Support Manual for facilitating the SALT approach and Community Life Competence Process (CLCP)

On our way to supporting and connecting local responses around the world!
Membership statement: this is why we do what we do do

The SALT approach and the community life competence process

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Bibliography
Appendix 1: The facilitator’s tool box: games, animations and exercises for community dialogue
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All human communities have the inner strength to envision their own future, to act to realise it, to share what they learn with others, and to develop their solidarity. The Constellation dreams of a world where communities take action based on their strengths to realise their dream.

Our experience has taught us that communities can and do respond to the challenges that they face when they take ownership of those challenges. Communities change themselves: we do not change communities. The change they own is sustainable change.

In the Constellation, we seek to accompany the community as it takes the path to ownership of its challenge. We call this path local response and we call the methodology that they use the Community Life Competence Process (CLCP). Facilitators accompany the community as it applies CLCP with a mindset that we characterise with the acronym SALT.

SALT stands for Stimulate-Support, Appreciate, Listen-Learn-Link, and Transfer-Trust-Team

We live in a world where there is no shortage of challenges, whether individual, local or national. These challenges affect us all. If we can realise our capacity to be actors in our own lives, we can also activate our collective responsibility to co-create our world. Perhaps the 21st century will be distinguished by the recognition that the daily actions of billions of individuals are transforming our world. While one part of our response may come from globally coordinated action, another part will come through the decisions and actions of those same billions of humans.

Is it possible to imagine that this would lead to a world where individuals and communities recognise and respect their common humanity, and live out their full potential to contribute to society as a whole?

Read the full membership statement here:
http://www.communitylifecompetence.org/membership-statement.html

And fill out the "I'm in!" form if after reading our membership statement and hearing about our approach you find yourself wanting to get involved!
The SALT approach and the community life competence process
A. Facilitation

The facilitator’s posture: a change in perspective

It sometimes feels like our world today is governed by a limiting belief that reduces us all, somehow, to being spectators of our lives—especially when the latter does not please us.

This belief? Surely someone knows better than me what I should do!

In this light, dealing with the challenges that life never ceases to present us with is somehow reduced to looking to one person to hold all the knowledge and the key to our future: the expert.

What our experience in community development has shown us is that this one-way relationship of handing our fate over to a person who “knows better” disempowers people. However, if a different kind of relationship can be built, one woven in equality and appreciation of what is there, where everyone can recognise their own strengths and limitations and those of others, then a new-found energy is liberated for action and sharing.

Such relationships are typically the types of bonds a “SALT” facilitator seeks to weave with and between people.

<table>
<thead>
<tr>
<th>From expert</th>
<th>... to facilitator</th>
</tr>
</thead>
<tbody>
<tr>
<td>We trust our expertise</td>
<td>We trust in people’s strengths</td>
</tr>
<tr>
<td>We respond to people’s needs</td>
<td>We reveal strengths</td>
</tr>
<tr>
<td>People have problems. We bring solutions</td>
<td>Together, we can find solutions</td>
</tr>
<tr>
<td>We confine ourselves to our role as an expert</td>
<td>We link people with one another</td>
</tr>
<tr>
<td>We instruct and advise</td>
<td>We share and learn together</td>
</tr>
</tbody>
</table>

What do you see?

Facilitators will look at what is (the glass is half full) and at how to fill the rest of the glass based on what is already there.

NB: This does not mean that experts have no part to play, quite the opposite. Their knowledge is part of the resources the community can count on to move towards their goals.
The SALT approach: A way of thinking

The approach we call SALT is founded on the facilitator's posture described above.

It is different from interventionist approaches whereby decision-makers and service providers think about the communities' problems and tell them what to do in order to solve them. In such approaches, communities are asked to follow guidelines that were thought up without them.

We are human. We all have concerns and hopes. We can all learn, grow and change.

Progress happens when people own their challenge. Communities have the capacity to respond when they own the issue they struggle with. That capacity remains to be revealed and nurtured. That is the purpose of SALT.

Facilitators stimulate communities by looking for people's strengths and by seeking to learn from their experiences. Their challenge is their own. It is not ours.

When a community owns the issue, the community will find ways to solve it. We will encourage them and support them as they do this.

The basic concepts of the SALT approach

S: support and stimulate
A: appreciate, authenticity
L: listen, learn and link
T: transfer, transform, team, and trust.

STIMULATE and SUPPORT

Often, community members are not aware of their own strengths. Facilitators appreciate and reveal those strengths. They encourage and stimulate communities. Support does not mean bringing equipment, information or techniques, but rather encouraging communities to take ownership and responsibility. Specific themes and concerns emerge during dialogue thanks to the framework set by facilitators, who should be able to stimulate community members to reflect on the link between their individual concerns and the major challenges facing the entire community.

Rather than positioning themselves as experts, facilitators listen to the community and encourage members to question themselves and find their own solutions to their challenges.

The facilitation team is a community in and of itself, too. Members give each other help and support, they become aware of their own strengths- both individual collective.
**APPRECIATE**

The first attitude is to **appreciate who the community is, what they are going through and what they have been doing**. A facilitator’s first contact with a community is always about appreciating and revealing their strengths rather than listing their challenges.

This participatory approach helps the community realise **what is working well**, become aware of their **potential**. This is an essential step before people can project themselves in a common vision and begin to apprehend the challenges on the way to achieving that vision.

**LISTEN, LEARN, LINK,**

The facilitation team goes into communities to **listen, learn, understand and appreciate** the strengths they demonstrates to overcome its challenges.

Facilitators help **link the different groups in a community**, and the **different communities with one another**. The SALT team accompanies communities as they **take stock of available or potential resources** (information, services etc.) within the community and helps them link up with resources that may be available elsewhere, and with other communities who may inspire them with their stories of change.

**AUTHENTICITY**

Facilitators position themselves as learners, and in order to genuinely listen to the community and learn from them, they cannot hide behind the mask of a status of function: they are **simply human**. This is the condition to **true authenticity**, and it means that facilitators must also be ready to show their own **vulnerabilities** in front of the community.
Everyone (individual or community) involved in this approach will discover that they must first apply it to themselves in order to develop their competences based on experience. Developing our “life competence” leads to personal and community transformation. Community members transfer their knowledge to one another and to the facilitators who can then apply it in their own context, and vice-versa. This transfer also occurs between communities who connect and inspire one another to change.

Facilitators stimulate, support and connect communities in order to help spread local response and ownership.

Facilitation work with the SALT approach is always done in teams of minimum two people.
The CLCP cycle: A way of working

Preparatory step (minimum 3 weeks)

Step 1: Who are we? What makes us human?

Where are we now? SELF-ASSESSMENT

Where do we want to be? Through which practices? THE SHARED DREAM

Questions we ask ourselves throughout: Do we appreciate the power of SALT? Do we learn-and-share?

Where did we get to? What did we learn? How can we share? THE LEARNING FESTIVAL

Let's do it! ACTION

What are we going to do? ACTION PLAN

What did we get to? ACTION

S STIMULATE SUPPORT
A APPRECIATE AUTHENTICITY
L LISTEN LEARN LINK
T TRANSFER TEAM, TRUST TRANSFORM
There are 7 steps in the cycle.

When accompanying a community, the cycle spreads roughly over 10 months’ time, step by step. Each country/region/community is different however, so the timing tends to differ greatly according to the context- and that’s ok 😊! Once the last step has been completed, the cycle can start anew.

**First 4 weeks:**

**Step 1: Who are we? First meeting(s) with the community.** We get to know one another. We introduce ourselves as humans, and reveal each other’s’ strengths.

**Step 2: Where do we want to be?** The community formulates its **SHARED DREAM**. Through which **PRACTICES**? We describe our dream in words, and this clarify the actions we do naturally once we have reached our dream (to inform us of the stepping stones we must cross before reaching it).

**Step 3: Where are we now?** We take stock of our current level for each of the practices we have identified based on our strengths and achievements right now. We conduct a **SELF-ASSESSMENT** and prioritise our practices. **Now is also the time to identify obstacles to change. Traditional leaders are important to include in the process at this stage to question the norm and help lift some of the obstacles which may be sociocultural.**

**Step 4: What are we going to do?** How will we move closer to our dream? We formulate our **ACTION PLAN** for the next three to six months.

**Over the next 3 months:**

**Step 5: Let’s do it!** We get to work and establish **collective monitoring of actions**, indicators and sources of verification which we ourselves (the community) have decided on.

**Step 6: Where did we get to? New self-assessment.**
A moment to take stock of progress within the community itself before reaching out to others to share through a Learning Festival or deciding to start the cycle anew (after 3 months of collective action).

**6 months after the action plan:**

**Step 7: What did we learn? What can we share?** How can we **capitalise** our experiences so that other communities facing similar
Concepts and key principles of the SALT approach

Concept 1: Community Life Competence

Every community has the capacities, the strengths and much of the resources to face their life challenges. This is “life competence”. In this approach, the term “community” indicates any group of individuals (professional, religious, school group, neighbourhood, youth group, women, etc.) who share a similar reality, have a shared vision and/or share a geographical location. The facilitation team is in itself a community, too.

Concept 2: Ownership

Here is the starting point for our work with communities: communities change themselves. We do not change communities. Communities can and do respond to the challenges that they face when they take ownership of those challenges. The change that we own is sustainable change. Communities own their challenges and find their own solutions. Facilitators encourage communities to act based on their strengths rather than their shortcomings. They help them develop their full potential and harness their strengths for action. Communities are encouraged to regularly take stock of their own progress and to reflect on lessons learned from experience, so that these lessons may inform the next action plan and inspire other communities.

Concept 4: Learning from experience

In order to support the implementation of the approach, we use several tools of knowledge management.

Among these tools one could name:

- The After Experience Reflection (AER) for communities to extract lessons learned after every activity, and continuously feed their learning process. Questions asked: What went well and why? What could we do even better next time? What are the lessons learned?
- The self-assessment framework developed by communities themselves to assess their level of achievement in view of each of the priority practices at any given time, and help plan small doable actions.
- The Learning Festivals to share experiences, and document and distill knowledge through an interactive conference.
- Knowledge Assets are built from the stories told during Learning Festivals, and their goal is to organise the collective wisdom derived from experience. Thus, lessons learned from stories of change are grouped in common principles for action, which are linked to several stories, and to the people behind those stories.
Concept 5: The dream

The dream is an essential step of the process. Its purpose is to surface community members’ aspirations and gather everybody’s strengths, skills and talents around a common vision. The dream is a source of energy and motivation for the community, a destination to bear in mind when faced with moments of discouragement.

Concept 6: Community-to-community transfer

As communities act, learn, adapt and grow, we have found that they are very likely, when given the opportunity, to share their experience and transfer it to other communities facing similar challenges. In this manner, best practices are spontaneously transferred from one community to another who may or may not have started the process.

The Constellation’s experience shows that the SALT approach is transferred quite rapidly, which is why it is sometimes referred to as a “positive epidemic”.

E.g. Third level “horizontal transfer” between communities of Mbuji-Mayi – DRC.
B. Implementation steps

**Preparatory step before implementation**

Within the framework of an approach leading to ownership, a preparatory step remains essential before starting the implementation of community dialogue.

Depending on local context, it is thus sometimes best to start field activities through information and advocacy with political and administrative authorities, traditional leaders etc.- and to do this at every level. The goal of such a preparatory phase is to get a clear picture of the different stakeholders in the area, and to strengthen the capacity of local facilitators and coaches. It is essential to also visit and mobilise civil society organisations (NGOs, local non-profits, churches, media, schools, etc.) around the initiative, in order to fully involve all the key players.

Another key moment in this preparatory stage is working on the list of participants who will be invited to take part in the first community dialogue session (Who are we?). It is vital that this list be representative of the whole community (the young, the elderly, men, women, children, leaders, professionals, workers, etc.) and also sensitive to the theme that is to be discussed if there is one (eg. If we talk about education, we must ensure that teachers are there, children, parents, administration etc.).

Depending on the context, it may be necessary to conduct several meetings in smaller groups (women's group leaders, youth groups, religious leaders, etc.) before the first community dialogue as such, to set the stage and to increase our chances of having a group representative of the whole show up for the "Who are we?" community dialogue. Home visits may also be necessary at this stage.

This stage takes about three weeks (depending on context).
Step 1: Who are we?

Initiating community conversation.

This step can easily be done over the course of a half-day (from one to 3 hours).

This is a first session, and its goal is for community members and facilitators to meet, discover the strengths/talents/skills present in the group, to get a feel for the collective identity of the group (what binds people together), and to also realise the realities experienced by people locally.

As facilitators, we are simply present as human beings. We come to learn from the community members just as they hope to learn from us! We share about our own lives, too, and do not shy away from showing our vulnerabilities.

Our questions show the community that we are genuinely interested in who they are, what they are doing, and the realities they experience.

The ingredients of a successful dialogue are the following:

- **The way the space is arranged**: We arrange the space to enable the conditions for a true dialogue between equals. The ideal setup is a circle, with everybody sitting on the floor or on chairs, and no table to separate participants.
  - **Clothing**: We are dressed casually in a way that is adapted to the community, no suits or tee-shirts showing off our organisation’s logo.
  - We introduce ourselves as human beings: the facilitation team do individual presentations and do not mention their functions or professions, preferring to talk about their passions, their family situations, etc. Facilitators explain that they are there to learn from the community, its realities and aspirations. The team encourages each participant to introduce themselves in the same way.
  - **We listen deeply**, and practice empathy with the community, while remaining aware of our own sensibilities.
  - We ask questions that are human rather than material, appreciative rather than journalistic. This usually allows for deeper conversation and opening new doorways for reflection and growth.
  - We do not discuss problems but rather choose to speak of people’s realities and  

1 There are many creative ways to go about doing this introduction, refer to Appendix 1 pour more ideas.
preoccupations, as problems come from outside, whereas preoccupations rather come from within (and so we are more likely to feel empowered to do something about them).

- It is important to be facilitating in a team, to have more than one pair of eyes, so to speak.
- Maintaining positive body language and being able to answer questions calmly and carefully in any situation.
- A good facilitator does not try to prevent or avoid difficult or troubling situations. If individuals show resistance and dissent, the facilitator listens deeply and tries to understand where the resistance is coming from. Humour is a valuable ally - the more people feel at ease and relaxed enough to laugh; the easier it is to get over differences.
- Sometimes, a community might be divided by conflict of interest or hierarchy. How does one react to such situations? By seeking to give each person a chance to introduce themselves and making sure talking time is distributed evenly. Gaining people’s trust through appreciative questions, games\(^2\), and by splitting people up into smaller groups for more intimacy.
- In communities where hierarchy is really strong, facilitators must avoid allowing the leader/chief to express his opinions in the beginning, or else this might prevent others from expressing anything that may go against what was spoken by the chief.

\(^2\) Ibidem.
Step 2: Where do we want to be?

The shared dream.

The full scope of this step (dream + practices) takes anywhere from a full day (2 half days) to two days depending on the context.

What is a dream?

The dream is the community’s vision of the ideal they want to reach. It is a source of energy and motivation which has the potential to sustain the community’s drive towards life competence.

During this step, the community describes a world where it deals with its challenges as part of its day-to-day activity. It is not a world where everything is perfect, but one where the community is competent to deal with all aspects of its challenges.

Why build a dream?

So that the community may define a common vision for themselves on which to base any strategy for action in order to progress.

How to build a dream (process)?

The community is made up of individual members who each hold strengths and aspirations - thus each person’s contribution to the dream-building process is essential.

There are several different ways of going about dream-building, and each facilitator’s creativity is welcome to express itself here. One thing to bear in mind is that participants should project themselves into a distant future, one that is a dozen years away or more, in order for those things that may constitute obstacles to the dream not to hinder the process (experience shows that the ideal time frame is 20-30 years into the future).

The general path of the process goes as follows:

1. The individual dream:
   - What is each participant’s dream? Everyone reflects on their personal ideal.
   - What is each participant’s dream for the collective well-being of the community? Participants reflect on their community ideal.
   - If we are working on a specific theme:
     - What is each participant’s dream concerning …. (health, education, their neighbourhood, etc.)?
   - If the community feels comfortable drawing: Each person draws their vision of their ideal community (what matters is expressing the dream, no artistic skills required). What drawing allows is to free the participants’ creativity by calling on their right brain.
2. The dream in small groups:
- Depending on the number of participants, the group is divided into small groups of 8-12 people.
- Each person brings their individual dream to the group. One by one, each participant explains their dream to the rest of the group based on their drawing if that was the chosen method.
- All the dreams are brought together, through resonance, into a single representation of the group’s dream [again, through a drawing if possible].

3. The community dream:
- Each group selects one person to present the group’s dream [drawing] to the rest of the participants. All participants listen and appreciate, and get a chance to ask clarifying questions.
- A plenary discussion is held whereby points of resonance and dissonance between the different groups are explored collectively. Together, we build a collective community dream which reflects the dreams of the individuals in each group.
- Facilitators make sure all participants are satisfied of the result, and additional suggestions/ideas may be added (strive for maximum inclusion).
- Facilitators congratulate each group and participants as a whole for this beautiful effort to bring their individual aspirations together.

Practical advice on facilitating the dream
- Only one person speaks at a time, the others listen deeply and appreciate what they are hearing (a “talking piece” may be introduced in the smaller groups to ensure this).
- Clarifying questions may be asked by other participants.
- Facilitators should constantly remind participants that every person is important and that every dream is valuable.
- We all have the right to dream; therefore there is no such thing as an “unreasonable” dream. Therefore there should be no comments, mockery or discussion on the way in which a dream is expressed.
- No dream should be rejected, and we should find a way to include even the seemingly dissonant ones. This is particularly important to stimulate ownership by individuals of group dreams first, and of the collective community dream eventually. This will encourage individuals to commit themselves fully to making this dream come true.
- In case of hold-ups, facilitators use the “miracle question”: what if a miracle happened tonight, how could things turn out in the morning? This helps people momentarily put aside obstacles to change and the idea of something being “impossible”.

The dream in words: practices to help us identify the stepping stones towards the dream

Once the community has formulated its dream as a drawing, they are ready to start formulating what is happening in the dream using words - we call these sentences “practices”. Realising what people are doing in the dream to make this ideal possible will give the community something against which to assess its current situation, and therefore come to terms with the actions that they will need to undertake to move closer to the dream.

It is important that the community understands the difference between a practice and an activity: a practice describes one aspect of the dream. It is a way of acting. The dream is described by a set of practices. An activity is carried out in order to move closer to the practice, and thus move closer to the dream.

The practice is expressed as "we (we = community) + active verb + complement"

Let's give an example:

**PRACTICE:** We constantly nurture relationships between people.

**ACTIVITY:** We organise neighbourhood gatherings each month.

Facilitators help consolidate the common dream by grouping ideas together, and ensure that each group of ideas it is reflected in the practices chosen by the community. They follow the rhythm of the community.

The facilitators’ vocabulary must always be adapted to the context of the community and they should use positive language and appraisal. It is essential to ensure common understanding of the words used (such as practice for instance), and for participants to find a word in their own language. Even though a formulation for a practice may automatically spring to the mind of the facilitators, they should hold off and allow community members to express themselves and explore different formulations. They should only contribute their own formulation if the group seems stuck or if an important element has been left out. They can then suggest, “another community once decided on a similar practice which went something like … Is that close to what you were thinking?”
There is a set of generic practices which can be a source of inspiration for facilitators:

- We recognise that the challenge is our own
- We involve all stakeholders affected by the challenge
- We take effective action related to the issue
- We regularly take stock and adapt our actions
- We organise ourselves for maximum efficiency
- We facilitate exchanges within our community and with other communities
- We mobilise all necessary resources for the realisation of our dream, starting with our own.

**Documenting** the dream is important to refer to this unifying vision at every step of the process, to celebrate progress, and for the community to share its dream, change it at any time if it deems it appropriate, and inspire other communities. It is right and important that the dream should evolve over time. It should be revisited regularly

On top of keeping the visual dream (or a picture of it), you may also like to create a “dream statement”, i.e. a short statement (1-2 lines) that summarizes the overarching intention of the dream, and is easy to come back to and modify regularly.
Step 3: Where are we now?

The self-assessment

This step can easily be facilitated in one half-day session.

1. What is the self-assessment?

The community strives to determine its current level of competence with respect to its challenge. Community members hold a discussion for all practices they previously formulated, and decide, based on what is being done now, where they stand for each practice (on a scale of 1 to 5), and where they would like to stand in roughly 3 months’ time. Once they know where they are and where they are headed, they can begin to plan “small doable actions” to carry out over the next 3 months or so by mobilising their own resources first.

2. Why the self-assessment?

The self-assessment helps the community get a good understanding of its current position with respect to its challenge. Once we understand where we are now and where we want to be, we can think about the action that we can take that will move us in the right direction.

The self-assessment serves as a kind of looking-glass for the community, whereby they can genuinely explore their current level and identify the priority practices that will help them move closer to their dream.

3. How to proceed with self-assessment?

- The community recalls its dream and re-reads the 10 practices formulated beforehand. Collectively, community members decide on their current level of competence for each practice. Level 1 is the lowest level, and level 5 is the top level (see scale on page 60).
- Out of the 10 practices, the community decides on 3 priority practices, and then determines the projected level they wish to attain in 3 months’ time.
- Facilitators take good care to illustrate the 5 levels using a simple example (such as washing hands or exercising).
- Ask participants to give their own estimation (based on experience) of the community’s level for each practice (experience has shown that it is easier for participants to position themselves if you start by confronting them with the “dream” level 5- they will then be more inclined to do a realistic appraisal of their competence).

3 Go to Appendix 1 for different ways of facilitating this step.
• Conduct a **group discussion** for each practice with free expression, and not a discussion for each level.

• **Do not resort to a vote to validate levels**, but let the discussions drag on if it needs to (the more engagement at this stage, the more commitment later!).

• Ask people to **justify levels by using concrete examples**, and regularly remind them of the definition of each level if need be.

• Be wary of the possibility of a **group leader trying to impose his/her level and/or priority**.

• Remind participants that the goal is to then move towards doable actions, and that therefore the appraisal of the current level should be realistic- we are not trying to get the highest possible “grades” here. Rather, it is an opportunity to look into the mirror at ourselves, see where we are at and decide where we want to move from here on out.

**Practical advice:**

1. **During the discussion on levels**
   - Make sure there is a common understanding of the concept of “community” (eg. our village, hospital staff, family, parish, NGO, etc.).

2. **When choosing priority practices**
   - Allow for plenty of time- the richer the discussion, the richer participants’ understanding of the term “competence”.
   - Each practice has an impact on the others: encourage the community to pick the ones that will have the **greatest impact on their overall competence** with regard to their challenge.

• Split participants into smaller groups if necessary (youth, young girls, men, women, etc.). In this case, allow for enough time for plenary discussion.

• Invite participants to give their opinion on the level of the community as a whole.

• Make sure everyone has a chance to speak.

• There will be dissent- don’t panic, this is perfectly normal and expected at this stage.

• Always remind participants to base their arguments on experiences and facts. This is an exercise in consensus-building, so not votes!

• Be very thorough when picking the level for each practice; don’t hesitate to remind participants of the definition for each level.
5 levels against which to measure our community competence:

1. We know, but not enough to act.
2. We know enough to be able to act, but we don’t act.
3. We act once in a while.
4. We act systematically and voluntarily.
5. We act naturally.

Example of a self-assessment framework:

<table>
<thead>
<tr>
<th>Levels/Practices</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
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<tbody>
<tr>
<td>We recognise that the challenge is our own</td>
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<td>X</td>
<td></td>
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<tr>
<td>We involve all stakeholders affected by the challenge</td>
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<td></td>
<td>X</td>
<td></td>
</tr>
<tr>
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<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>We regularly take stock and adapt our actions</td>
<td></td>
<td>X</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>We organise ourselves for maximum efficiency</td>
<td>X</td>
<td></td>
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</tbody>
</table>
**Between the self-assessment and the action plan: identifying obstacles to change!**

This is a transitional stage between the self-assessment and the action plan. We have developed a common vision for our community, and we now know where we stand today in relation to this ideal vision.

**Why is it that we have not yet reached our dream?**
This question can be asked towards the end of the self-assessment session, or else the facilitation team may decide to organise a specific session to address this issue in more depth.

This is an opportunity to **talk openly about everything that can impede change** in our community: power hierarchies, poverty, traditional customs, conflict, taboos, etc.

Depending on the context, this stage could be linked to the **advocacy** done during the preparatory step before the beginning of the process per say, especially in contexts where there are specific people traditionally looked up to as **standard-guarantors** (traditional/spiritual leaders etc.). Indeed, they have an important part to play at this stage, for instance if it surfaces that some local traditions (e.g. in parts of Southern Madagascar: isolating young 12 year-old girls from the family home for fear of incest) have been identified by the community as an obstacle to, say, the community’s common aspiration to offer its children safety, health and education.

In this case, said traditional leaders will be invited to discuss with community members, assuring them of the importance of questioning certain customs in view of improving the quality of life of the villagers and their children.
Step 4 – What are we going to do?

The action plan
This step can easily be performed in a half day.

Why do we need an action plan?
When we formulate an action plan, it is much more likely that we will act to implement it. The purpose of an action plan is setting and implementing activities that will help us reach our target level for each priority practice.

How to plan?
Community members agree on:

1. The priority practices they want to focus on (2 or 3 at a time).
2. The actions they want to take to achieve the desired levels (2 or 3 per priority practice).
3. A schedule with deadlines by which to reach target level for each practice (short and medium term, 3 to 6 months).
4. Indicators (1 or 2) to measure progress, which will tell them whether or not they have reached each target level.

For each priority practice, indicate the following in the action plan:

- The priority practice identified during the self-assessment, current level and projected level, and the action or activities that the community proposes to set up (what?)
- The strategy that the community will use (how?)
- The person responsible for each activity (who?)
- The people concerned/impacted by the activity (with whom?)
- The location of the activity (where?)
- The deadline and/or frequency of the activity (when?)
- Optional: Quantitative and qualitative indicators to assess the activity.
- Optional: Sources of verification such as activity reports, records, attendance lists, survey forms, testimonials, etc.

"We’re all actors. Being a citizen isn’t just living in society, it’s changing it!"
Augusto Boal.
Example of an Action Plan

<table>
<thead>
<tr>
<th>Priority practice :</th>
<th>Current level :</th>
<th>Target level in 3/6 months :</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>What actions ?</td>
<td></td>
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<tr>
<td></td>
<td>How?</td>
<td></td>
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<tr>
<td></td>
<td>Strategies</td>
<td></td>
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<tr>
<td></td>
<td>Who?</td>
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<td></td>
<td>Responsible person/people</td>
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<td></td>
<td>With whom?</td>
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<td></td>
<td>People concerned/impacted</td>
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<td>Where?</td>
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<td></td>
<td>Frequency</td>
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<td></td>
<td>Indicators</td>
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<tr>
<td></td>
<td>Sources of verification</td>
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</tbody>
</table>

1. When planning

- Spend more time planning progress than assessing current levels.
- In their first self-assessment, communities tend to indicate levels that are much higher than what is realistic. Confront them with the facts.
- Do not try to meet community needs yourself, but rather help the community tap into surrounding resources (This is the "L" in SALT!).
- Encourage the selection of practices that have a multiplier, snowball effect, those that will bring about rapid and visible change, and activities for which the community has experience: it's much more motivating! Encourage small doable actions which do not require big structural changes.

Monitoring community action: Measuring progress

Our principles

- Every community has what it takes to measure its own progress.
- The heart of what we do is about ownership, for a community to own its life challenges and its progress.
- Each person measures the indicators of the activities they are responsible for.
On the importance of measuring progress

- Progress measurement is first and foremost an internal requirement to check whether we - the community - are moving the right direction and at the right pace towards the vision we set ourselves.
- It is an essential part of any learning cycle.

What is a progress indicator?

It is a verifiable element that helps check whether the implementation of an action plan is on track. The indicator can be qualitative or quantitative.

It allows the community to measure progress and an outside observer to stay informed of this development.

For each activity, the community can choose an indicator that will help check where they are with respect to reaching the target level in their action plan.

What is a good indicator?

A good indicator is:

- **Relevant**: it actually measures to what extent the activity is bringing us closer to the target level
- **Clear**: it must be defined in local language and understood by all
- **Verifiable** by the community: checking the indicator should be doable by the community itself at low cost.

The facilitators can always help community members find appropriate indicators if that proves difficult.
What is the value of an indicator?
The indicator can be measured quantitatively or qualitatively. It is preferable that the community chooses a mix of quantitative and qualitative indicators to measure change.

Examples:
**Quantitative indicator**: number of meetings held / number of meetings planned, % of people present, etc.
**Qualitative indicator**: the party was held, the shed was built, etc.

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**Step 5 : Let’s do it! Action !**

The community acts by itself, facilitators accompany its action and regularly follow up on progress made, particularly during consultation meetings. Such meetings allow for sharing, participatory monitoring of activities and constant adaptation.

"Faith is taking the first step even if you don't see the whole staircase." Martin Luther King
Step 6: Where did we get to? Are we making progress?

New self-assessment

This step should not take more than a half day.

We have reached the deadline set in our action plan. It is time to take stock.
Have we moved closer to our dream? Have we achieved our goals?

We evaluate our actions. We go through a new self-assessment of our practices and in particular those on which we have worked.

We are then ready to tackle a new cycle:

— either starting all over with the first step ("Who are we?") if our community has changed (new members, departures, etc.)
— or with the dream stage (stage 2), if we realise we would like to strengthen/deepen/modify our dream — directly through to a new action plan (step 4)
— or, perhaps we feel ready to share our experiences with others (step 7)
Step 7:
What did we learn? What can we share and how?

Learning Festival and Knowledge Assets
This is a milestone to celebrate, share and learn. It should preferably last for a minimum of two days (ideally three days).

Constellation uses a range of knowledge management tools in its work to ensure that individuals, communities and organisations learn from their experiences and that what is learned is shared as widely as possible.

There is a wealth of knowledge based on a large number of individual experiences.

A Knowledge Asset is composed of a set of common principles derived from lessons learned from our stories of change, and which reveal the best practices that emerged from the active process (experience of implementing the "small doable actions"). Each principle is illustrated by specific experiences. And, in turn, each of these experiences is supported by the individuals who told the story, and for whom we have contact details.

The verification sources could include illustrative documents, panels, articles, audio or video clips, etc.

During a Knowledge Festival, communities can exchange experiences and document them in the shape of "Knowledge Assets". It is also possible to organise "Peer Assists" between communities. The idea is to connect different communities, based on the assumption that the strengths of the ones can also benefit others. Take a community that is very strong in a given practice, for instance. This community can share its experience with another community which is still at level 1 for a similar practice. This could be a great opportunity to learn.

A Learning Festival is an activity that can generate Knowledge Assets. Participants may be organisations, grassroots communities, the staff of the health zones, etc.

The following is the methodology for the organisation of a Learning Festival.

NB. The most important thing about a Learning Festival is to base it on sharing experiences, NOT opinions.
LEARNING FESTIVALS in Belgium and Mauritius
Methodology of a Learning Festival

1. Learning to tell stories

It is important to learn how best to share our experience. If we can tell our story in a way that is compelling, others can learn from us and we can make the most out of our exchanges.

There are different ways of learning how to fine-tune our stories:

- **Stories carousel**: Participants are put into groups of 3-4. Each person has 3 minutes to tell a story of change. Facilitators make a sign when the 3 minutes are over. Once everyone has told their story, participants leave their group and start a new group of 3-4 people. Everyone now only has 2 minutes to tell the same story all over again. Repeat this a third time. Participants will have told their story three times, in 3 minutes the first time, then in 2 minutes twice. After the exercise, gather the participants together and brainstorm about what makes a story good.

- **Stories in teams**: Participants are divided into small groups and each person shares a story of change in which they were involved and that they are proud of.

   The team members help the person improve his/her story by asking for more details on parts of the story, clarifying the facts, etc.

2. Establishing groups

Facilitators provide a set of themes (process steps, self-assessment practices, or other) that will interest participants. They display the themes on the wall and participants register in groups where they feel they have something to share. Facilitators retain the most requested topics.

The groups will consist of approximately 8 people. Before splitting into groups, facilitators show an example of a knowledge asset to illustrate the end result.

2. Defining a common vision for the practice or theme

The first step is to define an ideal situation for the practice/theme. This is important to ensure that we are talking about the same thing and that the experiences we share enable progress toward the dream.

Participants briefly share what the ideal situation would be for the theme. Facilitators note key ideas. After about 30 minutes, the facilitator provides a formulation of this
ideal in 1-3 sentences that capture the group's ideas. The group may suggest adding or changing things until a consensus is reached.

3. Peer discussion to share experiences

Each person in the group shares his/her experience in connection with the theme. What they share is based on experience and not on opinions. The previously-defined “ideal” situation may be used as an entry point into the discussion- the experience we share should show a way to move closer to this ideal. Ask participants to focus on the common principles rather than on the differences.

The facilitator asks questions to identify the most important lesson we can learn from this experience. If the shared experience is too conceptual, the facilitator asks the person to give a concrete example. Interesting experiences are often experiences that speak of change. Through their questions, facilitators should always try to stimulate discussion around the trigger for this change.

The facilitator notes key words linked to the experience. They also note the main lesson derived from the story. The lesson learned is formulated as an "if ... then ..." statement.

4. Identify common principles

Once everyone has shared his experience, the group identifies common principles. Formulate common principles using "if ... then ..." statements.

Every story should produce a principle (lesson learned). Review the principles as if you were someone outside the discussion and see if they are understandable.

Building a Knowledge Asset (best practices)

<table>
<thead>
<tr>
<th>Theme/practice:</th>
<th>Common dream:</th>
</tr>
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<tbody>
<tr>
<td>Principles</td>
<td>Illustrations</td>
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</tbody>
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5. **Capture individual stories**

Once the common principles have been identified with stories connected to each principle, participants capture their experience on paper or video (depending on material available and personal preference).

Every story should have an attractive title and a length of approximately 200 words. The video lasts about 2 minutes, maximum 3. If the person takes more time, start again so as to reduce the length of the video.

*Common principles lead to the dream
** Illustrations/stories lead to principles

“Every human being and every community is born with this boundless gift. Like a seed, the human spirit needs nurturing, empowering, and celebrating to ensure the sustainability of humanity. Every human being has the right to find his or her unique gift and the responsibility to share it with the world. Every community forms a multi-generational garden where those gifts are cultivated and harvested for the common good.”

- Yarrow Kraner in *Talent for Humanity: Stories of Creativity, Compassion and Courage*

Click on the following link to access a website which has organized the results obtained after a Learning Festival held in Mauritius in April 2016: [https://sites.google.com/a/communitylifecompetence.org/the-mauritius-learning-festival/](https://sites.google.com/a/communitylifecompetence.org/the-mauritius-learning-festival/)
THANK YOU 😊!

The Constellation: want to find out more?

Visit our website:
www.communitylife competence.org

Sign up to our online community of practice
www.aidscompetence.ning.com


5. The facilitator’s manual (Belcompetence, Belgium, 2014).
Different ways of facilitating the dream:

- The **dream as a drawing**: this is the method which was presented in this Manual; it is Constellation’s most used.
- **Dreaming through “human sculptures”**: this exercise works best in smaller groups (15 people maximum). Rather than going for individual dream-drawings that are then shared in groups, this exercise starts off with one person feeling inspired, someone who has a clear vision of their dream for the community. This person will be the "sculptor", and the others agree to become his/her "clay"; giving their permission for the sculptor to “carve” them. The idea is to create an image with the bodies of the participants, one which represents our vision for our community in 15-30 years’ time.

In silence, the sculptor shows each clay-person how she/he would like them to stand/sit/lay/etc. (either through mirroring, or physically by placing different body parts in the right position).

Once the sculptor is happy with the result, they “let go of their creation” and offer it up to the other participants to hear their interpretation of it. The facilitator asks the observers what they see (each person can leave the image in turns to get an overall view of it), and what inspiration they gather from it for their dream community.

The facilitator can also come and tap on the shoulder of one "statue" or another and ask them how they feel, what they think they represent, etc.
Thus a dream idea emerges gradually. To one side, a facilitator is taking down keywords, and perhaps also taking pictures of the image created by the sculptor. The sculptor says nothing. At the end of the first round of comments, the sculptor is prompted to decide whether she/he wants to change his/her work it appears that the message was not clear enough.

New round of observations.

The facilitator then asks the community if this dream is somewhere in their dreams too? If someone is burning with a different proposal, then they can step in as a new sculptor and propose an alternate image. The same process is used to generate the observations of the group.

This technique often brings out surprising things from the community- unsuspected power struggles, hidden intolerance, or on the contrary a very strong solidarity. It can also arouse strong emotions, and so facilitators must be prepared to face such situations! It is important to document the image by taking photos, as this photo will also be used in reporting, and the group can look back on it regularly and take stock.

- **The free creative dream**: Here we use the same principle as for the dream drawing. First everyone has some time for an individual reflection, then sharing is done in small groups (helped by a “talking piece” where necessary).

For the presentation of the dreams of each group in plenary, the facilitator gives the instruction that they are “free to be as creative as they want to be” in the manner in which they choose to present their dream.

This opens the door to all sorts of little improvisations, songs, dances, rhythmic movements etc.

A dialogue is initiated at the end of the presentations around the central question: what did you notice that was common to all these dreams? What can we take away as a common vision? How would that look? Anyone care to represent this common vision in a drawing/small play, song, etc.?

Again, here we must ensure that we capture the common dream in whatever shape or form (video, photo, drawing, text, etc.).

**Different ways of doing self-assessment:**

- **Individual self-assessment**: this is the self-assessment as it was done during the harmonisation workshop in Tana in October. Before anything else, the facilitator explains the five levels of self-assessment using a simple example (ie. washing hands, brushing teeth, exercising etc.). Then, we go back to the basis for our reflection (which could be our common definition of community dialogue as was the case here, or one of the practices we
developed from our dream). The facilitator asks everyone to take a moment to reflect on his/her own level in relation to their own personal practice. One way to make sure their answer comes out spontaneously is to make them move around the space freely, then stop them, ask them to close their eyes... and count to three. On three, everyone should raise their right hand with the appropriate number of fingers representing the level they think they are at (on a scale of 1 to 5). The facilitator will walk in space and ask people here and there to express the "why" of their position. Another facilitator captures the participants' responses by jotting them down and/or recording them.

- **Collective self-assessment of 10 practices:**
  The group has chosen ten practices for their dream. The facilitator writes each practice on a separate A4 sheet that is stuck to the wall in a vertical column on the left. Along the wall, placed on a horizontal line, are 5 A4 sheets with each a figure which corresponds to the different levels. For each practice, the facilitator will take the sheet with the corresponding practice and slide along different levels, asking each time: Is this the correct level? The participants shout "yes!" or "not at all!" and the facilitator asks them to justify by sharing facts/experiences which back up this level. This is done for each practice and the facilitator takes note of the level selected for each practice.

- **"Traditional" self-assessment:** participatory discussion for each practice, participants collectively decide the current level following discussions moderated by facilitators. This is what was described in this Manual.

**Technique for splitting participants into smaller groups:** participants count off, each saying one number depending on where they are sitting (eg : first one = 1, his neighbor = 2, next person = 3 and then we start again).

- Then, all of the number ones group together, the twos together, and the threes form a third sub-group. Alternative would be that the first 1-2-3 trio is a subgroup, and so on.

- **Technique to make sure everybody has their turn to speak and be listened to:** in the group, circulate a "talking piece", and only the person holding it may speak, the others listen deeply. Usually it is best to make it travel clockwise, and only the facilitator may intervene at any time and ask for the talking piece (to help reframe something, or deal with a conflict, etc.).

**Ice breakers**

- **The Great Wind Blows!** Participants are sitting on their chairs in a circle formation
A facilitator standing in the middle explains the game: the goal is to move and have fun while also getting to know one another.

The rules are as follows: each time the facilitator says a sentence, all the people who recognise themselves in the sentence (i.e. Who would have answered yes if the statement were asked in the shape of a question) need to get up and hurry across the space to find a new chair to sit on.

E.g. Of sentences if this ice-breaker is used just before the dream phase: "The Great Wind Blows for all those who once dreamed they had magical powers!", "all those who had dreams when they were kids", "those who have made their childhood dreams come true", "those who agree that there is no innovation without imagination" etc.

The game gets harder and harder as it goes, because, once they have asked all the questions they wanted to ask, facilitators subtly begin removing chairs... thus one person is left standing each time! It is this person's turn to find a sentence and say "the Great Wind Blows for those who..."

- **Get in shape!** Three small jumps forward, backward and sideways. Repeat 3x. Run very quickly with small steps on the spot.
- Everyone says **three important numbers** that bear significance to them and explain why (birthday, anniversary, number of children, date of a change, age, symbolic figure ...)
- **Stand with arms extended.** Everyone twists their left arm backwards as far as possible. Arms back along the body, and close your eyes. Imagine that our arm reaches 50 cm further. Open your eyes and repeat the exercise. Our arm extends much further! Conclusion: we can all do much better than what we think we are capable of! “Once you believe it, then you will see it!”
- **Silent pause**: short meditation exercise. We close our eyes for one minute of silence, afterwards each person says one word that comes up for them when thinking of the workshop/day/week (whatever is appropriate for the situation).
- **Equilateral triangles**: all participants are standing in a large space. They are allowed to move. Each person secretly chooses 2 other participants, and tries to form an equilateral triangle with them (together they are the three corners of the triangle). After a good deal of moving around, the group stabilizes itself. We then ask one person to elave the group: observe how the system works to find balance again. Observation: the natural balancing mechanism of systems, changing one element means inducing change in the entire system- it

- **“Sticky” game**: participants are in twos, facing one another with two skewers sticks held by the tip of the index fingers. The goal is to make harmonious arm and body movements without dropping the sticks.
- Participants find a way to **sort themselves out by size**, month of birth, hair size, shoe size, hand size, eye color.
is important for us to be able to get through moments of instability or discomfort.

- **The quality game**: Everyone thinks of two qualities that describe their state of mind this morning and lays them down in each of their open palms. A volunteer gets up stretches one hand out and says the quality that sits there. Everyone whose hand held a similar quality gets up, and their hand is stacked on top of the volunteer’s. The same is done with the volunteer’s second hand. If after that not everybody has gotten up, another volunteer shares their hands’ qualities, and so on until all of our hands are linked.

- **The tick-tock game**: In a circle, the leader passes a stick to their neighbour, saying “this is a tick”. The neighbour gives the stick back and says “a what?” And the leader says “a tock”. The second person then passes it on to a third person, saying “this is a tick”. The third person gives the stick back, saying a what. The second person gives the stick back to the initial leader and says “a what”? And the leader gives the stick back to the second person saying “a tock”. The second person gives the stick to the third person saying “a tock”, but the third person gives the stick to a fourth person saying “this is a tick”. The neighbour asks “a what?”, and so and so forth. Once the game has been going for a few minutes, the facilitator can decide to make things more complicated by adding a second stick going in the opposite direction, starting with the same leader as initially. The situation gets extremely complicated, and just as fun!

- **The castaway**: Divide participants into small groups (4-7 people). You are going to be cast away on an island, and you can only bring 5 objects with you, which would you bring? Each team must decide on the objects, knowing that it is a total of 5 objects per team, and not per person. After about 10 minutes of deliberation, the larger group is reunited and the facilitator asks each team to present and defend their choice of objects. This activity is a way to discover people’s values and problem-solving strategies while encouraging team work.

- **“Never have I ever”**: Participants are sitting in a circle, and each receives some “initial capital” (in the shape of fruits, candy, nuts, etc.). Each participant has a round of saying “Never have I ever…” and sharing something they have never done. All those who have done what this person has never done give them one piece of candy/a fruit etc. A fun way to learn interesting things about others.

- **What we’ve got in common**: Divide participants into teams of 4-6 people, and give each team 5 minutes to come up with a list of things that all of the group members have in common. Ask them to avoid obvious things such as “we are all in this room right now”. After 5 minutes, teams share the common things they came up with, and specifically what was interesting about the exercise/their findings.
- **Storytelling**: Participants are standing in a circle. The goal of the game is to create a story with each participant’s contribution. Each person says a sentence that:
  - builds on what was said previously, makes sense and brings something fun to the story
  - is built in a single sentence
  - is grammatically correct
The game continues until each person has given their contribution, or until the facilitator thinks the story is straying.

- **Ball Games**
  1. Pass a ball around as fast as possible between participants without it ever falling to the ground
  2. Ask each player to say a word (the first word that comes to mind) as they pass the ball around. Word choice usually tells you something about the person or situation.
  3. Pick a theme and pass the ball around. When a person catches the ball, they make a statement that is linked to the chosen theme, and then pass the ball to someone else. Keep going until everyone has spoken.
  4. Pass the ball around. Each person who receives the ball should say what they will take away from this SALT visit/series of workshops/etc.
  5. To uncover people’s capacity for improvisation and speaking without prior warning.
Participants pass the ball around, each receiver saying a simple descriptive statement such as “the blue lake”, “the little girl”, “the big bad wolf”, etc. The facilitator stresses that there is no such thing as a wrong answer.

Keep going until everyone appears to be at ease with it. Then add the following rule: the statement you speak must come and complete the statement that was said before yours (eg. “the lake is blue - and the water is cold”).

- **Your favourite animal**
  1. Ask participants to think, silently, about their favourite animal.
  2. Then, ask them to sort themselves out from the tallest to the shortest animal, without speaking. Group members are only allowed to make gestures or sounds to imitate their animal.
  4. Once the group is sorted out, ask each person to say out loud which animal they represented.

- **Animal sounds**: useful for making smaller groups.
  1. Write animal names on an index card. Prepare at least two cards for each animal, or more if you want to create more sub-groups (one card per sub-group).
  2. Hand out one card per participant and tell them that at least one other person has received the same card.
  3. Ask each person to start making the sound their animal makes. Participants are all making animal sounds.
  4. Now, each participant needs to listen to the others’ sounds and try to find the person who has the same animal as them.
• **If I were…:**

Go around the table: each participant introduces themselves through one of their heroes (historical figure, fictional hero, animal, etc.) and explains the qualities that they admire in their hero and the extent to which such qualities could be useful to them in their personal and/or professional life. E.g. “My hero is Leonardo Da Vinci, who found innovative ideas through observing his surroundings. This quality is very useful to me when I’m looking for new ideas, I like to observe nature and I get ideas through analogy.”

• **Scale of values**

Draw an imaginary line on the floor, and explain that one end of the line represents the figure 10 and the other represents figure 1. Then, ask the following question: “With respect to our current project, how would you position your implication on a scale of 1 to 10?” Participants place themselves on the line according to their implication. The facilitator can then question a few “outliers” (people who are standing on their own somewhere) and a couple of “mainstream” participants to find out why they are standing where they are standing.

• **Come rain, come shine!**

Participants are standing in a circle, the facilitator is in the centre of the circle. The facilitator explains that whenever he/she in front of someone, that person must make the same gesture as him/her.

1. The facilitator rubs his hands together, and as he/she runs to every person around the circle, the sound of rubbing hands sounds like the wind, the facilitator says “to you hear the great wind blowing?”
2. The facilitator now snaps his/her fingers (both hands, one after the other, fast). Same process, “can you hear the rain patting the roof?”
3. The facilitator now slaps his/her thighs, one after the other in quick succession. Same process, “the rain is pouring down heavily now, do you hear it?”
4. The facilitator now jumps, both feet hitting the ground at the same time, repeatedly. “What is that? Can you hear thunder? This is turning into a serious storm!”
5. Then, little by little, the facilitator reverses the process: thunder becomes heavy rain (thigh slaps), then gentle rain (finger snaps), wind (hands rubbing), and then, finally, clear blue skies and warm sunshine (silence). Aaaaah!

• A game to get a discussion going around shared responsibility, the roles of leader/follower, team work, etc. : **“Colombian hypnosis”**

Participants are broken off into pairs, and each pair decides who is B and who A. For the first round, B will be the leader, and A will follow.
Instructions: the follower must keep their nose +/- 15 cm from the leader’s hand at all times! The leader is responsible for making sure no harm comes to the follower, as other people will be moving around the space, too.

Pairs start to move around in the space, with A following B. After about 3 minutes, the roles are reversed: A becomes the leader, and B follows.

3 minutes later, the facilitator gives the following instruction: “now, both A and B will be leader and follower all at once. The idea is to try and find some kind of a ‘dance’ between the two of you, with no imposition from either party and without speaking. Try it out!”

This exercise demands a good dose of “letting go”, as well as the ability to trust one another, to listen deeply (with our whole body) - all essential parts of team work.

Interesting to start a discussion on the topic of “leading and being led”. Some examples of questions the facilitator could ask afterwards:

- Did it feel more comfortable leading or being led? Why?
- Did you feel something that surprised you during the exercise? When and what was it?
- How was it finding a “common dance” with your partner without speaking?
- Can parallels be drawn between this exercise and real life? Leadership? Community work?
- Is building a consensus easy? What are the ingredients to help us reach an understanding?

• **Games to address differences and create the conditions for a genuinely human exchange**

1. **Halves:**

The participants and the facilitator are sitting in a circle on the floor. The facilitator begins by asking everyone to imagine they’ve got a line going down from the top of their head all the way down to the bottom of their body, separating them in two halves.

Participants get in pairs with their circle neighbour. The facilitator asks the pairs to look at one another and find physical similarities between one half of their own body and the half of their neighbour’s body that is closest to it (eg. my right half and your left half). After a couple of minutes, we go around the circle once and each pair shares one physical resemblance.

Same exercise, but this time the resemblance is not physical, we talk to the person and try to find something we have in common with them, for instance something we have both done, or something we both love.
Sharing circle: was this exercise easy or difficult? What are the similarities that we found? Were we surprised?

2. **Only me:**
Each person first takes some time to think about something they think they have done that they think no-one else in the room has even done.

In turns, each participant comes to the centre of the circle and says their “only me” item out loud (“I think I'm the only one who has ever ...”).

If someone else has done the same thing, they shout “Me too!” and either (depending on the level of comfort of the group, customs and religious rules, etc.) just gets on the lap of the person in the middle, or simply comes to stand next to them. There may be several “bingos”.

- **Examples of exercises to introduce ourselves as human beings:**

  - In plenary, each person **chooses an animal** to describe themselves, explaining their choice.

  - **Postcards** are laid out on the floor or on a table. In pairs, everyone chooses a postcard that speaks to them, and that inspires them to talk about themselves. One person speaks, the other listens attentively, and then the roles are reversed.

After this phase, the facilitator instructs the group to reflect individually on the strengths they have detected in the person while listening to them. Everyone takes a couple of minutes to reflect and jot a few words on paper if necessary. They then go back to their partner and tell them the strengths they have chosen. The partner can say whether they feel comfortable or not with those words being shared in plenary (some words may be changed).

At the end, in plenary, each person introduces the person they listened to by describing the strengths they appreciated in the other.

Discussion: How did we feel during exercise? What have we learned about ourselves, about each other?

  — In pairs, each tells the other something about their life (or their life story) that they feel grateful for (or that they are proud of).

  — In triads. In turn, each person answers the following question: “What are the challenges I face in my daily life and how, in facing them, do I activate my strengths as a human being?” Once the first person is done telling the story, another person in the group is appointed to reflect what they heard and share their own experience with respect to what was said. Another person is appointed “the observer”, all they do is witness the exchange.

  — In pairs, we answer the question: What makes us human?
We discover alternately
* The strengths that make us human
** How we wish to be treated as humans.
APPENDIX 2:
Implementation tools
# The Facilitator's Self-Assessment Framework

<table>
<thead>
<tr>
<th>Level/practice</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
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</thead>
<tbody>
<tr>
<td>I have some notions of this, but not enough to act.</td>
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<td>I know how to do this, but I don't do it.</td>
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<td>I do it every once in a while or have some experience of it</td>
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<td>I regularly work in this way, I do it systematically and voluntarily.</td>
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<td>I think about this and apply this naturally, it has become a part of who I am and what I do.</td>
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<th>5</th>
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<tbody>
<tr>
<td>I trust in local response and on people’s capacity to respond to their own challenges. I appreciate people at fair value and I learn from them.</td>
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<td>I creatively use several methods and tools to support people and groups. I use my listening skills and my stimulating and strategic questions to accompany people in their reflection.</td>
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<td>I am transparent about my thoughts and adapt to local situations and each group’s own dynamic.</td>
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<td>I create an atmosphere which is conducive to good communication, conflict transformation, decision-making and celebrating success.</td>
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<td>I follow-up on the implementation of people’s decisions (i.e. action plans) and ensure monitoring is done and progress measured.</td>
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<td>I encourage other team members to take part and I share my own skills generously.</td>
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<td>I know how to illustrate the concept of SALT and to set up a learning experience that uses the SALT principles.</td>
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<td>I know how to facilitate the full community life competence process (who are we, dream, self-assessment, planning, action and follow-up, sharing of experiences, etc.).</td>
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<td>I know how to develop a knowledge asset and organise a learning festival.</td>
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## Monitoring sheet for communities used by local facilitators

<table>
<thead>
<tr>
<th>No.</th>
<th>Community</th>
<th>CLC Process</th>
<th>Learning Festival&lt;sup&gt;4&lt;/sup&gt;</th>
<th>Observations</th>
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<tbody>
<tr>
<td></td>
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<td>Dream</td>
<td>Small doable actions</td>
<td>Implementation of action plan</td>
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<sup>4</sup> Opportunity for communities who have applied CLCP to meet and exchange experiences, learn from their experience, and document and distill knowledge gathered from their shared experience (lessons learned grouped into principles for action that are assembled into a knowledge asset, all connected to individual stories)

<sup>5</sup> Evaluation of community indicators and progress made on action plan 3 months after the start of implementation.