FACILITATOR’S MANUAL
for supporting the development of the Local Responses
IN PAKISTAN
THROUGH THE SALT APPROACH
AND
THE COMMUNITY LIFE COMPETENCE PROCESS.
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Introduction

The purpose of the document is to support the actions of the facilitators trained in Karachi, Pakistan as they will disseminate the SALT/CLCP approach in various programmes, projects and interventions in Pakistan.

The participants at the training held from 27th of February to 3rd of March 2017 were exposed to the principles and methodology of the SALT/CLCP in order to further utilize the approach within the various programmes and projects they are involved in. The purpose of the training was to give a new impetus to the development of the community approaches in Pakistan through the creation of a hub of facilitators who would ensure a greater and genuine community engagement in the development and implementation of Health Programs at their level.

The SALT Way of Working and Way of Thinking necessitates a behaviour change of the facilitator that may not happen after 5 days of training. Experience being the best teacher, participants at the training will slowly be transformed into facilitators as they practice within their community and their own context. The SALT/CLCP is more than a technique; it induces a shift in facilitator’s mind-set for the interactions (s)he will have with everyone, including the community members as primary beneficiaries.

What is a Local Response?

Communities can and do respond to the challenges that they face when they take ownership of their challenges. Communities change themselves: we do not change communities. The change they own is sustainable change. It is not enough to engage with communities about programmes for them. It is not enough to consult with communities about programmes for them. 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

The SALT approach and the Community Life Competence Process

1 The facilitator’s attitude: 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. The 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 weaved 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>
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<tbody>
<tr>
<td>We believe in our own expertise</td>
<td>We believe in people’s strength to respond</td>
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<tr>
<td>We respond to needs</td>
<td>We reveal strengths</td>
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<tr>
<td>You have problems. We have solutions.</td>
<td>Together, we have solutions</td>
</tr>
<tr>
<td>We mobilize expertise</td>
<td>We connect you with others</td>
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<tr>
<td>We instruct and advise</td>
<td>We learn and share</td>
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2 The SALT approach: A Way of Thinking

The approach we call SALT is founded on the facilitator’s behaving and thinking as described in the table 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 all 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 are summarized beside:

| S for Stimulate, Support |
| A for Appreciate, Authenticity |
| L for Learn, Listen and Link |
| T for Transfer, Transform, Team and Trust |

2.1 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.

2.2 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 comprehend the challenges on the way to achieving that vision.

2.3 Listen, Learn and Link

The facilitation team goes into communities to listen, learn, understand and appreciate the strengths they demonstrate 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.

2.4 Transform, Transfer, Team and Trust

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 Community Life Competence Process (CLCP) is a learning cycle through which facilitators accompany communities as they move towards development and implementation of local responses in the near future. This process will be implemented in a stepwise manner with various communities; during all these steps the SALT approach defined above will be applied in a consistent and continuous manner in order to reveal strengths and create ownership of the issues and of the actions undertaken by the community.

CLCP is based on the belief that every community has the capacities, the strengths and much of the resources to face their life challenges. This is "life competence". Moreover, 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.

3.1 The implementation steps.

3.1.1 WHO ARE WE? Initiating community dialogue.

This step can easily be done over the course of a half-day (from one to 3 hours).
Although most of the facilitators are already well known in their respective community, there is need to create a space for discussion and dialogue around health issues. The 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 bonds people together), and to also realise the realities experienced by people locally.

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: space to enable the conditions for a true dialogue between equals. The ideal formation is a circle, with everybody sitting on the floor, log or on chairs, benches and no table to separate participants.

We introduce ourselves as human beings: the facilitation team do individual presentation 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 participants 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 at human level rather than material, appreciative rather than journalistic. This usually allows for deeper conversation and opening new doorways for reflection and growth.

An interesting way to create dialogue within the community and to identify strengths/talents/ skills of the community is to carry out the historical calendar exercise or/and the community mapping. These two exercises need a bit of preparation but are worth to do before starting the group discussions.

We do not discuss problems but rather choose to speak of people’s realities and 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.

**Exercise 1**: The Historical calendar.

**Equipment**: marker and 1 flip chart for each group; sticks, stones, leaves, flowers - any symbols which can be found around the location.

**Objectives**: Participants discuss and document the history of the community indicating key happenings and events.

**Instruction to the participant**: Draw a time line and indicate the years of the past to present someone of the participants can remember. Indicate what happened in the community in terms of infrastructure (schools, churches, road, electricity, water supply, health institutions, etc.), disease outbreaks, type of houses, or any other important event you can think of. Encourage participant to use symbols instead of writing on the flip chart. This also allows illiterate people to actively participate in the process.
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, 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.

3.1.2 WHERE DO WE WANT TO BE? The common vision.

The full scope of this step (vision + practices) may take up to a full day (2 half days).

A community’s vision is the ideal state that community members want to reach as a group. It is a source of energy and motivation that has the potential to sustain the community’s drive towards life competence. This community’s vision is the basis for any strategy for action and progress.

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

To build a vision (dream) one thing to bear in mind is that participants should project themselves into a distant future, one that is a year away or more, in order for those things that may constitute obstacles to the dream not to hinder the process.

The general path of the process goes as follows:

Exercise 2: Community mapping.
Equipment: 3 – 4 flip charts for each group / Markers in different colours / Tape to attach maps to the wall / or: sticks, stones, leaves, flowers - any symbols which can be found around the location
Objective: Participants identify health, social and religious entities in their community.
Preparation: Participants are divided into groups of 4-6 persons who come from an area they are familiar with. If all people are familiar with the whole area of the community, forming women and men groups is an option. Each group is given the equipment and looks for a place in the room.
Instruction for participants: Please draw a map of our community area, and locate on it all key entities, i.e. all what you think to be important for life in our community – such as important places, people, entities, buildings etc. Discussion of maps and identification of key entities.

The maps are presented and discussed in the plenary. The facilitators ask questions like, “How did you decide what to include? What was difficult to represent? What have been areas of disagreement?”

By discussing and comparing the different maps, the facilitation team gets an impression of which entities might be of high importance.

The maps and/or digital photos are kept for recording.

Tip 2: 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 teamwork.
THE INDIVIDUAL VISION/DREAM.

What is each participant’s vision? Everyone reflects on his or her personal view of the community ideal.

Each person draws their vision of their ideal community (what matters is expressing the vision, no artistic skills required). What drawing allows is to free the participants’ creativity.

THE VISION IN SMALL GROUPS

Depending on the number of participants, the group is divided into small groups of 3-4 people. Each person brings his or her individual vision to the group. One by one, each participant explains his/her vision to the rest of the group based on their drawing if that was the chosen method.

All the visions are brought together, through resonance, into a single representation of the group’s vision (dream) [again, through a drawing if possible].

THE COMMUNITY VISION (DREAM)

Each group selects one person to present the group’s vision [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 vision that reflects the visions 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.

Tip 3 : The free creative dream:
First everyone has some time for an individual reflection, then sharing is done in small groups.

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 like? 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.).
Clarifying questions that may be asked by other participants.

Facilitators should constantly remind participants that every person is important and that every vision is valuable.

We all have the right to dream and envision; therefore there is no such thing as an “unreasonable” vision. Therefore there should be no comments, mockery or discussion on the way in which a dream is expressed.

No vision 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 visions first, and of the collective community vision eventually.

This will encourage individuals to commit themselves fully to making this vision/dream come true.

Tip 4: 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.).

Tip 5: The “miracle question”: What if a miracle happened tonight, how could things turn out in the morning?

In case of hold-ups, facilitators use the “miracle question”: this helps people momentarily put aside obstacles to change and the idea of something being “impossible”.

3.1.3 PRACTICES: Identify the stepping-stones towards the vision

Once the community has formulated its vision in words or as a drawing, they are ready to start formulating what is happening in the vision - we call these sentences “practices”. Realising what people are doing in the vision/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 vision.

It is important that the community understands the difference between a practice and an activity: a practice describes one aspect of the vision (1, 2, 3...8 beside). It could be describe as a result. The vision/dream is described by a set of practices.

An activity is carried out in order to move closer to the practice, to the result, and thus move closer to the vision.

The practice is expressed as "we (we = community) + active verb + complement"
Facilitators help consolidate the common vision by grouping ideas together, and ensure that each group of ideas 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?”

3.1.4 WHERE ARE WE NOW? The self-assessment

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

a. 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.
b. 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.

c. How to proceed with self-assessment?

- The community recalls its dream and re-reads the 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 above).

- Out of the 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 each level using concrete examples (such as washing hands or exercising).

- Ask participants to give their own estimate (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).

- 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

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**Tip 8:** In their first self-assessment, communities tend to indicate levels that are much higher than what is realistic. Confront them with the facts.
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. Always remind participants to base their arguments on experiences and facts. This is an exercise in consensus-building, so not votes!

- 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.

### 3.1.5 WHAT ARE WE GOING TO DO? The action plan

This step can easily be performed in a half day.

#### a. 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.

#### b. How to plan?

Community members agree on:

- The priority practices they want to focus on (2 or 3 at a time).
- The actions they want to take to achieve the desired levels (2 or 3 per priority practice).
- A schedule with deadlines by which to reach target level for each practice (short and medium term, 3 to 6 months).
- 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?)

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<thead>
<tr>
<th>Act 1</th>
<th>Act 2</th>
<th>Act 3</th>
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<tbody>
<tr>
<td>What?</td>
<td>How?</td>
<td>Who?</td>
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<tr>
<td>With who?</td>
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<td>Means</td>
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<tr>
<td>Indicators of performance</td>
<td>Sources</td>
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Optional: Quantitative and qualitative indicators to assess the activity.
Optional: Sources of verification such as activity reports, records, attendance lists, survey forms, testimonials, etc.

Tip 9: Spend more time planning progress than assessing current levels.
Do not try to meet community needs yourself, but rather help the community tap into surrounding resources (This is the "L" in SALT!).
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.

3.1.6 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.

3.1.7 WHERE DID WE GET TO? WHAT DID WE LEARN? WHAT CAN WE SHARE AND HOW?

Are we making progress?
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 or directly through to a new action plan (step 4) or, perhaps we feel ready to share our experiences with others.

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.
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 as-
The most important thing about a Learning Festival is to base it on sharing experiences, NOT opinions.

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 and stories in teams. During Learning festivals, facilitators provide a set of themes and register participants into theme groups for the definition of a common vision for the theme; they then facilitate peer-assist discussions that allows the identification of common principles for action. The facilitator asks concrete examples to illustrate these common principles. 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.

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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 that is still at level 1 for the similar practice. This could be a great opportunity to learn.