issue. – Understand and make others understand how the local level can have the budget allocated. – Strengthen the relations of the persons by ensuring that the concerned persons are committed to the discussions / talk that has taken place in the course of the dialogue by having it in written form.	District coordinator and Social Worker
	Note: If the concerned persons are unable to give their consent, the facilitator should meet them again separately to get their thoughts on the questions asked.		
	Investigation	– Find out whether or not the discussions/ talks that took place during the dialogue were implemented. – During the process of budget allocation, ensure that in the ward level program analysis, the concerned persons act on the commitments made during the dialogue process.	District coordinator and Social Worker

The various steps involved in a dialogue are briefly discussed below:

1) Pre-preparation for dialogue

a) Collecting information (the facilitator should collect necessary information about the problem).

b) Meet and have a dialogue with the concerned stakeholders (meet and discuss with from the concerned persons of the problem and concerned parties regarded as important for the solution to get adequate information of the problem).

c) Choosing the facilitator (Choose able facilitators who will be able to play an important role in solving the issue. The district coordinator, social worker and members of P2P will also be included in this process).

d) Assessment of the conflict (Do a deep assessment of the problem. Which can be done according to below:

- **Identification of stakeholders:** Understand the target persons or local level representatives and identify those who will have the role of increasing or lessening the conflict.
- **Venue overview:** Hold a meeting with the target group and assess the questions brought about by the issue and the solutions.

- Have a meeting and dialogue to understand the questions, interests and desires of the concerned persons (for the resolution of the issue, have discussions on the questions raised and discuss their desires, interests and plans).
- **Identification and building of the community:** In case discussions cannot be held or the conflict cannot be resolved then discuss the advantages and disadvantages to the target group.

2) **Procedure**
- **Division of tasks among facilitators**
  Divide the tasks such as what role is to be played by facilitators participating in the dialogue, what is going to be said. Who is going to do introductions? Who is going to monitor the progress? etc.

- **Have separate meetings with the various stakeholders**
  – Have information about the procedure and accept the proposals of different parties during different dialogues
  – Create an environment of trust for dialogues and inform the concerned persons about the dialogue process
  – Find the interests: ask the parties to find their interest in different dialogue processes.
  – Organize small dialogues as may be necessary.

- **Operate and establish joint dialogue**
  – Identify and establish joint dialogue venue (find an appropriate and safe venue for the dialogue and arrange for living arrangements and inform the concerned persons accordingly)
  – Make seating arrangements for participants: (arrangements should be such that everybody should be able to see each other's face and persons from the same community should not be seated together).
  – Welcome and introductions: Welcome all participants and introduce themselves informing who is in what role.
  – Commitment of the community: To ensure that the dialogue is conducted in a civilized session, have strict rules for time keeping.
  – Progress monitoring: Monitor the progress and process so far.
  – Details of the incident and formulating questions: Ask the concerned parties to share their opinions on topics that have not been discussed so far.

- Note the plans from all the concerned persons and select the good plans. Get the consent of everybody on the shared plans.
- Consent: If everybody has consented to the plan then get the commitment charter can be prepared.[76]

19.19 Charter for Sambaad Samuha and Melmilab facilitators

As dialogue facilitators you need to subscribe/ adhere to the following values/ commitments:

- As mediators and dialogue facilitators we commit to always listen to you with empathy and compassion.
- We have not come to invite you to a meeting in the first place. We are here because we want to walk with you as you attempt to resolve the conflict.
- We shall seek to understand you, summarize what you say and make sure that there are no misunderstandings.
- We will respect you and honor your dignity as fellow human beings.
- We value inclusion. We see everyone as equal participants in the process and will not favor one person over the other.
- We shall protect your rights and hope to make it possible for others to hear you.
- Our role is not to be your messengers, but to help prepare a safe space in which it will be possible to talk directly to one another.
- We will not share with others what you share with us in confidence unless you give permission to do so.
- We will keep the purpose of the process alive and will remind everyone about why finding sustainable solutions is in everyone's interest.
- We commit to give direction, coordinate with all involved and facilitate the process in a fair, just and transparent way.
- We hope to use simple language and to avoid clichés and jargon.
- When you lack information, we shall attempt to help you access what you need.
- We shall prepare thoroughly and do our own research to serve the *prakria* and all stakeholders.
- We commit to keep the momentum going, meet with everyone frequently and give regular updates on progress.

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76   *Sources:*
        Chris Spies
        Adam Kahane
        Andries Odendaal
        Boris Groysberg and Michael Slind
        David Bohm
        Democratic Dialogue Handbook
        Eric Cleven
        Harold Saunders
        Louise Diamond
        Otto Scharmer
        Participatory dialogue
        Workshop participants in many contexts

- We will synchronize our activities with yours and will try to blend in with the seasons and rhythms in your communities.
- We will continuously meet as a mediation team.
- We will not rush into joint stakeholder meetings but will first meet with individual stakeholders to prepare for future joint meetings.
- The responsibility to seek solutions lie with you. We cannot solve the problem for you, but we commit to walk with you as you search for agreements on how to move forward. [77]

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[77] *Prepared by Action research team of dialogue facilitators and mediators from Kaski, Dang, Kanchanpur, Nuwakot, and Nawalparasi. Action Research Reports: Multi-stakeholder Mediation and Dialogue*

ANNEX

1

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ANNEX

2 PROGRAM SCHEDULE

The following Schedules can be referred to as samples of the program shedule for facilitators to design their programs.

Mitigate Conflict and Improve Implementation of Gender and Social Inclusion (GESI) Policies through a People-to-People Approach in Nepal (CM-GESI)

Training of Trainers (TOT) on Gender and Identity Transformative Training
Single Identity Group Training
Venue,
Date
Agenda

Day 1	
8:00- 8: 45 AM	**Breakfast**
8: 45- 9: 00 AM	**Registration**
9: 00- 9: 05 AM	**Inaugural session**
9:05- 10:30 AM	**Introductory session**
9: 05- 10: 30 AM	Ice Breaker (30 mins) Self- Introduction (1 hour)
10:30-12:00 PM	**Expectations, Objectives, Methodology and Ground Rules**

10:30- 10:45 AM	Expectations (15 minutes) **Prep: Flip chart paper, flip chart marker**
10:45- 11: 00 AM	TOT Objectives, Review of agenda and workshop methodology (15 minutes) **Prep: PowerPoint slides, projector**
11: 00- 11: 30 AM	P2P Approach (30 minutes)- KK **Prep: PowerPoint slides, projector**
11: 30- 11: 40 AM	Ground Rules (10 minutes)- KB **Prep: Two flip chart papers for P2P and practical ground rules, flip chart markers**
11: 40- 1:00 PM	**Diversity and Identity**
11: 40- 11: 55 PM	What is diversity? (15 minutes) **Prep: Flip chart paper, flip chart markers, masking tape**
11: 55- 12: 15 PM	Understanding Identity (20 minutes) **Prep: Flip chart, flip chart markers, PowerPoint slides, Projector**
12: 15- 1: 00 PM	Unpacking Identity (1 hour) **Prep: PowerPoint, meta cards, Flip chart papers, markers, masking tape**
1:10-2:00 PM	**Lunch Break**
2: 00-3:45 PM	**Prejudice and Discrimination**
2: 00- 2: 10 PM	Understanding and Stereotypes (10 minutes) **Prep: PowerPoint slides, whiteboard, markers**
2: 10- 2: 20 PM	Understanding and Recognizing Prejudice (10 minutes) **Prep: PowerPoint slides, whiteboard, markers**
2: 20- 2: 35 PM	How does prejudice come about? (15 minutes) **Prep: Handouts for discussion**
2: 35- 2: 50 PM	Understanding and Recognizing Discrimination (25 minutes) **Prep: Large flip chart papers for presentation, markers**

2: 50- 3: 45 PM	**Gender Equality and Social Inclusion**
2: 50- 3- 05 PM	Unpacking Social construct of Gender (15 minutes) **Prep: Flip chart, white board, marker**
3: 05- 3: 20 PM	Differences between Sex and Gender (15 minutes) **Prep: PowerPoint slides,**
3: 20- 3: 45 PM	Understanding Gender Based Discrimination (25 minutes) **Prep: White board, markers**
3:45- 4: 00 PM	**TEA/COFFEE BREAK**
4: 00-5: 00 PM	**Gender Equality Continued**
4: 00- 5: 00 PM	Understanding Gender Equality (1 hour) **Prep: PowerPoint slides, white board, marker**
5: 00- 5: 15 PM	Taking stock **One positive thing you have learnt today**
9: 00- 9:15 AM	**Recap**
9: 15- 11: 00 AM	**Social Inclusion**
9: 15- 9: 40 AM	Understanding Social Inclusion and Exclusion (25 minutes) **Prep: PowerPoint slides**
9: 40- 10: 10 AM	Understanding Caste Based Discrimination (30 minutes) **Prep: PowerPoint slides**
10: 10- 11: 00 AM	Key Interventions towards Social Inclusion (50 minutes) **Prep: PowerPoint slides**
11:00-11:15 AM	**Tea/Coffee break**

11:15- 1: 00 PM	**Power, Privilege and Conflict**
11: 15- 12: 00 PM	Understanding and Recognizing Power and Privilege (1 hour) **Prep: White board/ flip chart paper, markers, big space, identity cards-meta cards, questions, masking tape**
12: 00- 12: 30 PM	Understanding and Recognizing Primary and Secondary Dimensions of Diversity (30 minutes) **Prep: Handouts**
12: 15- 1: 00 PM	Understanding how conflict emerges (30 minutes) **Prep: PowerPoint, flip chart paper**
1: 00-2:00 PM	**Lunch**
2: 00-4: 00 PM	**Practicing positive values**
2: 00- 2:10 PM	Importance of practicing positive values (10 minutes) **Prep: white board, marker**
2: 10- 3: 00 PM	Tools to practice positive values (50 minutes) **Prep: soft ball**
3: 00- 4: 00 PM	Tolerance (1 hour) **Prep: Big flip chart paper, markers**
4:00-4:15 PM	**TEA/COFFEE BREAK**
4: 15- 6:00 PM	**Practicing positive values**
4:15- 5: 00 PM	Acceptance (45 minutes) **Prep: big flip chart for four groups, flip chart markers, white board, marker**
5: 00-5: 20 PM	Respect (20 minutes) **Prep: flip chart for presentation and to note down inputs, marker**
5: 20- 6:00 PM	Empathy (40 minutes) **Prep: meta cards, markers**
6: 00- 6: 15 PM	Taking stock **One positive thing you have learnt today**

Mitigate Conflict and Improve Implementation of Gender and Social Inclusion (GESI) Policies through a People-to-People Approach in Nepal (CM-GESI)

Gender and Identity Transformative Training: Training of Trainers (TOT) on Multiple Identity Group Work
Location,
Date

Agenda

Day 1	
8:00 - 8:45 AM	**Breakfast**
8:45 - 9:00 AM	**Registration**
9:00 - 9:05 AM	**Welcome**
9:05 - 9:15 AM	**Opening Remarks**
9:15 - 11:15 AM	**Introductory Session**
9:15 - 10: 00 AM	Ice Breaker (15 mins) Self- Introduction (30 mins)
10: 00 - 10:10 AM	TOT Objectives, Expectations, Review of agenda and workshop methodology (10 minutes) ***Prep: PowerPoint slides, projector***
10:10 - 10:20 AM	Ground Rules (10 minutes) ***Prep: Two flip chart papers for P2P and practical ground rules, flip chart markers***
10:20 -11:15 AM	Refresher on GESI as a concept Gender Equity and Social Inclusion as a tool for Change ***Prep: white board, flip chart, markers, PowerPoint, Handout no. A1***
11:15- 11: 30 AM	Tea/Coffee Break
11: 30- 1:10 PM	**How Conflict Emerges and P2P Approach**
11:30 - 11:45 AM	Refresher on Conflict (15 minutes) ***Prep: white board, flip chart, markers, PowerPoint, Handout no. B1***
11:45 - 12:25 PM	Conflict Resolution Strategies (40 minutes) ***Prep: A4 sheet paper for everyone, PowerPoint***
12:25 - 1:10 PM	Positions and Interests (40 minutes) ***Prep: flip chart for four groups, markers, PowerPoint, Handout no. B2***
1:10 - 2:00 PM	Lunch

2:00 - 4:30 PM	**How Conflict Emerges and P2P Approach (continued)**
2:00 - 3:00 PM	Position based Approach Vs. Interest Based Approach (1 hour) ***Prep: flip chart, markers, PowerPoint, Handout no. B3 and story***
3:00 - 3:15 PM	Refresher on P2P Approach (15 minutes) ***Prep: white board, markers, PowerPoint, Handout no. B4***
3:15 - 4: 30 PM	Understanding Connectors and Dividers • What are the differences between connectors and dividers within the community? (30 minutes) • Categories of connectors & dividers (15 minutes) • Identifying Connectors and Dividers in the Community (30 minutes) ***Prep: Set of pictorials, PowerPoint, flip chart paper for group work, markers***
4:30 - 4:45 PM	**Tea/Coffee Break**
4: 45 - 5: 30 PM	**Prevention and Mitigation of Conflict**
4:45 - 5: 00 PM	The Ladder of Assumptions (15 minutes) ***Prep: PowerPoint, white board and markers***
5: 00 - 5: 15 PM	Building Positive Relations (15 minutes) ***Prep: PowerPoint, white board and markers***
5: 15 - 5: 30 PM	Taking stock ***One positive thing you have learnt today***
	Day 2
9:00 - 9:15 AM	**Recap**
9:15 - 11:00 AM	**Prevention and Mitigation of Conflict**
9:15 - 10: 45 AM	Active listening (1 hour 30 minutes) • Listening when under Verbal Attack (40 minutes) • Handling Another Person's Inflammation (20 minutes) • Recite poem on 'Listen' (10 minutes) • Handling Difficult Emotions in Others (20 minutes) ***Prep: PowerPoint, white board and markers, handouts on C1, C2, C3, C4 and C5***
10:45 - 11:00 AM	Listening Without "Resistance" (15 minutes) ***Prep: PowerPoint, white board and markers***
11:00 - 11:15 AM	Tea/Coffee Break

11:15 - 1:00 PM	**Prevention and Mitigation of Conflict (continued)**
11: 15- 12: 30 PM	Constructive Dialogue (1 hour 15 minutes) ***Prep: PowerPoint, white board, flip chart for group work and markers***
12:30 - 1:00 PM	Mediation (30 minutes) ***Prep: PowerPoint, white board and markers***
1:00 - 2:00 PM	Lunch
2:00 - 4:00 PM	**GESI Leadership**
2:00 - 3:00 PM	Leadership exercise (1 hour) ***Prep: 1 long Rope, 15 blindfolds, white board and markers, Big open space, handouts no. D1***
3:00 - 3:30 PM	Being a GESI Leader (30 minutes) ***Prep: Masking tape, 4 Chart papers, Big space, Set of questions or statements***
3:30 - 4:00 PM	Collaborative Leadership Strategies (30 minutes) ***Prep: Chairs for everyone, open space, PowerPoint***
4:00 - 4:15 PM	Tea/Coffee Break
4:15 - 5:00 PM	**Closing session**
4:15 - 4:30 PM	Evaluation (15 minutes)
4:30 - 5:00 PM	Closing (30 minutes)

Mitigate Conflict and Improve Implementation of Gender and Social Inclusion (GESI) Policies through a People-to-People Approach in Nepal (CMM-GESI)

Training of Trainers (TOT) on Collaborative Leadership and Advocacy
Location,
Date
Agenda

Day 1	
8:00 - 8:45 AM	**Breakfast**
8:45 - 9:00 AM	**Registration**
9:00 - 9:05 AM	**Welcome**
9:05 - 11:15 AM	**Introductory Session**
9:05 - 10: 00 AM	Ice Breaker (25 mins) Self- Introduction (30 mins)
10: 00 - 10:10 AM	TOT Objectives, Expectations, Review of agenda and workshop methodology (10 minutes) ***Prep: PowerPoint slides, projector***
10:10 - 10:20 AM	Ground Rules (10 minutes) ***Prep: Kite, meta cards, and practical ground rules on PP, flip chart markers***
10:20 -11:00 AM	Refresher on GESI and P2P from Women Act and DNF team
11:00- 11: 15 AM	Tea/Coffee Break
11: 15- 1:00 PM	**Session 1: Collaborative Leadership on GESI**
	Introduction to collaboration Barriers to collaboration

1:00 - 2:00 PM	LUNCH
2:00 - 4:00 PM	**Session 1: Collaborative Leadership on GESI continued…**
	Creating a culture of collaboration Leadership skills for collaboration
4:00 - 4:15 PM	Tea/Coffee Break

4: 15 - 5: 15 PM	**Session 1: Collaborative Leadership on GESI continued…**
	Tools and techniques for effective collaboration
5: 15 - 5: 30 PM	Taking stock ***One positive thing you have learnt today***
**Day 2**
9:00 - 9:15 AM	**Recap**
9:15 - 11:00 AM	**Session 2: Negotiating, Sharing Power & Influence**
	Meaning, Purpose and Sources of Power Debunking the traditional concept of Power Collaborative Leadership: Sharing Power and Influence Self-Assessment Exercise Guide
11:00 - 11:15 AM	Tea/Coffee Break
11:15 - 1:00 PM	**Session 3: Trust Building for Collaborative GESI advocacy**
	Introduction to Trust Building Importance of Trust

	Strategies for Building Trust and GESI advocacy
1:00 - 2:00 PM	Lunch Break
2:00 - 4:00 PM	**Session 4: Advocacy Tools for an effective GESI service delivery**
	Introduction to Advocacy Characteristics of Advocacy
4:00 - 4:15 PM	Tea/Coffee Break
4:15 - 5:00 PM	Session 4: Advocacy Tools for an effective GESI service delivery continued..
	Strategy planning for Advocacy: Learning by Doing
5: 15 - 5: 30 PM	Taking stock ***One positive thing you have learnt today***

Day 3	
9:00 - 9:15 AM	**Recap**
9:15 - 11:00 AM	**Session 4: Advocacy Tools for an effective GESI service delivery continued..**
9:15 - 11:00 AM	Advocacy Strategies
11:00 - 11:15 AM	**TEA/COFFEE BREAK**
11:15 - 1:00 PM	**Session 4: Advocacy Tools for an effective GESI service delivery continued..**
11:15 - 1:00 PM	Final Group work Presentation Preparation- Advancing Advocacy for GESI sensitive policies
1:00 - 2:00 PM	**Lunch Break**
2:00 - 4:00 PM	**Session 4: Advocacy Tools for an effective GESI service delivery continued..**

2:00 - 3:00 PM	Action plan development for Collaborative Leadership and Advocacy
3:00 – 4: 00 PM	Final presentation on Action Plan
4:00 - 4:15 PM	**TEA/COFFEE BREAK**
4:15 - 5:00 PM	**Closing**
4:15 - 4:30 PM 4:30 - 5:00 PM	Evaluation (15 minutes) Closing (30 minutes)

Training of Trainers (TOT) on Appreciative Inquiry

The following Content has been used for the AI training where the subject matter has been divided into different thematic sessions.

Background

Day I
Chapter 1: Information on Appreciative Inquiry Training/Workshop
Session-1 Appreciative Introductions of all participants
Session-2 Expectation Collection of Participants
Session-3 Presentation on Overview of Workshop
Session-4 Appreciation, Gratitude and Morals/Values

Chapter 2: Introduction of Appreciative Inquiry and Exercise
Session-5 Introduction to Appreciative Inquiry
Session-6 How AI differs from other approach
Session-7 Appreciative Inquiry Interview

Chapter 3: Introduction of Feedback and Exercise
Session-8 Creative and Constructive Feedback
Session-9 Use of Appreciative Feedback

Discovery Phase

Day II
Chapter 4: Inquiry Steps and Exercise
Session-10 Exercise on Success Steps
Session-11 GESI Exercise and Inquiry on Experience
Session-12 Facilitation Qualities and Skills

Chapter 5: Facilitation and Presentation Skills and Exercise
Session-13 Dos and Don'ts for Facilitator and Presentation Skills
Session-14 Self Evaluation Exercise for learning objective

Dream Phase

Chapter 6: Dream/ Vision Steps and Exercise
Session-15 Exercise: 75th Birthday, for Crafting Future

Day III

Session-16 Dream

Session-17 Detail construction of Dream

Session-18 Creative Presentation on Dream

Session-19 Map creation of Dream

Design Phase

Chapter 7: Structure Steps and Exercise

Session-20 GESI, Enthusiastic/ Provocative Proposition

Day IV

Session-21 Identifying/Pointing-out Latest Paths for Crafting Future

Session-22 Design, Alternative Supportive Method

Session-23 SOAR Method, 5 I Process

Chapter 8: Two-way Communication and Suggestion on Facilitation

Session-24 Plan for Session Presentation

Session-25 Two-way Dialogue Training Process and Suggestion on Facilitation for Facilitator

Destiny Phase

Day V

Chapter 9: Delivery Steps and Exercise

Session-26 Use of Action Plan for Delivery

Session-27 Destiny or Delivery Other Supportive Ways

Session-28 Presentation on Appreciative Inquiry Facilitation

Chapter 10: Review and Evaluation

Session-29 Commitment, Morals/ Values and Review on Expectation

Mitigate Conflict and Improve Implementation of Gender and Social Inclusion (GESI) Policies through a People-to-People Approach in Nepal (CM-GESI)

Training for Trainers: Dialogue and peace building
Place
Date

Day 1

Time	Session	Method	Materials Required
7:00-8:45 am	- Breakfast		
8:45-9:30 am	- Welcome (10 minutes) - Introduction (30 minutes) - Ground Rules (5 minutes)	Facilitation	Flipchart Marker
9:30-9:45 am	- Connecting and linking the training to the broader goal of CMM-GESI (15 minutes)	Facilitation	
9:45-10:45 am	- Conflict and nature of conflict (30 minutes) - Stages of conflict (30 minutes)	Facilitation	Projector Meta-card Masking Tape Flipchart Marker
10:45-10:55 am	- Tea Break		
10:55-11:30 am	- Causes of conflict (30 minutes)	Facilitation	Projector Flipchart Marker
11:45-12:30 am	- A brief intro on Alternative Dispute Resolution Mechanism History and Background (45 minutes)	Facilitation	Projector Masking Tape Flipchart Marker
12:30-1:30 pm	- Lunch		
1:30-3:15 pm	- Dialogue, Mediation, Negotiation, and Arbitration (45 minutes) - Dialogue and its process (30 minutes)	Group Exercise Facilitation	Projector Meta-card Masking Tape Flipchart Marker
3:15- 3:30 pm	- Tea Break		

Time	Session	Method	Materials Required
3:30 – 5:00 pm	- Position Vs Interest (30 minutes) - Addressing Power Imbalance (20 minutes) - Issue Framing (20 minutes) - Ladder of Inference (20 minutes)	Facilitation Role Play Group Exercise	Projector Meta-card Masking Tape Flipchart Marker
7 pm onward	- Dinner		

Day 2

Time	Session	Method	Materials
7:00-8:45 am	- Breakfast		
9:00-9:30 am	- Reflection of the 1st day	Sharing	
9:30-12:30 am 10:30-10:45 am (Tea-break)	- Communication Process (1 hours) - Unpacking communication and its use (1 hour 45 minutes)	Facilitation Group Exercise	Projector Meta-card Masking Tape Flipchart Marker
12:30-1:30 pm	- Lunch		
1:30-3:15 pm	- Facilitation and Communication Skills for Dialogue (1 hours 15 minutes) - Qualities of a Dialogue facilitator/Do's and Don'ts (30 minutes)	Facilitation Group Exercise	Projector Meta-card Masking Tape Flipchart Marker
3:15- 3:30 pm	Tea break		
3:30 – 5:00 pm	- Gender and inclusive dialogue strategies (1 and half hour)	Facilitation Group Exercise	Projector Meta-card Masking Tape Flipchart Marker
7 pm onward	- Dinner		

Day 3

Time	Session	Method	Materials
7:00-8:45 am	- Breakfast		
9:00-9:30 am	- Reflection of the 2st day (30 minutes)	Sharing	

Time	Session	Method	Materials
9:30-12:30 pm 10:30-10:45 am (Tea-break)	- Conflict Analysis and different ways of analyzing conflicts (1 hour and 15 minutes) - Case Study (45 minutes) - Leaf Exercise (45 minutes)	Facilitation Group Exercise	Projector Meta-card Masking Tape Flipchart Marker Leaf
12:30-1:30 pm	- Lunch		
1:30-2:15 pm	- Preparation for Role Play (45 minutes)	Group Exercise	Masking Tape Flipchart Marker
2:15- 3:15 pm	- Role play of Dialogue (1 hour)	Role play	
3:15- 4:15 pm	- Reflection on the role play (1 hour)	Group Discussion	Masking Tape Flipchart Marker
4:15- 4:45 pm	- Action Plan (30 minutes)	Group Work	Masking Tape Flipchart Marker
4:45 pm	- Wrap up (15 minutes)	Sharing	
7 pm onward	- Dinner		

ANNEX

3 GLOSSARY

Active listening - Pay attention to the person's verbal and nonverbal messages. Active listening demonstrates empathy and encourages deeper understanding. If the person seemed discouraged or worried, you might say, "You're discouraged because you've never been an official leader and you are worried you might not have the skills."

Advocacy - Advocacy consists of organized efforts and actions based on the reality of "what is." These organized actions lift invisible issues that have been neglected to influence public attitudes and policies so that the reality of what "should be" in a just and decent society becomes a reality. Advocacy works to get results that enable people to access and influence those who make decisions that affect their lives. It means confronting the distortions of power coming from institutions that affect people's lives. Institutions need change and people's lives need to be improved.

Barriers - Policies or practices that prevent or block people from participating in society fully and equally. The barriers may be obvious such as stairs that deny people in wheelchairs access to a space, or not so obvious like hosting meetings for young people during the day when they are at school or work.

Bias - An opinion, preference or inclination formed without any reasonable justification. Bias is reflected in people's attitudes towards others (people of different racial or religious origins, class, gender, cultural backgrounds, etc.) and makes it difficult for a person or group of people to evaluate and take actions objectively or accurately.

Collaborative Leadership - Collaborative leadership means maintaining a process that includes everyone involved in an issue or organization. It is a process that depends on collaborative problem solving and decision making.

Conflict - It can be described as a disagreement among groups or individuals characterized by antagonism and hostility. This is usually fuelled by the opposition of one party to another, in an attempt to reach an objective different from that of the other party. The elements involved in the conflict have varied sets of principles and values, thus allowing such a conflict to arise.[78]

Connectors - Connectors bring people together and/or tend to reduce tension and can increase trust; interdependence; and equality. Markets, infrastructure, common experiences, historical events, symbols, shared attitudes, formal and informal associations can be connecting factors between people.

Culture - The shared ideas, beliefs, values, knowledge, norms and way of life of a group of individuals. It also influences their beliefs about what is right, good and important.

Dialogue - Dialogue is a voluntary and safe process of genuine interaction through which human beings listen to each other deeply enough to be changed by what they learn. This change happens because people develop joint understanding, shift their relationships and commit to taking joint action. This can happen with or without the help of a third-party facilitator.

Dividers - Dividers are those factors that people are fighting about or cause tension, suspicion; mistrust; division; and capacities for conflict or violence between groups of people. Some dividers may be rooted in deep-seated, historical injustice (root causes) while others may be recent, short-lived or manipulated by subgroup leaders (proximate causes). They may arise from many sources including economic relations, geography, demography, politics or religion.

Diversity- Exists when all communities, including traditionally excluded communities, and all minority groups within communities, can give voice effectively to their issues and participate fairly in the decision-making structures that determine their lives.

Dominant group - The dominant group has both the power and authority to preserve, sustain, and promote the existing distribution of power, wealth, and status in society.*)*.

Discrimination - To act or treat people unfairly based on their sex, race, ethnicity, class, religion, political affiliation, marital or family status, sexual orientation, age or disability, either unconsciously or deliberately. Discrimination is often based on more than one of these factors. In human rights law, discrimination means making a distinction between individuals or groups based on prohibited grounds (such as race, national or ethnic origin, colour, religion, age, sex-including pregnancy and childbirth, marital status, family status, mental or physical disability, pardoned conviction or sexual orientation.

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78   Accessed at: http://www.typesofconflict.org/what-is-conflict/

Empowerment - The ability and opportunity to impact the formation of public policy at every level of government. Empowerment of the community means the community can hold public officials and community leaders accountable to the needs and interests of the community. Empowerment means having the ability to change the way things are.

Ethnicity - Ethnicity is a term used by individuals and communities to define themselves and others. It is based on common culture, language or nationhood.

Gender - Refers to the social attributes and opportunities associated with being male and female and the relationships between women and men and girls and boys, as well as the relations between women and those between men. These attributes, opportunities and relationships are socially constructed and are learned through socialization processes. They are context/ time-specific and changeable.

Gender Equity - Gender Equity denotes the equivalence in life outcomes for women and men, recognizing their different needs and interests, and requiring a redistribution of power and resources.

Gender Equality and Social Inclusion (GESI) - GESI is a concept which addresses unequal power relations between women and men and between different social groups. GESI strives to remove institutional hurdles and to improve economic prospects for marginalized groups.

Inclusiveness - Exists when disadvantaged communities and minority group members share power and decision-making at all levels in projects, programs and institutions such as schools and workplaces.

Leadership - A set of actions and processes, performed by individuals of character, knowledge, and integrity, who have the capacity to create a vision for change, inspire and motivate others to share that vision, develop ideas, and strategies that direct and enable others to work towards that change, and make critical decisions that ensure the achievement of the goal.[79]

Mediation - Mediation is a process in which people who are involved in a dispute can constructively explore ways to resolve that dispute with the help of a trained mediator.

Minority group/Non-Dominant group - The concept of a minority group does not refer to numbers of people. It refers to any group that is disadvantaged, excluded, discriminated against, or exploited. A minority group may be made up of those who see themselves as objects of discrimination because of their physical or cultural characteristics. A minority group has an inferior status in society.

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79   Batliwala, Srilatha, Feminist Leadership for Social Transformation: Clearing the Conceptual Cloud, Crea, 2011

People to People Approach - A P2P approach to gender and social inclusion issues is a programming method to increase recognition among different identity groups of the validity of others. It promotes opportunities to meaningfully collaborate across gender and caste divides in order to enhance, trust, empathy and social ties between groups.

Power and privilege (also see privilege) - The use of advantages that allow some groups to have preference over or dominate others. In combination with the "isms," power and privilege are used to further unfair advantage and treatment based on membership in a group rather than individual merit. We may not always be aware that we have or use power and privilege, and we may not always want it, but it is what allows some groups to have power over other groups.

Prejudice - Attitudes, beliefs and opinions based on irrelevant or insufficient information about a group of people, "A dislike of others based on faulty and inflexible generalizations, involving a negative prejudgment. This frame of mind sets up an irrational and unfounded set of assumptions about minorities, which, in turn, influences our ability to evaluate these groups in a fair, objective, or accurate way.

Privilege (and racial privilege) - One of the many unearned advantages of higher status, such as personal contacts with employers, good childhood healthcare, inherited money, speaking the same dialect and accent as people with institutional power. Racial privilege is the concrete benefits of access to resources, social rewards and the power to shape the norms and values of society, which white people receive, unconsciously, by virtue of their skin colour in a racist society.

Racism - Is the set of beliefs and individual and institutional practices that excludes and/or limits people based on the external features such as the colour of their skin or hair texture. "In the narrow sense, racism involves the belief that biology rather than culture primarily shapes group attitudes and actions. Racism may have a broader sense, the belief in the inherent superiority of one group over another. It is used to explain the domination, control, and exploitation of outgroups based on their (assumed) cultural or biological inferiority.

Respect - Treatment of others with deference, courtesy and compassion to safe guard the integrity, dignity, value and social worth of the individual. It means treating people the way they want to be treated.

Sexism - Behaviour and beliefs that rank the sexes (the physical characteristics that define male and female) and genders (cultural and psychological definitions of femininity and masculinity), placing more value on one over the other, "Males and females are assigned different roles, rights and privileges, and are subject to different rules of conduct. In addition, men and women are assumed to possess distinct abilities and temperaments. That justify the perpetuation of the societal role structures." (Adapted from Mackie, Marlene,

1983.) As a group in most societies, men have more power and prestige than women and certain male characteristics are given preference.

Social Exclusion - The experience of groups that are systematically and historically disadvantaged because of discrimination based on gender, caste, ethnicity or religion.

Social inclusion - Both an outcome and a process of improving the terms on which people take part in society. The process of improving the ability, opportunity and dignity of people, disadvantaged on the basis of their identity, to take part in society." Social inclusion aims to empower poor and marginalized people.

Stereotypes - A shared idea about the generalized attributes of others with respect to perceived physical or cultural characteristics. These are generalizations about all members of a group. Some stereotypes may seem positive, but they are always negative. It is harmful when individuals are judged according to the perceived norms of their group instead of personal merit.
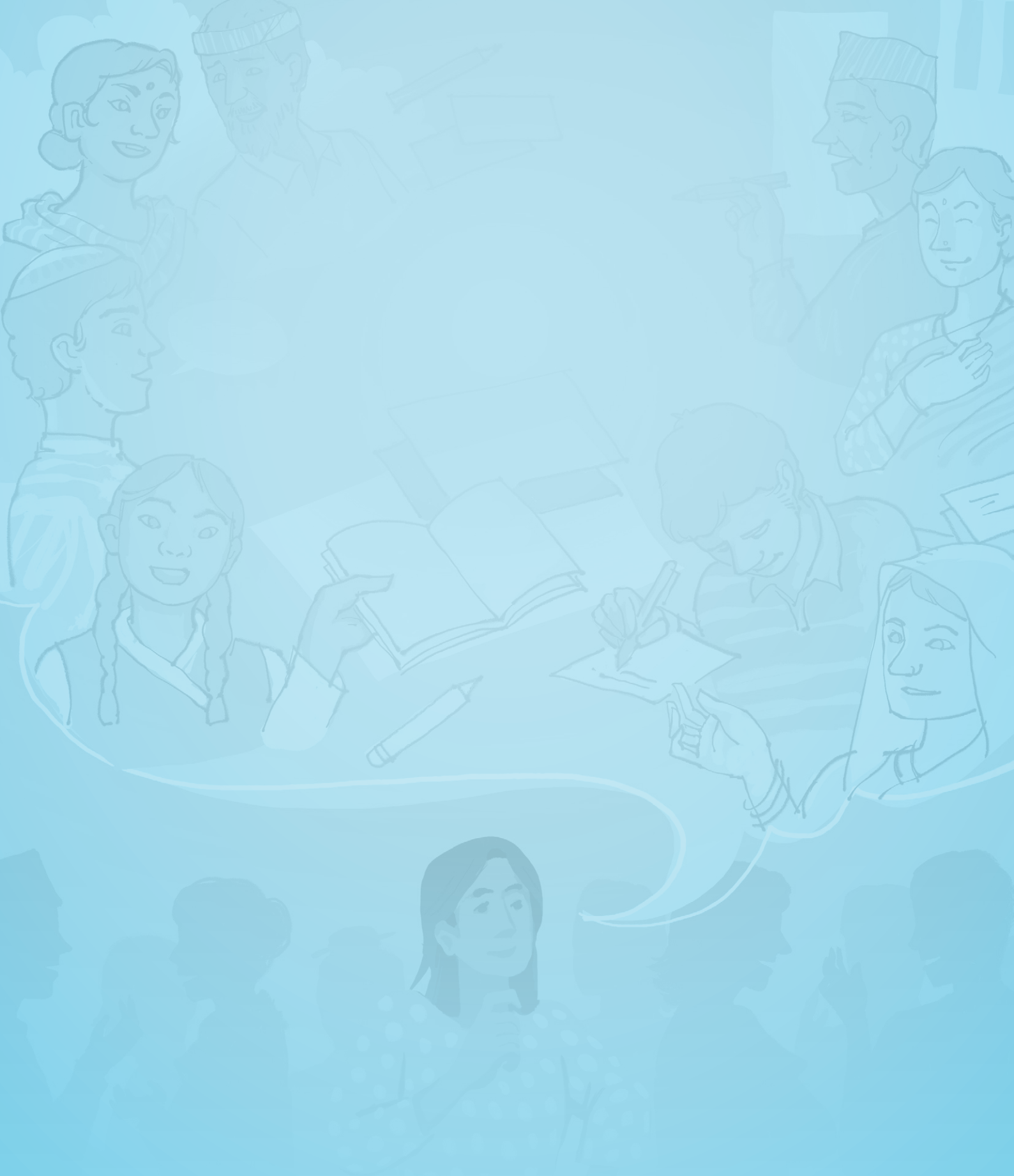
Values - A value for a person is something they think is important, something that that person thinks is right or wrong, and "Values are socially shared ideals about what is good, right and desirable."

Violence - Any use of force- verbal, physical, psychological or sexual- against any person, by an individual or a group, with intent to directly or indirectly wrong, injure or oppress that person by attacking his or her integrity, psychological or physical well-being, rights or property.[80]

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80   Accessed at: http://www.education.gouv.qc.ca/en/current-initiatives/bullying-and-violence-in-the-schools/what-is-violence/

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