

Wasichana Wote Wasome Project

# Moran 'Base' Circles Training Manual



# **MORAN 'BASE' CIRCLES**

## **TRAINING OF TRAINERS MANUAL**

**WASICHANA WOTE WASOME PROJECT**

# Contents

Foreword		3
Acknowledgements		4
ABOUT THIS MANUAL		5
MORAN BASE CIRCLE IMPLEMENTATION STEPS		7
MODULE I:	TRAINING CLIMATE SETTING	9
1.1	Rules of engagement	10
1.2	Training the Management Team	11
1.3	Expectations and concerns	12
MODULE II:	MORAN BASE CIRCLE FACILITATION SKILLS	13
2.1	Team-building (45 minutes)	14
2.2	Handling participants (1 hour)	15
2.3	Reflection (30 minutes)	16
2.4	Qualities of a good youth trainer/facilitator (1 hour)	17
2.5	Strategic questioning (1½ hours)	19
2.6	Active listening (1 hour)	21
MODULE III:	ENTRY, IMMERSION AND PLANNING	23
3.1	Session 1 – Conducting a smooth entry	24
3.2	Session 2 - Mapping the community	25
3.3	Session 3 - Initiating attitude change	27
3.4	Session 4– Data-gathering and situational analysis	39
MODULE IV:	MORAN BASE DIALOGUES	45
4.1	Initiating Moran Base Dialogues	46
4.2	Proper facilitation	46
4.3	Stock-taking	48
4.4	Analysis of socio-cultural dynamics and identified concerns	49
4.5	Facts about identified concerns	50
4.6	The Four Windows	50
4.7	Change and language	52
4.8	Power relations	52
4.9	Historical timeline	53
4.10	Transect walk	54
4.11	Mapping	55
4.12	Storytelling	56
4.13	Creating a vision of the future	58
4.14	Five Friends of Planning	59
4.15	Facilitators’ Reflection Guide	60
	Moran Base Session documentation format	61

## Foreword

In March 2013, CfBT Education Trust received a grant from DFID under the Girls' Education Challenge to improve school enrollment, attendance and learning outcomes for 140,000 girls in marginalized areas in Kenya. The **Wasichana Wote Wasome** (WWW- Let All Girls Learn) project is driving and supporting changes in four dimensions: Girl in the Community, Girl at Home, Girl in School and Girl as a person. Due to the scope of the work and the need to have a wide perspective, the project now wants to catalyze Morans – male youth in transition to adulthood, to actively participate in their community decision making process in support of girls' education.

Societal norms require Morans to prove themselves as men and to exhibit prescribed masculine characteristics including ability to endure hardships and adversity, to fend and defend oneself, family and the community, to be custodians of traditions and norms and to provide community leadership and direction. This may appear that the Morans are a barrier to girls' education but this need not be the case because through Morans is a potential avenue for societal transformational change for education for all children including girls. This will happen when Morans actively support the need for education and are involved in the community discourse on education agenda. Hitherto this group has not adequately participated in the community conversations and this is a gap that will be addressed by the project through the formation of Moran Base Circles conversations in the Arid and Semi Arid Lands (ASAL) areas.

This manual which has been prepared by Concern Worldwide in wider consultation with the WWW consortium partners, aims to stimulate Morans reflection on the reality and facilitate identification of solutions in their community to everyday challenges and problems to education. The manual is designed as a practical empowerment tool to be used in formal and informal training sessions or for self study in the ASAL settings. The manual aims to engage Morans to:

- Identify negative masculine behaviors that affect girls' education;
- Analyze the consequences or effects of the negative masculine behaviors on girls' education and wellbeing;
- Analyze the social, economic and cultural norms/factors associated with these negative masculine behavior;
- Take action to promote positive masculine behaviour among young men to support girls' education;
- Link Moran base circles with community dialogue with aim of creating a new culture that promotes positive masculine behaviour.

It is my belief that the involvement of Morans in girls education will lead to the desired societal transformation for economic and social prosperity in the marginalized areas.



Kate Vorley  
Regional Director, Africa



# Acknowledgements

We would like to express our sincere thanks to the tireless efforts of the many people who have contributed to the development of *“Moran ‘Base’ Circles, Trainer of Trainers Manual”*.

Our gratitude goes to Ananda Marga Universal Relief Team (AMURT) staff in Samburu for assisting in organizing the Moran Workshop that aided in the development of this manual. Many thanks go to the Management of Intrepids Hotel, Samburu, for hosting the task force that developed this manual.

We are greatly indebted to the Morans of Interpids Hotel who provided valuable insights and practical inputs that assisted in the development of this Manual. Special thanks to Tilas (Moran leader) for mobilizing Morans.

This manual would not have been possible without the vision and leadership of Wendy Erasmus (Country Director- Concern), Andy Fox (Director Programme -Concern) and James Njuguna (Programme Manager-Education, Concern) who provided leadership and technical direction. Special thanks are due to Zaccheus Mutunga (Concern) who led the task force and assembled the manual. Thanks are given to the Zaccheus Kanyi (AMURT), Betsy Mutai (GCN), Romano Funo (CfBT), Roba Guyo (PISP/Concern) and Gregory Leparkiras (AMURT), members of the task force.

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# ABOUT THIS MANUAL

This manual aims to address low levels of Moran participation in development and developmental challenges faced by young people; it contains four modules:

## **Module I:**

Introduces trainers to preparations necessary for creating a conducive and participatory environment for training. Moran Base Circles are by nature fully participatory and therefore all should be prepared and encouraged to participate.

## **Module II:**

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

## **Module III:**

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

## **Module IV:**

This comprises a set of participatory tools used in facilitating dialogues at base level, empowering Moran to delve deep into identified concerns and to challenge social-cultural and structural conventions that perpetuate underdevelopment and vulnerability. Each training session takes around 1½ - 2 hours.

Participatory tools should be facilitated, taking into consideration the needs of Morans. The tools presented are only a guide and should not be treated as a 'cookbook'; trainers should instead seek to use other tools, especially those embedded within local culture/s.

Training sessions in the manual are sequential and interconnected, each building on the other, and each session is organised into a brief introduction; objective; methodology or instructions to the facilitator; discussion guides with numbered steps; captions of stories; role plays as appropriate, and a conclusion. Discussion guides also provide questions designed to stimulate discussion.

The facilitator should ensure participants are energised and at ease, using ice-breaking activities such as songs, simple games and easy exercises.

## **Materials**

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

## WHAT IS A MORAN BASE CIRCLE?

Moran Base Circles (MBCs) are facilitated dialogues where Morans come together to identify and analyse issues affecting them and their community. They then make informed decisions and implement actions to address these issues. It is a process that enables Morans to think through their values, attitudes and behaviours and how these affect them, their families and other members of the community.

### Objectives

1. To introduce the concept of Moran Base Circle to participants.
2. To explain the objectives and rationale of the Moran Base Circles.
3. To introduce the principles and outcomes of the Moran Base Circles.

### Methodology

**Step 1:** Through the presentation of a short lecture, explain to participants the objectives, principles and outcomes of Moran Base Circles.

### Objectives

The main objective of Moran Base Circles (MBCs) is to build the capacity of morans to examine issues affecting them and to participate in sustainable development. This is achieved through generating genuine individual and collective concerns, where morans analyse social systems and structures responsible for challenges facing them and develop plans to improve their situation.

Specifically, they aim to:

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

### Guiding principles of Moran Base Circles

The following ways of working are fundamental to this approach:

- Believe that young men have the capacity to unpack their own problems, decide on their own solutions and implement their own actions.
- Build on local experiences.
- Be sensitive to local experiences and values.
- Promote participation by all factions of morans.
- Mutual learning between fellow morans and facilitators.
- It is a participatory approach with space for listening, inclusion, agreement and expression of concerns.
- Gives space for interaction, change and transferring change.
- It is facilitation rather than intervention by an 'expert'.

### Expected outcomes of Moran Base Circles

- Increase in number of youth initiatives addressing challenges facing them.
- Reduction of harmful cultural practices.
- Increase in uptake of services, e.g. health, nutrition, education, legal, social, psychosocial, security, sanitation, financial, etc.
- Decisions reflect active participation by all.
- Morans develop a voice and community leadership and government authorities listen to that voice.
- Strengthened local ownership, indigenous leadership and social cohesion.

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

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

## MORAN BASE CIRCLE IMPLEMENTATION STEPS

The implementation of Moran Base Circles (MBCs) follows six steps:

1

### Identification and training of Trainers of Trainers on base entry

After the identification of a target area, Trainers of Trainers (TOTs) are identified and trained for five days on base entry. The TOTs may be partner staff, government officials or any resourceful person identified by Concern partners.

2

### Conducting the entry process in target areas

Once TOTs are trained, conduct an entry which aims at preparing the morans to take the lead in their own development and to shun the dependency syndrome. The entry process takes a period of between 3 - 4 weeks.

3

### Selection of Moran Base Facilitators

The selection of MBFs is done by the morans with facilitation of TOTs during the base entry process. Morans are given an opportunity to select the facilitators using set criteria provided during community entry trainings. Once selected, the MBFs are then vetted by the TOTs to ensure eligibility. Three facilitators are selected from each group.

4

### Training of Trainers of Trainers on dialogue

Once the base entry process and selection of community facilitators is completed, the TOTs trained earlier on community entry are taken through dialogue training for five days.

5

### Training of Moran Base Facilitators on dialogue

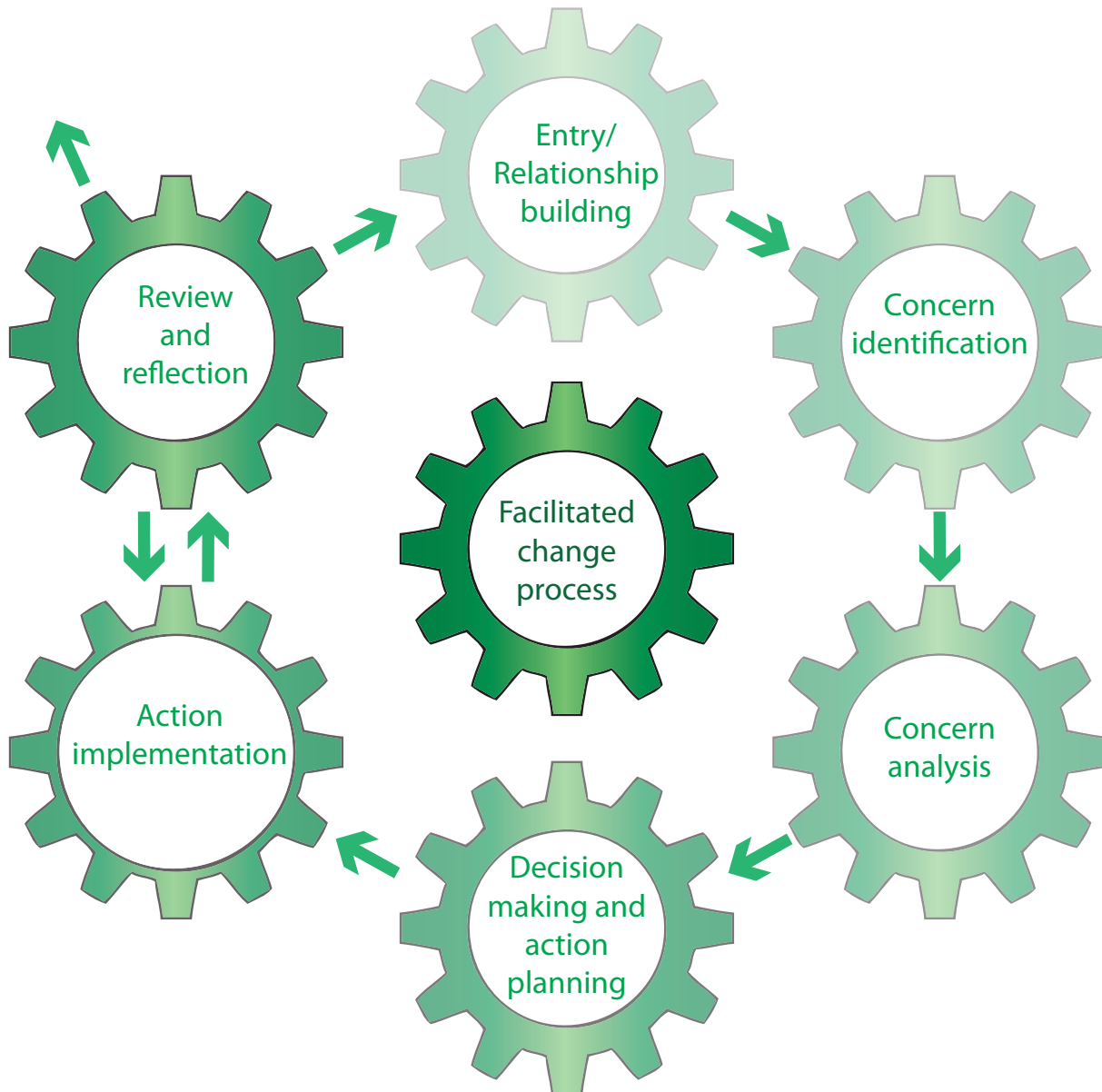
Dialogue training for TOTs is immediately followed by training of MBFs on dialogue. The selected MBFs are trained for a period of five days and imparted with skills to facilitate dialogue at the community level.

6

### Roll-out of Moran Base Facilitator dialogues

After training of MBFs on dialogue, they return to their groups and facilitate dialogues on a variety of concerns affecting morans and the community.

## Base Circle framework/process



**MODULE I**

**TRAINING  
CLIMATE  
SETTING**

## 1.1 Rules of engagement



### Introduction

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

### Objectives:

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

### Methodology

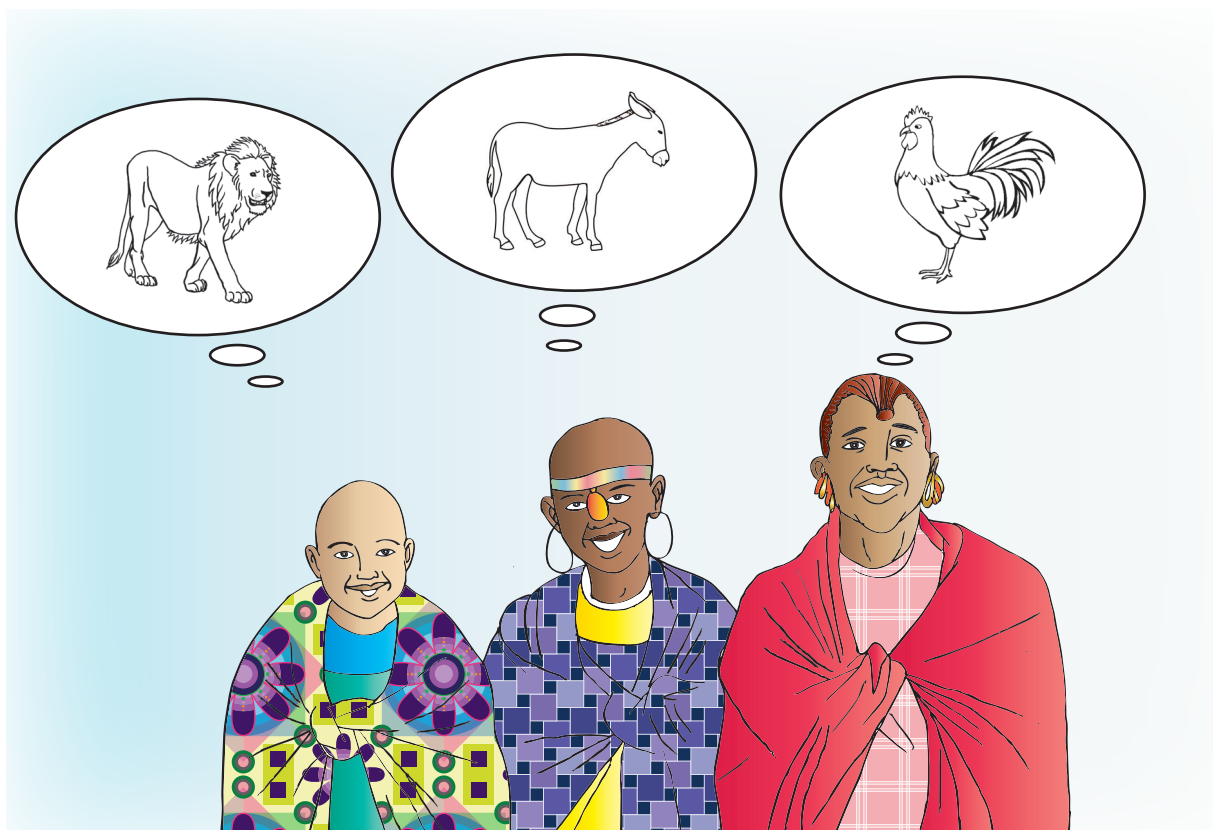
- Step1: Form groups of five and ask the members to generate rules, and then present them in the form of pictures on a flip chart.
- Step2: Ask the groups to present their pictures in plenary and to reach consensus on rules and on the most appropriate pictures for each rule.
- Step 3: Facilitate participants in making a working schedule for the training.

### Conclusion

Conclude the exercise by summarising the lessons learned from it.



## 1.2 Training the Management Team



### Introduction

It is challenging to get something done with people with whom you have no agreement. In a workshop where quality work is very important, sharing responsibility is crucial. The tasks are shared amongst team members, where it is the responsibility of every team-mate to deliver quality work. Sharing of responsibilities creates an environment of support and propels people toward achieving their goal by making the most of individual talents.

### Objectives

- Allow participants to take on roles and responsibilities.
- Enable participants to utilise and reinforce their individual strengths and capabilities.
- Enable participants to develop confidence in teamwork.

### Methodology

- Step 1: In plenary, ask participants to write down (preferably in a local language) the names of some wild animals from the area.
- Step 2: Prepare ballot papers with these names on them, ask participants to pick one ballot paper each and, without sharing, to read what is written on their ballot paper.
- Step 3: Ask participants to close their eyes and to imitate the sounds of the animals on their ballots and to move in the direction where the same sounds are coming from.
- Step 4: Once participants have grouped as per the animals on their respective ballots, give tasks and responsibilities to each group on each of the training days, such as group leadership, time keeper, energiser, welfare, etc.

## 1.3 Expectations and concerns



### Introduction

When participants come for training they usually have desires they hope the training will address, and at the same time will have questions about the training.

### Methodology

- Step 1: Divide participants according to their locations or areas of work.
- Step 2: Ask participants to discuss and list their expectations and concerns about the training.
- Step 3: Ask participants to present their expectations and concerns in plenary.
- Step 4: In discussion, address the expectations and concerns raised with participants.



**MODULE II**

**MORAN  
BASE CIRCLE  
FACILITATION  
SKILLS**



## 2.1 Team-building (45 minutes)



### Introduction

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

### Objectives

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

### Methodology

Step1: Form participants into groups of five. Providing drawing materials, ask participants to draw an animal without discussing or agreeing on which animal it is. The first person draws a part of the animal and hands over the marker to the next person in the group who draws a different part of the animal and so on, until the last person. Allow three minutes.

- Each person, one at a time, draws the animal that is in their mind.
- Pass on the marker to the next person.
- Do not talk to each other.
- Each person takes five seconds to draw his or her part of the drawing.

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

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

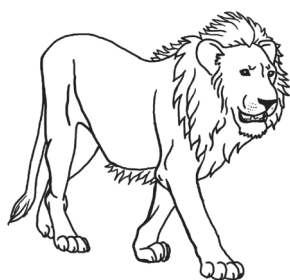
Step 3: Repeat the exercise, but discuss and agree on the animal you want to draw. Display your picture on the wall and discuss the following questions:

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

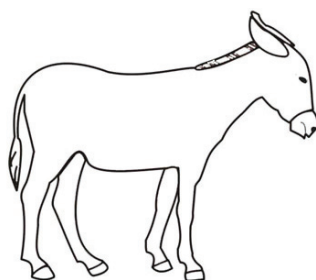
Step 4: Conclude the session by underscoring that TEAM stands for:

T Together  
E Everyone  
A Achieves  
M Most

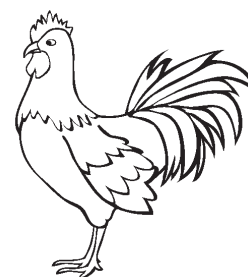
## 2.2 Handling participants (1 hour)



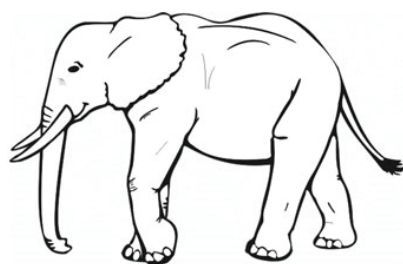
LION



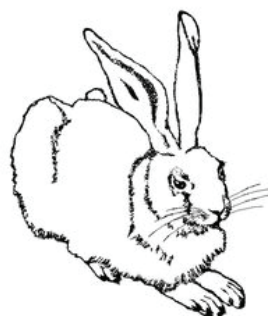
DONKEY



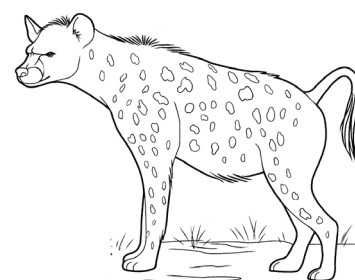
CHICKEN



ELEPHANT



HARE



HYENA

### Introduction

Young people are created with different personalities that determine their behaviour and how they relate to others. A combination of personalities can create a stronger, more balanced environment. While people with quieter personalities can be a stabilising factor, those who are risk-takers provide the extra nudge needed to try new things. All personalities are important despite their strengths and weaknesses. A mix of personalities helps compensate for individual strengths and weaknesses for greater overall strength.

### Objectives:

- To allow participants to appreciate different personalities and their behaviours.
- To facilitate participants in understanding strengths and weaknesses of different personalities.
- To enable participants to identify ways of dealing with different personalities in the community.

### Methodology

Step 1: In plenary ask participants to name local animals that have distinct behaviours.

Step 2: Divide participants into groups of five and ask them to discuss and list the behaviours of each animal.

Step 3: Ask the groups to come up with a strategy of dealing with such behaviours.

Step 4: The groups present their work in plenary.

Step 5: The facilitator concludes the exercise by emphasising that all behaviours exist in a community and that as facilitators we have to be creative enough to utilise them for the benefit of the change process.

## 2.3 Reflection (30 minutes)



### Introduction

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

### Objectives

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

### Methodology

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

Step 2: The facilitator formulates a strategic reflection question on a community concern and shares it with the participants.

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

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

## 2.4 Qualities of a good youth trainer/facilitator (1 hour)



### Introduction

Morans have special needs and requirements as learners. A moran trainer therefore requires a special set of facilitation skills.

### Objective

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

### Methodology

Step 1: Introduce the session through a short presentation.

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

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

Step 4: The groups present their findings in plenary.

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





**Knowledge of the subject matter is a requirement for a good facilitator, however in order to transmit this knowledge a facilitator should also possess these qualities:**



### **Qualities of a good Youth facilitator**

- ✓ Ability to build good relationships and earn trust and respect
- ✓ Possess excellent communication and listening skills
- ✓ Be able to relate to people from all backgrounds
- ✓ Tactful and sensitive
- ✓ Assertive and candid
- ✓ Patient and resilient
- ✓ Shows initiative, is enthusiastic and motivating
- ✓ Good organisational and planning skills
- ✓ Good negotiating skills
- ✓ Commitment to equal opportunities
- ✓ Interest or skills in areas that may interest young people, such as sports or the arts.
- ✓ Respects ideas raised by participants
- ✓ Manages time effectively
- ✓ Creates a warm atmosphere
- ✓ Has a sense of humour

### **What a facilitator should avoid**



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

## 2.5 Strategic questioning (1½ hours)



### Introduction

The way a question is phrased determines the type of answer one gets. Facilitators need to ask questions in such a way that they solicit information and open up several options for answers. The questions should also help communities to reflect on issues that affect them, deepening their understanding of their concerns and options for transformation. The questions should also generate conversations about sensitive issues without making participants feel defensive. Therefore, the questions we ask during MBC sessions should be strategic.

### Objectives

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

### Methodology

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

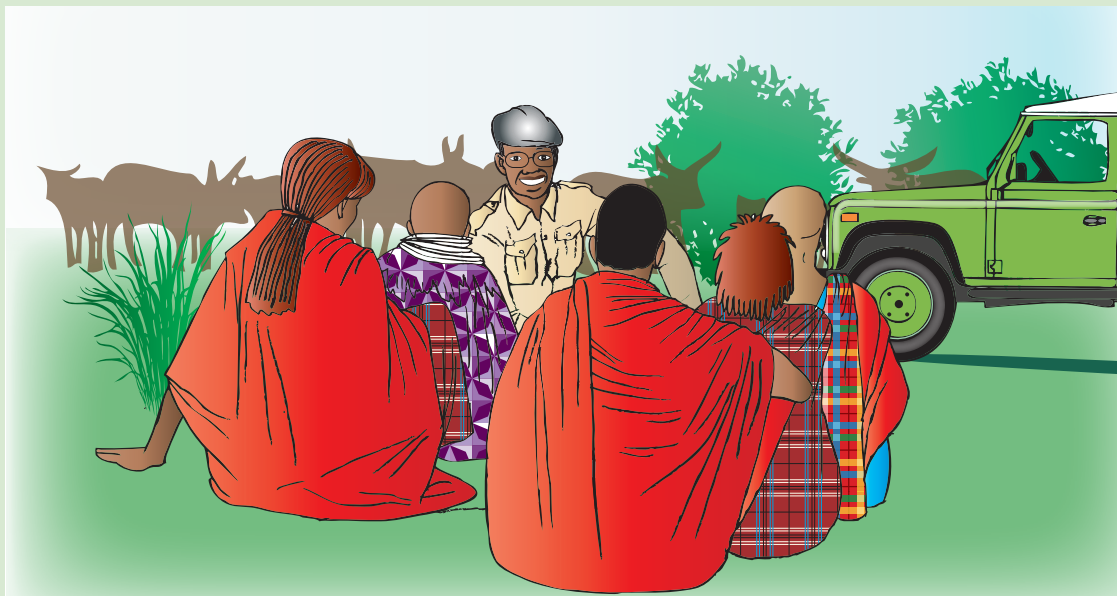
Step 2: List the following characteristics of strategic questions and brainstorm with participants on their ability to bring change.

Explain that strategic questions have the ability to:

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

Example: What are some of the factors contributing to drug abuse in our community?

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



A chief of a village was deeply disturbed about increased insecurity in his area. There had been many cases of insecurity reported in his area more than the surrounding areas. Previously he had exploited many ways to curb insecurity with no success. However his sources had informed him that young men in his location were responsible for the increased insecurity. Knowing well it was his responsibility as a leader to deal with insecurity, he decided to work with the young men to curb insecurity. He called the youth leaders and asked them to help him formulate questions that would help his community reflect on and discuss insecurity and its underlying causes.

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

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

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

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

## 2.6 Active listening (1 hour)



### Introduction

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

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

### Objectives

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

### Methodology

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

### Benefits of active listening:

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

### Characteristics of Active Listening:

- Listener keeps an open mind.
- Maintain eye contact and follow the speaker with your eyes.

- Not showing signs of disagreement or being frustrated by the speaker's opinions.
- Observing and acknowledging non-verbal expressions.
- Paraphrasing to confirm that one has understood what has been said.
- Not interrupting the speaker.

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

- Morans should mix with the other people in the community.
- Morans should be allowed to share their challenges and fears with community members.
- Pastoralism is a dying livelihood and pastoralists should give it up.

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

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

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

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

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



**MODULE III**

**ENTRY,  
IMMERSION  
AND  
PLANNING**



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

### 3.1 Session 1 – Conducting a smooth entry

#### Introduction

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



#### Objective

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

#### Methodology

Step 1: Divide participants into groups of six.

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



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

- Identify the leader of the community.
- Identify the leaders around him/her.
- Provide your organisational brief.
- Introduce the approach and its benefits.
- Inform them that the programme does not pay sitting allowance.
- Identify moran leader and leaders around him.
- Introduce the approach and its benefits.
- Agree on the following:
  - What days you will be meeting?
  - What time you will be meeting?
  - What place you will be meeting?
  
- Agree on group representation to avoid overconcentration of some factions at the expense of others and agree on the total number of people that should be attending the sessions. Agree with them on when to hold the first meeting.
- Dispatch them to go and convince their different constituents to come and attend the meeting.

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

## 3.2 Session 2 - Mapping the community

### Introduction

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



members in mapping their community across groups, gender, social and economic wellbeing and geographic spread. The community members are also assisted in visualising the interrelationships between and within the groups.

### **Objectives**

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

Step 1: Facilitate morans in mapping their community by the following:

1. Ask participants to list organisations and groups found in the community. These should include small non-formal groups such as women groups, and each should be given a symbol that is understood by all.
2. Ask participants to discuss the importance of each group or organization. The most important or bigger ones are then drawn as a big circle and the less important or smaller ones as smaller circles.
3. Ask participants to show the relationship between groups by intersecting the circles or distance. Small circles (groups) should be placed on large ones that represent umbrella bodies such as religious organizations.
4. Ask participants to explain the significance of each group to the community.
5. Ask participants to identify the people who are at risk from common natural disasters, climate, or social and economic changes.
6. Ask participants to identify people who are most affected by disasters and why.
7. Ask participants to identify people who, due to their different status, are treated as unequal in the community.
8. Ask participants which institutions are only accepting women or men as members. Are there any institutions or groups that provide services either only for men or only for women? Show the answers by marking the circles with a common symbol for men or women.
9. Ask participants to discuss which organisations vulnerable people do not participate in, and why. Ask if there are any services of certain organisations from which vulnerable people are usually excluded.
10. Ask the group to discuss and document the strengths and weaknesses of those institutions reported as most important.
11. Respected leaders or elders should participate to corroborate information provided by community members.

### **Conclusion**

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

### 3.3 Session 3 - Initiating attitude change



#### Introduction

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

The tendency is to believe that external experts know community concerns better and have the resources and knowledge to plan and implement projects on their behalf. Moreover, communities do not value their own participation in development. This phase seeks to encourage communities to use their potential and for development workers to appreciate the community for what it has (appreciative Inquiry). This is done using the seven tools of: Man Box, Secret in the Box; River Code; Take a Step; A Chosen One; The Sinking Raft; and Two Friends.

#### Objective

This session seeks facilitate the morans to:

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

## Man Box

### Introduction

Communities have defined and refined expectations for men and how they need them to act or behave. These norms and expectations that society gives to men can lead to both positive and negative behaviours. It is therefore important to promote positive forms of masculinity by engaging men in attitude change.



### Objectives:

- To reflect on how masculinity is a driver of behaviour.
- To determine the link between masculine norms and positive and negative behaviours.

### Methodology

Step 1: Recap the previous tool and prepare participants for another tool.

Step 2: Ask the participants to state what comes to mind when they hear the phrase "Act Like a man" and some of the messages that boys and men are given about what it means to be a man.

Step 3: Draw a box on a flip chart and write down all the responses given by the participants.

Step 4: Facilitate participants through a reflection discussion using the following questions:

- What are some of the advantages to living 'inside the box' – i.e. living according to societal expectations of what it means to be a man?
- What happens to men who do not fit inside the box?
- What are the disadvantages for men living inside the box?
- What are the advantages of living outside of the box?
- What did you learn?

Step 4: Conclude the session by reinforcing the need for promoting positive masculine behaviours.

## Secret in the Box

### Introduction

For a long time, morans have depended upon community elders for key decisions and upon external assistance to drive their development, giving rise to a widespread dependency syndrome and a sense of helplessness in the absence of external support. Morans have been made to believe that community elders and external experts know them better and are therefore better-suited to plan and implement development projects for them. Thus, both external experts and community leaders have negated moran participation in the development process which has in turn enhanced dependency and disempowerment of morans. The following tools seek to redress this situation by helping morans realize they have the required capacity and are actually best-placed to identify and bring needed changes amongst themselves and their community. As the old adage goes, the wearer of the shoe is the one who knows where it pinches.



### Objectives

To enable participants to appreciate that morans:

- a) are best-placed to identify their felt needs, compared to external agencies; and
- b) have the capacity to identify the change they need and to plan and implement actions towards realising that change;

### Methodology

#### Step 1

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

## Step 2

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

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

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

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

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



## The River Code

### Introduction

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

### Objectives

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

### Methodology

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

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

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



The role-play depicts three people, two men and one woman, walking together and discussing issues. They come to a flooded river. They find a man working near the river on his farm. Feeling trapped and unable to go over to the other side of the river where they are to attend a function, they ask the man how they can cross the river. The man offers to help them. He offers his free services and carries the first two people, the men, across the swollen river. The woman refuses to be carried and requests to be guided to walk across the river by being shown the stepping stones. She insists that the farmer shows her where to step and she follows his footsteps rather than be carried across the river. The four volunteers act out the role-play while the rest of the community observes.



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

- Q: What did you see?
- Q: What did you hear?
- Q: If it were you, which character would you prefer, the two men or the lady who refused to be carried? Why?
- Q: Look at these characters and think of them as your relatives. What advice would you give:
- The man who carried the two gentlemen across the river?
  - The two gentlemen who were carried?
  - The lady?
- Q: Looking at development, what do the following represent?
- The river?
  - The stepping-stones?
  - The man who carried the two men?
  - The two men?
  - The lady?
- Q: Give examples of such projects where people were carried and explain the project's success and sustainability rate.
- Q: Why are these projects failing?
- Q: What should we do to avoid failure?
- Q: What are the lessons learned?

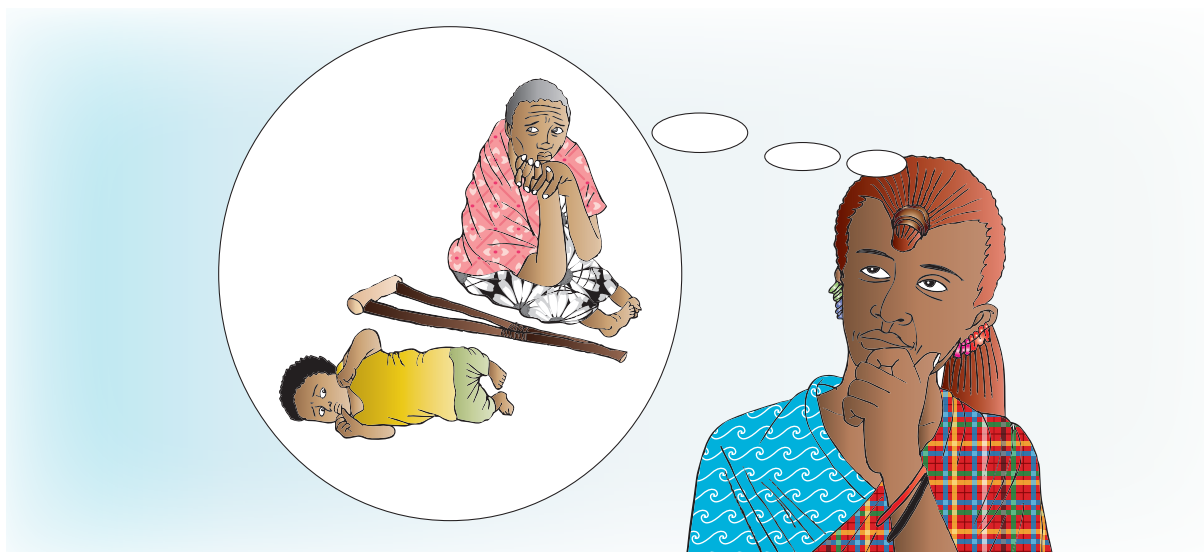
Step 3: Conclusion

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

## TOOL 4

### Take a Step

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



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

### **Objectives**

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

### **Methodology**

Step 1:

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

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

- You can afford balanced meals three times a day.
- You can afford medical treatment whenever you are sick.
- You have enough assets to support your wedding.
- You can afford sleek or fashionable clothing.
- You can afford secondary education for all your orphaned siblings.
- You can hire people to work for you.
- You can afford to take all your siblings to a private hospital/clinic whenever they fall sick.
- You are a friend of influential people.
- You can buy a bicycle for transportation.
- You can afford to buy a plot and develop a home.

Step 3: In order to categorise the morans into different status groups, draw a line to capture those who have taken more than eight steps, those who have taken between five to eight steps, those who have taken three to five steps, and those who have taken below three steps, including those who have not taken any steps at all.

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

- Q: Who were the people who did not take a step?
- Q: Who are the people who took most of the steps?
- Q: For the people who did not take a step or few steps, how are you feeling?
- Q: The casual labourer and the drunkard, how do you feel?
- Q: The businessman - what advice would you give to those who did not take a step?
- Q: What are the morans' attitudes and responses to the needs of disabled and people with special needs, such as the blind single mother?

- Q: Are these statuses found among morans?  
Q: What does this tell us?  
Q: What are the strategies for involving Category 5?

Step 5: The facilitator concludes the role-play by emphasising that development can only be sustainable if it includes the most poor and vulnerable segments of the society.

## TOOL 5

### A chosen one

#### Introduction

The tool is meant to promote gender equality in development. Development can only happen if it involves both genders.

#### Objectives

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

#### Methodology

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

A long, long time ago, there lived a young moran with his parents who had lots of animals. He was their only child and took care of everything, including the animals in their village. After a period of time his parents became old; the old man became worried for his animals for he knew that his son's age will also soon catch up with him and since they didn't have any other children and the herd kept growing, soon there would be no-one able to take care of the large herd of animals. One morning the old man called his son and engaged him in a lengthy discussion regarding the security of their village and the animals; in short, he wanted his son to find a good girl to start a family with and to have children who could help take care of the village, the animals and the elderly as well. Soon the warrior found a girl from the neighborhood and got married. The wedding was one to remember for many, many people attended and food was plentiful.

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

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



When he was 50 and his wife 48, he gave up on having children because he knew his wife had reached menopause, but he did not stop praying for the animals were also growing in numbers and they too were getting old and needed a caretaker soon.

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

- Step 2: Ask participants to imagine that they were the couple and to make a choice of the child they would want. Arrange symbols to represent male and female and ask the participants to pick one. This should be done in secret. Boys = X; Girls = Y; Spoiled = Z.
- Step 3: Count the numbers of boys and girls and display to the group.
- Step 4: Ask participants the following questions and record the answers on a flip chart.
- Q: What are your reasons for your choice? (The reasons are written on the flipchart, discussed, and marked in percentages.)
  - Q: What lessons/issues do we learn from the role-play?
  - Q: Between the boy and the girl, who is more important?
  - Q: What should we do to change this paradigm?
- Step 5: The facilitator concludes the exercise by emphasizing that meaningful development can only be achieved if men, women, boys and girls are meaningfully involved.

## The Sinking Raft

### Introduction

This role-play is meant to facilitate morans in reflecting upon discriminatory tendencies, developing a culture of valuing and involving all. There is a tendency in many communities for some people to consider themselves more important than others and to leave the marginalised members out of the development agenda. However, experience has shown that sustainable and meaningful development involves all and does not discriminate.

### Objective

To facilitate morans in reflecting upon and discarding discriminatory practices in development.

### Methodology

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



The role-play has nine people in a raft crossing the biggest river in a village. On one side of the river are villages where people live and on the opposite side is a business centre with a market place, a school, dispensary and administration office, among other facilities. People from the village have to cross using the raft every morning and in the evening. On the raft are the village chief, a village elder, a policeman, a woman with a child, a young girl, a student, a headmaster, a businessman and a physically challenged moran. Each one of them has luggage. As they move off, the raft becomes overloaded and begins to sway, which is an indication of the raft breaking up. The chief demands that they throw out their luggage. All grumble about this but they eventually throw it all into the river. The raft continues to show signs of breaking up and the village chief says someone has to be thrown overboard to make the raft lighter. Each person tries to explain why he or she cannot be thrown. The headmaster claims he cannot be thrown because he is in charge of the students, the village elder says he is the leader of the village, the woman has children and has to take care of them, the student represents the future generation, the policeman ensures their security, the moran and the young girl are vulnerable. However, as some people have to be thrown they start with the student, then the moran, the young girl, the woman with the child, the farmer and the policeman. Finally the village chief, the businessman, headmaster and the village elder remain and cross safely.



Step 2: Ask for nine volunteers to act the role of the passengers on board the boat.

Step 3: Ask the participants to act their respective roles while the rest observe.

Step 4: Ask the participants to discuss the following questions:

- Q: What did you see?
- Q: What did you hear?
- Q: What was happening?
- Q: Who were the people who were thrown out?
- Q: Who were left in the raft?
- Q: Does such a scenario happen in development work? Give examples of such scenarios.
- Q: Why does this happen?
- Q: What should we do?
- Q: What should the Chief have done?

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

## TOOL 7

### The Two Friends

#### Introduction

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

#### Objectives

To facilitate morans to:

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

#### Methodology

Step 1: Recap the previous lesson and introduce the story of Two Friends. Narrate the story below, using as much imagery as possible.

Once upon a time among the Maasai community there lived an old man by the name of Ole Mapelu. He was a wealthy and respected elder in the community and owned large herds of cattle, goats and sheep. He also had a son called Lemayian. Being the only son of his father, Lemayian was hard working, obedient, disciplined, always busy and contented to be herding his father's livestock.

One evening while attending to his father's livestock, two of his friends visited him and told him about their lives in Nairobi. They told him about the wonderful things and lavish life of a city; beautiful women, quick and easy money, nice phones, cars and many other things. That night Lemeyian could not get sleep as he thought of the lavish life of the city and wondered how he could abandon the village and settle for the city life.

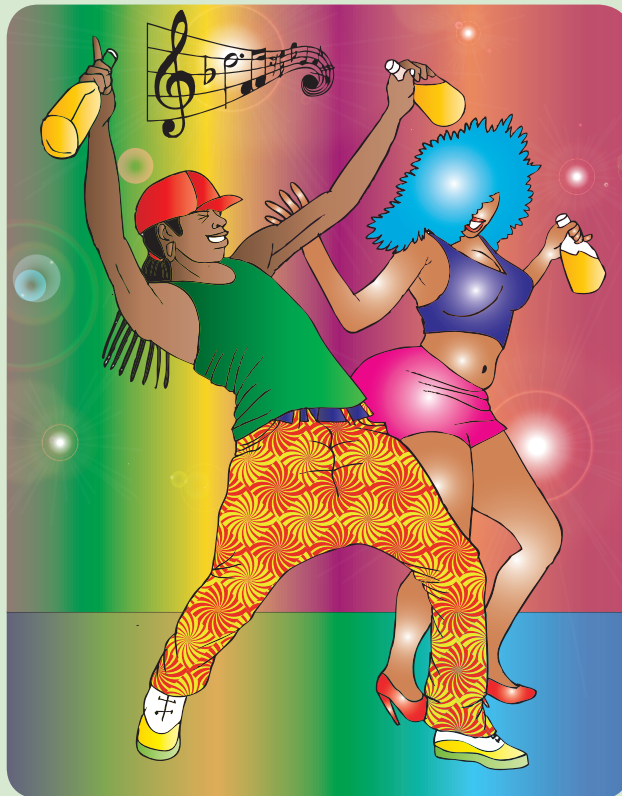
The following day as he went herding, the image of city life kept popping into mind and he was torn apart on whether he should go on with the village life or move to the city. That evening when he came back his two friends came and informed him they would be returning to the city the following day. Upon hearing that, Lemeyian made a decision to accompany them to the city. He went ahead to sell a goat to raise his bus fare without consulting his father.

Early next morning Ole Mapelu wondered where his son was as he had not taken the cattle for herding. He later learned from the villagers that his son had left for the city in the company of his friends. Ole Mapelu was greatly disappointed and disillusioned by the departure of his son. Given that he was very old he made a decision to hire a herdboy to look after his livestock.

Upon arriving in the city, Lemeyian started off his life by depending on his friends for survival. They introduced him to a life of drinking, chewing chat and grooving with city girls. After a while his friends abandoned him as he had become a liability to them. He struggled to sustain himself and his lifestyle became unbearable. He started searching in vain for employment and a month later he managed to get a night guard job thanks to his moran skills.

Ole Mapelu waited for his son to return but he never did. The old man fell sick and while on his deathbed he ceded all his wealth to the herdboy.

In the city, Lemeyian could not sustain his lifestyle; he became desperate and frustrated. He was also diagnosed with a terminal disease and after a short period he died and was buried in the city.



Step 2: Ask the participants the following questions:

- Q: What did you hear?
- Q: What is happening in the story?
- Q: What happened to Lemeyian?
- Q: Does this happen to us?
- Q: In what aspect of life does this happen to us? Give examples.
- Q: As morans, what can we do to help our colleagues out of this problem?
- Q: What lessons do we learn from this story?

Step 3: The facilitator concludes the role-play by emphasizing “Water yourself, immerse yourself in the awareness that your opportunities are within your reach” and thanks the morans for their participation.

### 3.4 Session 4 – Data-gathering and situational analysis

#### Introduction

After appreciating their role in development, morans have to analyse their current situation and visualise the future they would like to have. For the development facilitator, this is an opportunity to develop a more in-depth knowledge of the morans. Several tools are used during the data-gathering stage: Community Mapping; Moran Calendar; Moran 24 hour Schedule; Moran Vision; Resource Bag and Pairwise Ranking.

## TOOL 1

### Community Mapping

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

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

#### Objective

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

#### Methodology

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



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

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

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

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

## TOOL 2

### **Moran seasonal calendar (1½hours)**

#### **Introduction**

Seasonal Calendar is a depiction of seasons, events and activities in a community over a period of 12 months. The tool depicts the patterns of life in a community, including weather, social events and activities, as well as economic activities. It shows income and expenditure, annual rainfall patterns, availability of water, disease patterns, animal diseases and availability of pasture, migration patterns, farming activities, social and religious ceremonies, etc. Seasonal Calendar is an important planning tool for a household as well as communities. It identifies the timing and duration of different seasons, events and activities. Communities should therefore use the tool to set appropriate times for activities involving different segments of the community. For example, a community will know when to plan an activity targeting a particular gender and or age group, or the whole community.

It also helps the morans to anticipate seasonal calamities and their trends and to identify action to be taken to mitigate against these disasters, such as drought and famine, human or animal disease outbreaks, floods, fires etc. It also shows deviation from trends in weather pattern and is therefore a simple early warning tool.

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

#### **Objectives**

- To assist the morans in visualising the cycle and pattern of seasons, activities and events during the year.

- To identify the times that are most appropriate for development initiatives in the community.
- To enable morans to plan effectively for their own development.

### Methodology

Step 1: Explain the concepts of seasons, activities and events, and assign roles to participants.

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

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

Table 1: Example of a Moran calendar

EVENTS	MONTHS											
	1	2	3	4	5	6	7	8	9	10	11	12
Search for pasture	X	X	X			X	X	X	X	X		X
Marriage ceremony				X	X						X	X
Initiation/graduation ceremony				X				X				X
Rainy season			X	X						X	X	
Migration	X			X	X							
Livestock market			X	X					X	X		

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

## TOOL 3

### The Moran 24 hour schedule

#### Introduction

The moran 24-hour day schedule is a tool used to analyse the way morans spend their daily time. It is a self-reflection tool that assists the morans to utilise their time in meaningful engagements.

#### Objectives

- To facilitate participants in analysing their roles.
- To facilitate participants in reflecting on how to utilise their time more meaningfully.

#### Methodology

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

Step 2: Divide the participants into two groups, and ask them to outline their activities during a normal 24 hour day, from the time they wake up to the time they sleep.

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



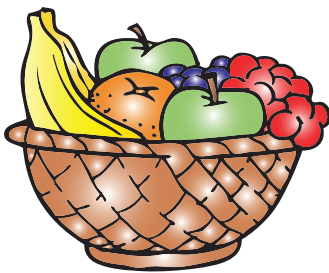
- Step 4: Ask participants to walk around and review the presentation and agree on the best presentation of the two and by consensus make additions or changes as necessary.
- Step 5: Highlight working hours versus resting hours and lead participants in a discussion using the following questions:
- What are the trends emerging from this?
  - What does this tell us?
  - What should we do?
- Step 6: The facilitator concludes the exercise by emphasising the need to spend a large proportion of time engaged in meaningful and sustainable development.

## TOOL 4

### The resource bag

#### Introduction

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



#### Objectives

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

#### Methodology

Step 1: Using layman's language, explain the meaning of the term resources and ask participants to name examples of resources within their community (they can refer to the community map).

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

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

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

## TOOL 5

### Pair-wise ranking

#### Introduction

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

#### Objective

To facilitate morans to analyse and prioritise their concerns

#### Methodology

- Step 1: In the meeting, assist morans to draw a matrix of concerns. Items you want to compare should be listed across the top (or bottom) by using symbols and the same list within the same sequence down the left side.
- Step 2: Cross out those cells which are not needed.
- Step 3: Start asking people “What do you prefer, A or B?” and note down the answers in the respective cells.
- Step 4: Once you have received an answer, ask for the preference criteria “Why do you prefer this one? Why is it better than the other one?” and make sure that the note-taker writes down all answers.
- Step 5: Continue with the other combinations, i.e. A against C, A against D, B against C and so on.
- Step 6: When all combinations have been asked (and all cells are filled in), count the votes each item has received.
- Step 7: List the items, ranking them according to the number of preferences they have achieved.
- Step 8: Discuss within the group whether the result of the pair-wise ranking is a good reflection of the opinion of the group.
- Step 9: Conclude by discussing the following salient points about pair-wise ranking:
  - The tool can be used in groups, as well as in interviews with individuals.
  - The number of items to be ranked should not exceed five or six, otherwise the procedure becomes too lengthy and the concentration of the group will be affected.
  - Pair-wise ranking does not give all information which might be needed.

Table 2: An example of issues is listed and ranked in a Pair-Wise Ranking tool

Issue	Water	Education	Participation	Insecurity	Sanitation	Dependency	Unemployment	Marginalisation	Score	Rank
<i>Water</i>		Water	Water	Water	Water	Water	Water	Water	7	I
<i>Education</i>			Education	Education	Education	Education	Education	Education	6	II
<i>Participation</i>				Participation	Sanitation	Participation	Unemployment	Marginalization	1	VII
<i>Insecurity</i>					Sanitation	Insecurity	Unemployment	Marginalization	2	VI
<i>Sanitation</i>						Sanitation	Unemployment	Marginalization	3	V
<i>Dependency</i>							Unemployment	Marginalization	0	VIII
<i>Unemployment</i>								Unemployment	5	III
<i>Marginalisation</i>									4	IV

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



**MODULE IV**

**MORAN  
BASE  
DIALOGUES**



## 4.1 Initiating Moran Base Dialogues

### Introduction

Once entry has been completed and morans have prioritised their development concerns, they embark on more in-depth dialogues on each identified concern. The first step is to train the community facilitators. Each base selects two to three volunteers from among those who have fully participated in entry, one of whom should be female. Those selected undergo five days of training, following the CC framework of Relationship building: *Concern Identification – Concern Exploration – Decision Making and Planning – Implementation – Review and Reflection*.

The training of facilitators covers:

- Developing the competencies of the trainers.
- Community Conversation (CC) tools.

After the training the Moran Base Facilitators (MBFs) go back to their villages and, using Venn Diagram 1, invite youths to participate in Base Circles. Together with the youths the MBFs identify meeting place and times. New MBFs are recruited over time, while the previous, more experienced ones provide mentorship.

## 4.2 Proper facilitation

### Introduction

To 'facilitate' means 'to make easier or to enable'. The facilitator uses a set of skills and tools to guide the process while tapping into participants' knowledge and experiences. Good facilitation creates space for all to reflect, envision and plan. It strengthens participants' capacity to identify implement and sustain desired changes.

### Objectives

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

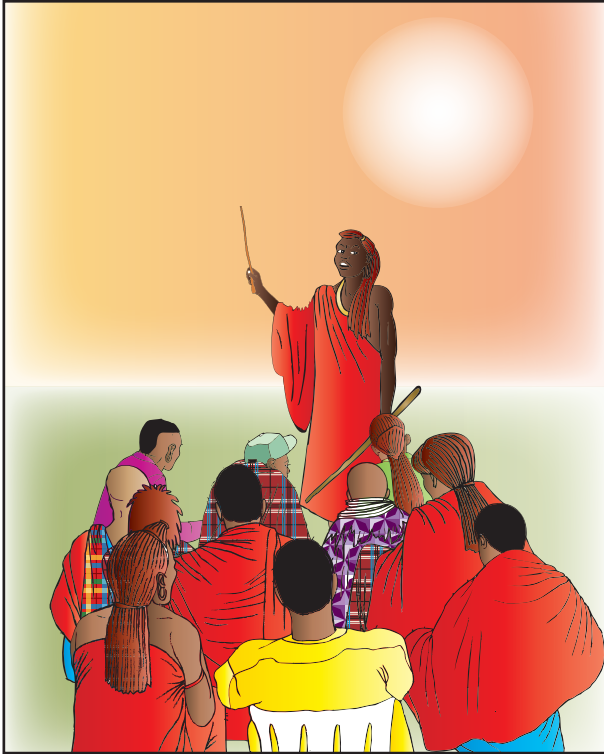
### Methodology

Step 1: Present scenarios 1 and 2 on a flipchart as shown in the following illustration<sup>1</sup>.

<sup>1</sup> Adapted from Strengthening Community Responses to HIV/AIDS in West Africa, 2001. UNAIDS, HOPE Worldwide, T. Enda, and The Salvation Army.

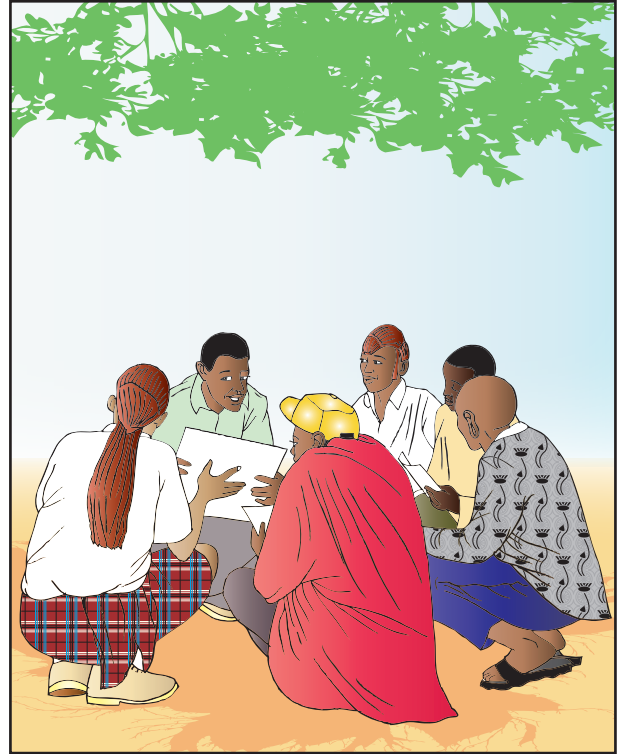


## A. SCENARIO 1 Teacher pupil approach



(see UNFPA manual, page 31).

## B. SCENARIO 2 Participation in a circle



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

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

The facilitator should summarise the discussion by indicating that the approach in picture B is the preferred approach in Community Conversations because of its ability to address power relations and to give value to all participants.

Step 3: Ask participants to return to their groups and discuss the roles of a facilitator under the following headings, and to write group responses on a flip chart:

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

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

### Session notes

#### Coordinate the activity by:

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

**Guide the process by:**

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

**Mobilise participation by:**

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

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

## 4.3 Stock-taking

**Introduction**

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

**Reasons for taking stock**

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

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

**Objectives**

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

**Methodology**

Step 1: Answer the following questions:

- What have you yourself done about an identified concern?
- What have you done well and why?
- What haven't you done well and why?

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

A guide for group discussions

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

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

## 4.4 Analysis of socio-cultural dynamics and identified concerns

### Introduction

Community concerns are fuelled by the way we live and relate to one another as individuals, as well as the way we relate within our families and in communities. Community concerns 'ride on the back' of our practices, relationships, beliefs, values, norms and gender and power relations. These are referred to as social and cultural dynamics, and are at the centre of our lives.

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

### Objectives

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

### Methodology

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

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

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

### Case study

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

- Subordinate nature of women.
- Overburdening women with household chores.
- Myths around masculinity, e.g. 'man is a bull'.
- Excessive drinking of alcohol.
- 'A boy is better than a girl'.
- Social 'hypocrisy'.
- Ethnicity and clannism.
- Dependency syndrome.
- Blaming and looking down upon others.
- The fact that only a small proportion of the community accepts that the concern exists.

### Questions

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

Step 3: Report back to plenary.

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

## 4.5 Facts about identified concerns

### Introduction

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

### Objectives

- To deepen participants' understanding of identified concerns.
- To share basic understanding of solutions available in the community.

### Methodology

Step 1: In the evening when you go home, discuss prevailing concerns with other morans, e.g. education, participation, nutrition, conflict, drought, drug abuse and addiction, teenage pregnancy, insecurity.

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

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

## 4.6 The Four Windows

### Introduction

The four windows is adapted from Ken Wilber's 'Four Quadrants' model. It is an analytical tool that looks at the contributions of individual, community and governance structures to community concerns. Community concerns arise from:

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

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

### Objectives

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

## Methodology

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

	INTERIOR	EXTERIOR
INDIVIDUAL	1. Intentions, values, commitment that motivate our actions.  "I value..."	2. Exhibited behaviour.  "My actions..."
COLLECTIVE/ COMMUNAL	3. Cultures, norms, values that motivate our actions.  "We value..."	4. Systems, structures, laws, plans.

### Quadrant 1

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

### Quadrant 2

These are individual behaviours and actions.

### Quadrant 3

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

### Quadrant 4

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

- Step 2: Divide participants into groups of five and ask them to choose one of the concerns identified within their community in Module II, reflect on it, discuss the following questions and report to plenary:
- What are some of the individual and collective factors that fuel identified concerns?
  - Plot the various factors contributing to concerns, e.g. an epidemic on the Four Quadrant.
  - What changes are needed to halt the concern identified in each quadrant?
  - Plot the required changes on the framework using different colours.
  - How can community capacity be facilitated to bring desired changes?

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



## 4.7 Change and language

### Introduction

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

### Objectives

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

### Methodology

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

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

- Promiscuous person
- Them
- Victim
- Beneficiary
- Backward/primitive
- Disabled
- Slow learners
- Target group

### Questions

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

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

## 4.8 Power relations

### Introductions

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



## Objectives

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

## Methodology

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

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

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

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

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

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

## 4.9 Historical timeline

### Introduction

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



## Objectives

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

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

## Methodology

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

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

Step 3: Discuss the following questions:

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

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

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

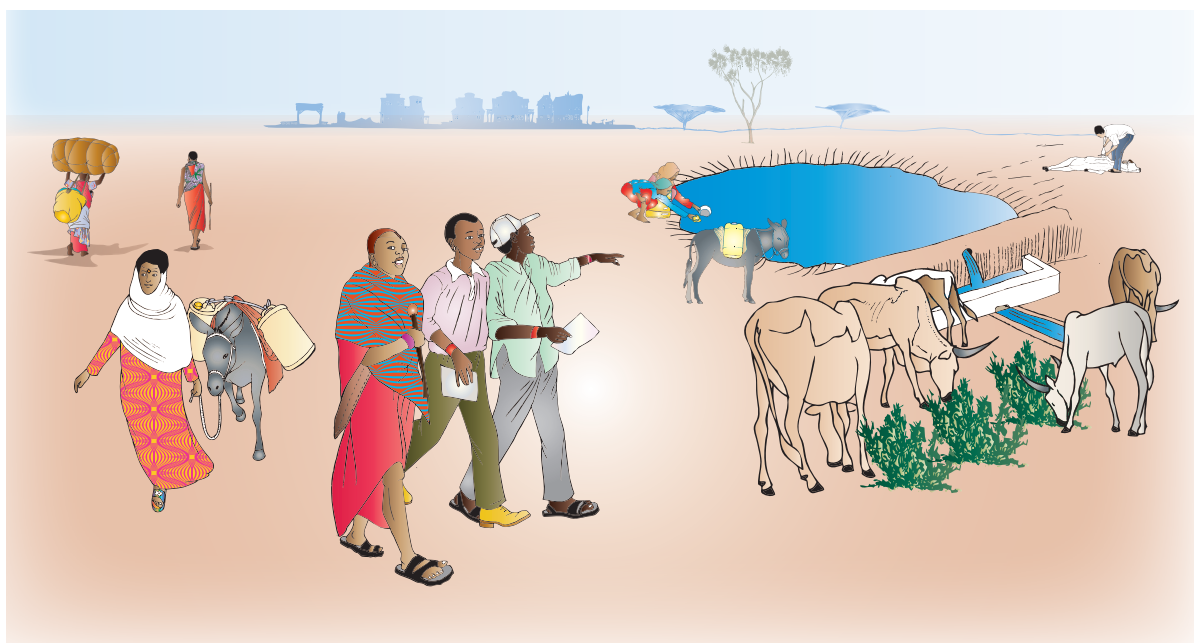
## 4.10 Transect walk

### Introduction

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

### Objectives

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



## Methodology

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

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

Step 3: Conduct the walk in silence and ask participants to look for<sup>3</sup>:

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

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

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

## 4.11 Mapping

### Introduction

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

### Objectives

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

### Methodology

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

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

Step 3: Ask each group to present their map.

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

- What is happening in our community in the areas of health and development?
- Where do these happen?
- What are the areas of concern in our community about: HIV/AIDS, education, security etc.?
- How and where is HIV/AIDS/drug abuse being spread in our area?

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

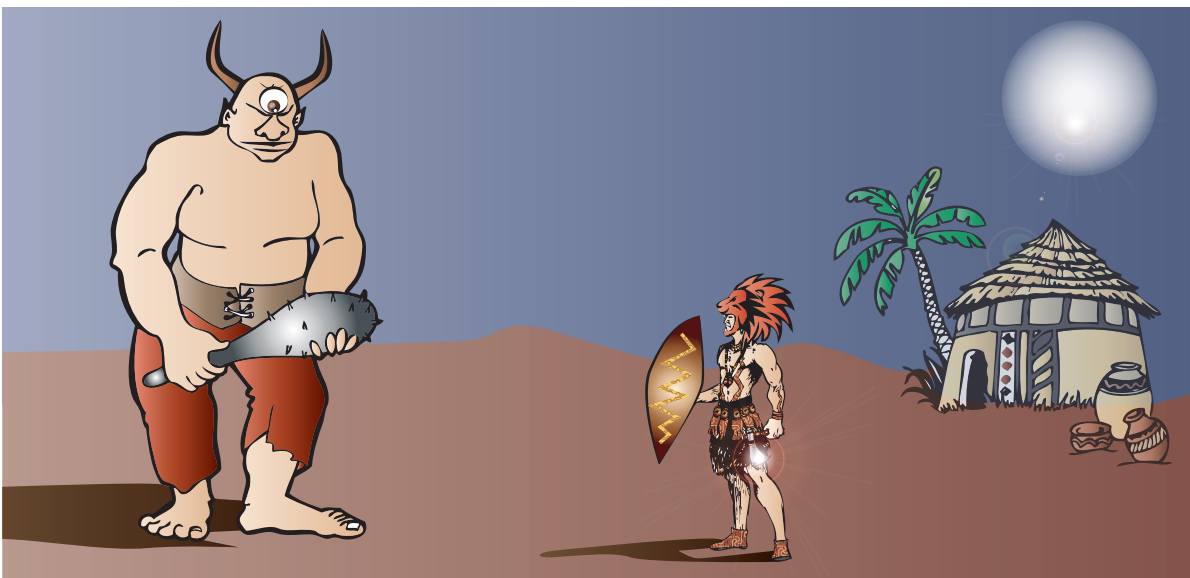
- How and what is promoting school dropout in our area?
- How and where is malnutrition rampant in our area?
- What economic activities are taking place in our community and where?
- What is the wealth distribution pattern within the community?
- How do the poor within the community cope with the effects of poverty?

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

## 4.12 Storytelling

### Introduction

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



### Objectives

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

- Demonstrate the use of stories as a tool to create a safe space for the expression of individual and collective perspectives of identified concerns.
- Develop competencies in introspection and analysis of a moran's view of a concern.
- Explore values and attitudes influencing individual and collective behaviours towards an identified concern.
- Stimulate and interrogate circle dialogues.

### Methodology

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

#### Story beginning:

In a certain village .....

.....

.....



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

### **Characteristics of story beginnings**

A story beginning should:

- be clear about the issues you want people to start discussing.
- be about people's behaviour and values, and how these affect their lives and those of others.
- set the tone for the whole story.
- ring true, and not be fiction.
- sound like a story.
- be based on a community concern.
- use names used in the community.
- be focused on one issue.
- include emotions, feelings, ideas, values, attitudes and facts.
- be simple.
- end at a point where it creates interest and forward motion.
- end at a point where the main character is supposed to take an action or make a decision.. It should pose a question for people to answer.
- end in suspense

Step 3: Practice story narration.

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

Step 4: Practice story analysis. Ask participants to take note of the following during story continuation and discussions:

- Moran perceptions - It is an individual opinion; it includes the views and responses that created the basis of the story.
- Burning issues -what dominated the discussions.
- Overlooked issues - important issues that were not discussed or that people did not seem to notice.
- Misconception and misunderstandings- points raised during the discussion but are far from reality and lack scientific evidence.
- Issues that require action- issues that require action on the basis of the content and process of the discussion and present the same for more discussions and suggestions.

Step 5: In conclusion provide a summary of the benefits of stories in the change process.

These include:

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

## 4.13 Creating a vision of the future

### Introduction

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

### Objectives

- To give participants a chance to envision the future they want.
- To inspire and motivate participants to believe that they can achieve what so far has been “unthinkable” and “unachievable”.
- To enable participants to make plans and take actions towards achieving their vision.

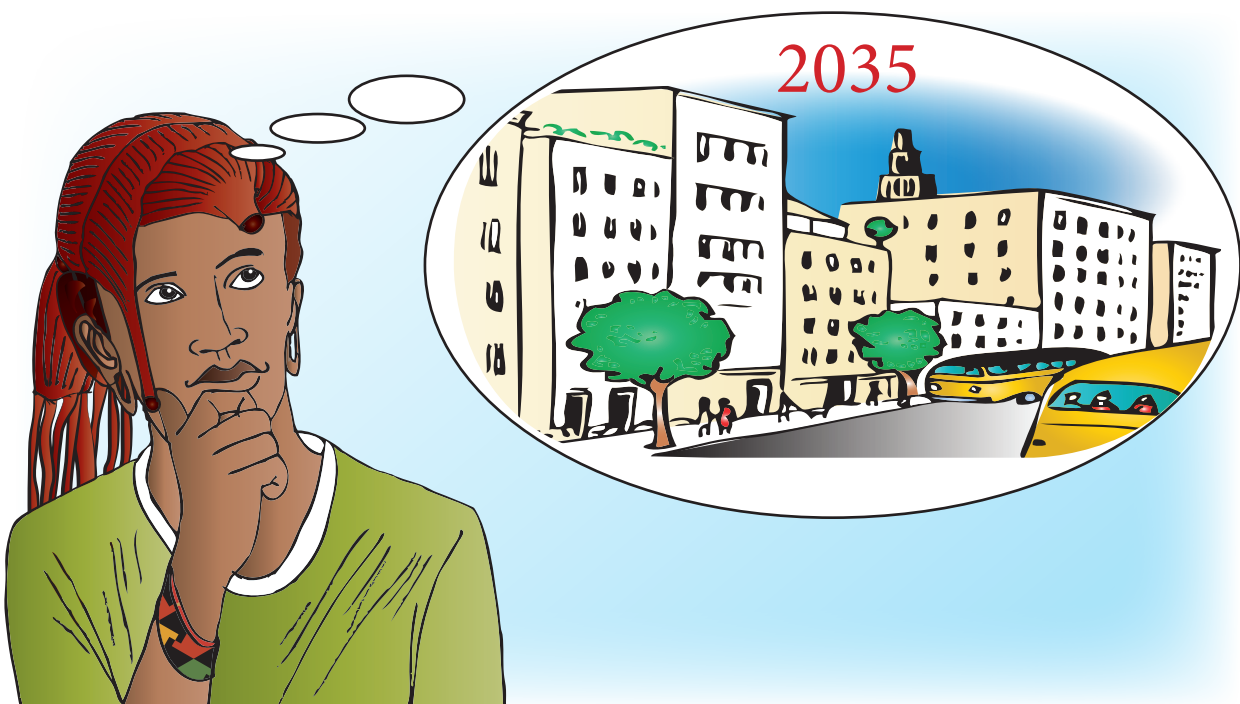
### Methodology

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

PLANNING BASED ON PAST AND PRESENT	PLANNING INSPIRED BY A VISION
Step 1: Current reality	Step 1: Current reality
Step 2: Action	Step 2: Vision for the future
Step 3: Improved future	Step 3: Action to achieve the vision

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

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



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

### Reflection statements

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

### Questions

- What action did you take to initiate the change?
- What action points did you follow in the first year to make change happen?
- How did you share and popularise your decisions?
- How did you sustain the change in the long run?

Step 3: Share your results in plenary.

Step 4: The facilitator concludes the exercise by emphasising the lessons learned and thanking the morans for their participation.

## 4.14 Five Friends of Planning

### Introduction

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

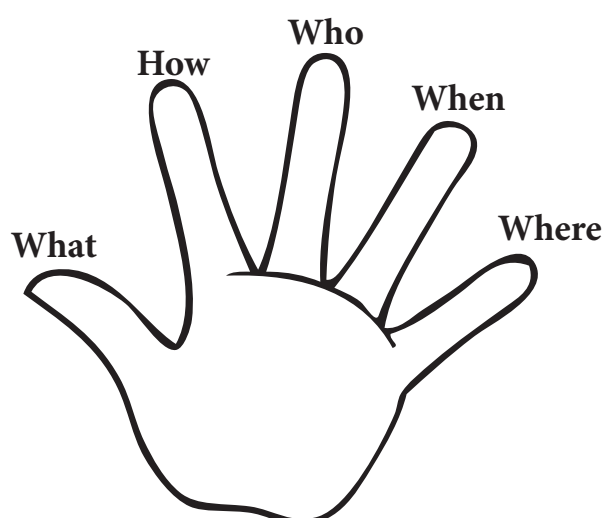
### Objectives

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

### Methodology

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

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



Step 3: In groups of five, create a plan to implement a decision to address an identified concern. The plan should contribute towards addressing the concern.

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

## 4.15 Facilitators' Reflection Guide

### Introduction

As part of their work, Moran Base Facilitators should meet before and after each Base Circle to reflect on and review the change process.



### Objective

- To give participants a guide for planning before and debriefing after each circle session.

### Methodology

Facilitators should address the following questions before a Base Circle session:

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

Facilitators should address the following questions after a Base Circle session:

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

## Moran Base Session documentation format

### PART ONE

Name of Base Circle			
Date of Meeting		Duration of Session	
Names of Facilitators			
Members			
Number	Morans	Girls	
Members from common interest groups			

### PART TWO

Stage in the Moran Base Circle:	
Tool(s) used:	
Difficulties/challenges encountered:	
Factors that contributed to the success of the meeting:	
Issue being discussed:	
Misconceptions:	
Burning Issues:	
Outcomes/changes seen or named by the circle members:	
Agreement reached: written in circle members voice/words	



# ABOUT THIS MANUAL

This manual aims to address low levels of Moran participation in development and developmental challenges faced by young people; it contains four modules:

**Module I:**

Introduces trainers to preparations necessary for creating a conducive and participatory environment for training.

**Module II:**

Introduces trainers to facilitation skills necessary to facilitate Modules III and IV, equipping trainers with basic interactive training skills.

**Module III:**

Introduces trainers to a set of participatory tools that enable a development practitioner (usually not a community member) to conduct a smooth entry process, and to develop a good relationship with the Moran.

**Module IV:**

This comprises a set of participatory tools used in facilitating dialogues at base level, empowering Moran to delve deep into identified concerns and to challenge social-cultural and structural conventions that perpetuate underdevelopment and vulnerability.

