tearfund

COMMUNITY CONFLICT TRANSFORMATION DIALOGUES

Facilitation

CONTENTS

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INTRODUCTION

The 'community conflict transformation dialogues' are a tool for use by community peacebuilders to facilitate a series of community reflections and workshops designed to help the community think about the conflicts that affect them, while equipping them to transform those same conflicts. The tool is based on an experiential education model that draws on participants' own experience, making use of the knowledge and experience that they possess rather than relying purely on the expertise of external 'experts'.

This manual provides an outline of the structure, process and content of the community reflections. It sets out the principles behind them and describes the key concepts and terminology before providing guidance to community peacebuilders on how to set up and facilitate the reflections. The manual should be read in conjunction with the facilitator's guides for each of the four series:

- Series 1: Conflict as holy ground
- Series 2: Addressing trauma
- Series 3: Finding solutions
- Series 4: Taking action

Interventions

The community dialogues form part of a series of interventions that begin with meetings to engage and mobilise key faith and community leaders and identify people suitable to be trained as community peacebuilding champions. Champions are usually trained in pairs or triplets from each community, including men and women and more than one age group. Once trained, these champions are mentored and supported by the trainers as they facilitate the dialogues within their communities.

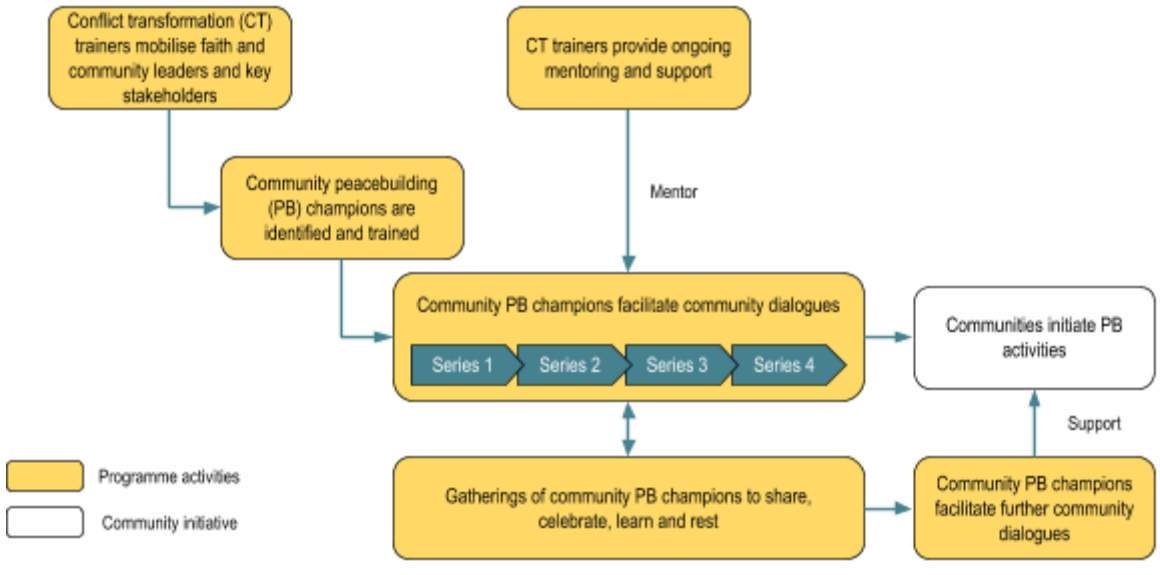


Figure 1: Intervention process

Experience has shown that the dialogues are most effective when the community peacebuilding champions receive ongoing support and mentoring from the trainers. Champions are strongly encouraged to hold the first series of dialogues as soon as possible after they have been trained, certainly within a month. Facilitating this first series inevitably raises questions and champions therefore value the opportunity to share their experience with other champions and receive refresher training before conducting the second series. Ideally, each series should be followed by a short two-day gathering of community peacebuilding champions and trainers to allow this face-to-face interaction, encouragement and support. If this is not possible, trainers should follow up with champions from each group directly by phone or, if technology and connectivity allows, consider arranging virtual meetings. At the very least a physical gathering bringing all champions together should take place once all communities have completed the fourth series. This allows champions to celebrate their achievements, share challenges and learning, identify outcomes and motivate each other to continue.

The structure of the dialogues is such that the final series, 'Taking action', moves the community towards an action planning phase where they identify actions that they can take to address the issues that concern them most as a community. Putting this into practice results in communities starting their own peacebuilding activities.

EXPERIENTIAL EDUCATION

These dialogues are based on an experiential education model that recognises that we learn best through experience and that it is when our emotions are engaged that we begin to change our behaviour. It therefore deliberately goes beyond the perhaps more usual form of training that focuses on imparting knowledge and skills, to intentionally engage our hearts and emotions as well as our brains. A key part of the training and of the dialogues, therefore, is the experiential exercises, which allow people to access their own memories and experiences. From this they are able to make their own connections, discovering the key learning points themselves.

There are four stages within the experiential learning cycle: the initial experience; a chance to reflect on the experience; the process of conceptualisation where one places the experience in a wider context, drawing out what lessons apply more generally; and finally experimentation, where one looks to apply the concepts and in so doing creates a new experience. Each session in the dialogues is designed to enable these four stages to take place.

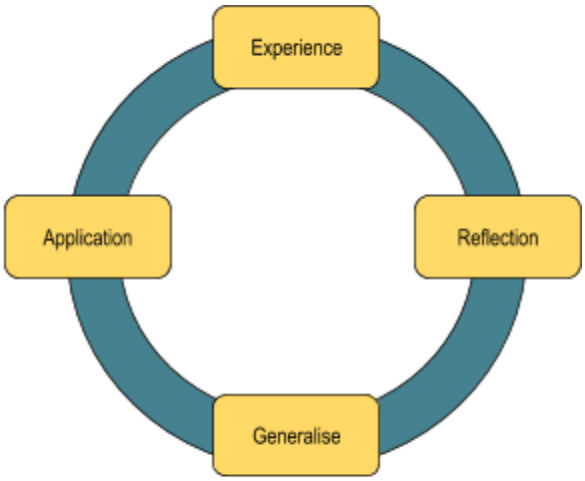


Figure 2: The Experiential Learning Cycle

PRINCIPLES

Community driven

The programme seeks to equip communities with the knowledge and skills to address the conflicts and issues that are a priority for them. The hope is that through a series of dialogue sessions the community begins to identify issues that matter to them and gain the confidence to start addressing them using the knowledge, expertise and resources that they, as a community working together, possess. Success is defined by the white box in figure 1: the willingness of the community following the training to begin to take their own community-led initiatives.

Experiential

The community dialogue sessions are intended to follow an experiential learning cycle that encourages and enables participants to reflect on their own experiences, drawing out the learning for themselves. The peacebuilding champions as facilitators therefore play the role of guides on that journey rather than external experts with all the answers.

Nurtured

The programme aims to build an ongoing relationship with the community peacebuilding champions, nurturing them as they work within their communities to facilitate the dialogue sessions and support community peacebuilding initiatives. As such the trainers meet with the champions at regular intervals by phone, messaging and, whenever possible, face-to-face. The programme therefore includes follow-up gatherings of champions such that they can share stories, reflect, gain insights and learn from each other, providing ongoing support and encouragement.

KEY CONCEPTS AND TERMINOLOGY

Asymmetry

In describing relationships, asymmetry refers to a situation where one person or party has more power or leverage than another. That power could, for example, be political, economic or military, but it also could result from greater experience or knowledge.

Conflict

Conflict is an inevitable aspect of human interaction and is present when two or more individuals or groups pursue mutually incompatible goals. Conflicts can be waged violently, as in a war, or nonviolently, as in an election or an adversarial legal process. When channeled constructively, conflict can be beneficial.

Conflict management

A general term that describes efforts to prevent, limit, contain or resolve conflicts, especially violent ones, while building up the capacities of all parties involved to build peace. It is based on the idea that

conflicts are a normal part of human interaction and are rarely completely resolved or eliminated. They can, however, be managed by such measures as negotiation, mediation, conciliation and arbitration.

Conflict prevention

This term refers to measures taken to keep low-level or long-festering disputes from escalating into violence. It can also apply to efforts to limit the spread of violence or to avoid it recurring. It may include early warning systems, confidence-building measures, preventive deployment, and sanctions. It is sometimes referred to as preventive diplomacy.

Conflict resolution

Conflict resolution looks to resolve conflicts by finding common interests and overarching goals through which the issues that are driving a conflict can be addressed. It includes fostering positive attitudes and generating trust through reconciliation initiatives, and building or strengthening the institutions and processes through which the parties interact peacefully. It tends, however, to focus on the current manifestation of a conflict rather than its deeper and more enduring character.

Conflict transformation

Conflict transformation addresses the structural roots of conflict by changing existing patterns of behaviour and creating a culture of nonviolent approaches. It pursues an integrated approach to peacebuilding that aims to bring about long-term changes in personal, relational, structural and cultural dimensions. Conflict transformation, in contrast to conflict resolution, seeks not only to resolve the immediate issues but also the structural and social root causes. It will therefore challenge injustices and restore human relations.

Dialogue

A conversation or exchange of ideas that seeks mutual understanding through the sharing of perspectives. Dialogue is a process for learning about another group's beliefs, feelings, interests and needs in a non-adversarial, open way, often with the help of a facilitator; it is about gaining an understanding of each other's views rather than an attempt to persuade.

Do no harm

A maxim that acknowledges that any intervention carries with it the risk of doing harm. Practitioners should proceed with programmes only after careful consideration and widespread consultation, including with other organisations and peers in the field so as not to duplicate or undercut their efforts. The maxim recognises that resources inevitably represent the distribution of power and wealth and will create tensions if careful attention is not given to how they are distributed and delivered.

Identity

Identity refers to the way people see themselves – the groups they feel a part of, the aspects of themselves that they use to describe themselves. Some people distinguish between collective identity, social identity and personal identity. However, all are related in one way or another to a description of who one is, and how one fits into his or her social group and society overall.

Identity conflicts

Identity conflicts are conflicts that develop when a person or group feels that their sense of self is threatened or denied legitimacy or respect. Religious, ethnic and racial conflicts are examples of identity conflicts. *Identity politics* tries to exploit those conflicts for political advantage.

Mediation

A mode of negotiation in which a mutually acceptable third party helps the parties to a conflict find a solution that they cannot find by themselves. It is a three-sided political process in which the mediator builds and then draws upon relationships with the other two parties to help them reach a settlement. Unlike judges or arbitrators, mediators have no authority to decide the dispute between the parties. Mediators are typically from outside the conflict. Sometimes mediators are impartial and neutral, in other cases they have a strategic interest that motivates them to promote a negotiated outcome. Mediators may focus on facilitating communication and negotiation but they also may offer solutions and use leverage, including positive and negative incentives, to persuade the parties to achieve an agreement.

Negotiation

The process of communication and bargaining between parties seeking to arrive at a mutually acceptable outcome on issues of shared concern. The process typically involves compromise and concessions and is designed to result in an agreement.

Nonviolent civic action

Action, usually undertaken by a group of people, to persuade someone else to change their behaviour. Examples include strikes, boycotts, marches and demonstrations. Nonviolent civic action can be categorised into three main classes: protest and persuasion, noncooperation, and intervention. It operates on the precept that all political relationships require varying degrees of cooperation or acquiescence, which can be withdrawn.

Peace

The word ‘peace’ evokes complex, sometimes contradictory, interpretations and reactions. For some, peace means the absence of conflict. For others it means the end of violence or the formal cessation of hostilities; for still others, the return to resolving conflict by political means. Some define peace as the attainment of justice and social stability; for others it is economic well-being and basic freedom.

Negative peace

Negative peace is a situation where there is no current violent conflict, but where the structural and deep root causes of previous conflict might still be present and potential remains for violent conflict.

Positive peace

Positive peace continues on from negative peace and is understood as tackling the sometimes less visible and deeper structural root causes of the conflict, and is therefore longer term.

Peacebuilding

Originally conceived in the context of post-conflict recovery efforts to promote reconciliation and reconstruction, the term has now taken on a broader meaning. In this broader sense, peacebuilding involves a transformation towards more manageable, peaceful relationships and governance structures – the long-term process of addressing root causes and effects, reconciling differences, normalising relations, and building institutions that can manage conflict without resorting to violence.

Peacemaking

Activities to halt ongoing conflicts and bring hostile parties to agreement, essentially through such peaceful means as those foreseen in Chapter 6 of the UN Charter: 'negotiation, enquiry, mediation, conciliation, arbitration, judicial settlement, resort to regional agencies or agreements, or other peaceful means...' Peacemaking typically involves the process of negotiating an agreement between contending parties.

Power

The ability to influence others to get a particular outcome. It may involve coercing them with threats, providing inducements, or co-opting them. *Hard power* refers to the use of military and economic means to influence the behaviour of others through coercion or inducements. *Soft power* refers to the ability to attract or co-opt others through one's values, policies and performance. The term *smart power* encompasses both hard and soft power, emphasising the need to employ whatever tools – diplomatic, economic, military, political, legal, scientific and cultural – are appropriate for the situation.

Reconciliation

The long-term process by which the parties to a violent dispute build trust, learn to live cooperatively, and create a stable peace. It can happen at the individual level, the community level and the national level. It may involve dialogue, admissions of guilt, judicial processes, truth commissions, ritual forgiveness, and sulha (a traditional Arabic form of ritual forgiveness and restitution).

Violence

Psychological or physical force exerted for the purpose of threatening, injuring, damaging or abusing people or property. In international relations, *violent conflict* typically refers to a clash of political interests between organised groups characterised by a sustained and large-scale use of force. *Structural violence* refers to inequalities built into the social system; for example, inequalities in income distribution.

War

War is sustained fighting between conventional military forces, paramilitary forces, or guerrillas. It may vary from low-intensity but continuing conflict or civil anarchy to all-out 'hot' war. Some argue that an armed conflict must cause 1,000 or more reported battle deaths in a calendar year to be considered a war.

GUIDANCE FOR PEACEBUILDING CHAMPIONS

Your role as champions in facilitating these dialogues is vital. While you will, in most cases, have a greater depth of knowledge of peacebuilding techniques and concepts than those that you are facilitating you must avoid becoming the 'expert', giving a presentation or lecture of your knowledge. Instead you should act more as a guide, supporting people on their journey of discovery. Let the participants discover the learning for themselves, only adding your knowledge once participants have had a chance to reflect on the key points that they have identified and have started the process of drawing wider lessons – what the experiential cycle calls 'conceptualisation'.

The following tips will help guide you as facilitators to create a safe, positive and effective learning environment.

Setting up the dialogues

In setting up the series of dialogues you will need to think through issues such as when and where the dialogues will take place, how frequently and who will take part.

When?

There are four series of dialogues with each series containing four two-hour sessions. If delivered weekly, each series will take a month to complete and so all four series will take four months. Think through the seasonal demands on participants – when might they have more or less time available? Are there periods when you might need to break for a few weeks between series to allow participants to do other essential work such as sowing or harvesting? Might there be times when you could bring people together for a longer period to do two sessions one after the other?

Once you have thought about the dialogues as a whole, think about the individual sessions. Which day of the week will they take place – will it be the same day each week or will it vary? What time of day is best for people? Think of the demands on different groups and their different requirements. What is best for elderly people, for younger people, for men and for women? Try to make sure that your decisions about time and place do not discourage or prevent people from taking part. Ensure that the most marginalised in the community will be able to take part.

Where?

Think about where the sessions will be held. It needs to be a location that people feel safe and comfortable coming to and that will provide enough space and shelter for the training activities. Possible locations might include communal buildings such as churches or schools. Consider issues to do with safety and security as well as accessibility; is it a location that people will feel safe coming to? Think also about the practicalities of the room. Is it big enough for the numbers and the activities? How will you arrange the room? A circle or 'U' shape is better for encouraging participation than a more formal classroom-style series of rows. If there are tables, where will you put them? If people are seated behind tables, even if in a 'U' shape, the tables can put a barrier between you and them and make participation harder; try to keep the space as open as possible. There will be times when you will need people to break into smaller groups – is there sufficient space for this? Is there room on the floor or the

walls to display the flipchart paper as you go along? If not, how will you display the information? Will the location be accessible to people who may be disabled?

Who?

Who will take part and how will they be chosen? You should aim to include people that represent a cross-section of the community. Try to have equal numbers of men and women, and ensure that you have a mix of age groups (youth, adult and the more elderly) and also, where relevant, people from different ethnic groups. Think also about how to include people who may be disabled or otherwise infirm. Be conscious of sensitivities between different groups. Although the ideal is to bring all together to work collaboratively through the dialogues, it may be necessary to start with people attending different sessions only bringing them together later in the course.

What?

The session descriptions are intended as a guide, a framework that you should adapt to suit the particular situation in that location and the people taking part. If possible try to find out in advance who will be attending the sessions and how they were selected as well as what previous training in conflict transformation or peacebuilding they may have received already. This will allow you to 'pitch' the sessions at the right level of knowledge. Identify whether some participants will be illiterate or semi-literate and adjust the teaching style as necessary, increasing the use of visual or oral teaching styles. Use inclusive language, be sensitive to people and, especially in a faith context where groups are diverse, be mindful to use language that people of all faiths represented will accept and be comfortable with.

Preparing the sessions

You will need to be well prepared. Read through the facilitation notes for the session and the guidance for the tools that you intend to use. Think through any issues that might come up that are peculiar to the context and the people that you are working with; what challenges or questions might come up and how would you address them? What resources will you require and where will you get them from?

If you are facilitating with someone else, discuss potential challenges prior to the session and be clear with each other who will be doing what and what your expectations are of each other. Recognise your own power and privilege as a facilitator and be aware of how that impacts your interactions with your co-facilitator and the participants. With your co-facilitator, agree on simple ways to bring you back on track during the sessions should you end up straying from the aim of the session.

Facilitating the sessions

Creating a positive learning environment

Your role is to create an open and respectful environment in which the participants feel comfortable sharing and learning from their own experiences. It is important for you to be friendly and create a rapport with the participants. The activities are designed to generate a process of reflection and participatory learning, a process that is facilitated, not taught. You should look to put participants at ease, making the training space a relaxed and comfortable environment for learning. The dialogues encourage people to move out of their comfort zones into their discomfort zone, which is where they

can learn most. People will only do this if they feel safe to do so. It is essential, therefore, that you are non-judgemental in your approach and that you discourage others from being judgemental or critical, instead modelling a willingness to listen and to hear. It is important for you to reflect in advance on your own thoughts, practices and biases about conflict and be aware of how these might affect your facilitation.

You should aim to provide plenty of time, especially during the early sessions, for people to get to know each other and to share their stories, the aim being to build a bond between participants based on shared experiences. Encourage and model vulnerability, being willing to share your own fears and experiences openly and honestly. In doing this you will be giving permission for others to do the same. Encourage the participants to express what they think and feel honestly, rather than say what they think you as the facilitator(s) or other participants want to hear.

Hear the participants

During the sessions, practise 'active listening' and avoid any tendency to 'correct' or 'problem solve' or to offer theological 'answers'. Active listening means helping people feel that they are being understood, as well as heard. It is a way of showing participants that their own ideas are valuable and important. Your own body language is an important part of active listening. Leaning forwards slightly and giving eye contact, turning an ear to the speaker, and nodding occasionally can all demonstrate that you are engaged with what the person is saying. Care should be taken, though, as these do vary from culture to culture. Active listening also involves watching their body language and the way in which they speak, noticing their tone, pitch or speed. It involves reflecting back to the speaker what you have heard, asking questions to show that you want to really understand, and at times offering a summary of the discussion to check that you have understood what was said correctly.

Use open questions

Try to draw out views and thoughts by asking open rather than closed questions. Closed questions tend to lead to closed 'yes' or 'no' type answers and so can end the conversation rather than open up a dialogue. Open questions tend to start with why, when, where, how or who and lead to more expansive questions that reveal more about the issue or the person. Use questions to explore what people feel or think and not just what they know. Use follow-up questions to probe a little deeper into the issue.

Allow silence

Silences can sometimes make people feel uncomfortable and so as facilitators we can often rush to fill a silence. Be comfortable letting the silence sit for a while; in doing this you may find that participants will respond at a deeper level.

Adapt to the energy in the room

Learn to watch the energy levels in the room and be prepared to adapt activities to fit. If the participants are active and engaged and there is a sense of momentum and energy in the room, then you should make the most of this productive time and if necessary adapt the timings or order of events to do so. If, however, the energy is dissipating and interest appears to be waning, don't be afraid to stop or pause an activity and either have a short break or introduce an energiser. There are limits to how long people can concentrate, so schedule regular breaks and try to use a variety of activities that draw

on different senses and that vary the tempo of the training from fast paced and highly active to quieter and more reflective moments.

Watch for those that are silent and check in with the participants regularly

As facilitators we all too easily focus on those that are most engaged. Develop an ability to spot those that are perhaps least engaged or quietest and give them an opportunity to speak. Don't force them, however; some people learn by listening and by reflecting on what they are hearing and don't feel comfortable speaking out until they have had this opportunity. Differentiate between those that are engaged but choosing not to speak up and those that seem disengaged, excluded or lacking confidence to speak up. If someone is dominating the conversation you can ask them to allow others to take part, perhaps asking others to comment on what has been said – do they perhaps have a different view?

Some of the sessions may address issues that are challenging or difficult for some participants so check in at regular intervals to see how they are feeling and whether they may need a pause or even a little time out to reflect or to gather themselves. Pay attention to their comfort level and when they may be moving out their 'discomfort' zone into their 'alarm' zone; be aware when particular participants need individual attention.

Put the most important information first and repeat the key message

People remember the beginning and end of events better than what happened in between. So, present the most important information first and summarise it at the end. Think of the key message of the session as a choice piece of food that you drop into people's mouths throughout the session; repeat these key messages and recap regularly.

Make links and be creative or unusual

People remember information better when it is connected to something concrete and practical. Link theory to practice. For example, after discussing the theory of mainstream and margin, do an activity that connects this theory to people's real-life experience. Also be unusual. People remember things that are outrageous, unusual or unexpected. So use humour, games, songs, poetry – anything that will provoke people's interest and keep their attention.

Managing conflict

At some stage during a session there may well be disagreement between you and a participant, or between participants. Disagreement is healthy and should be welcomed. It is often through disagreement that we better understand our own thoughts and feelings, but conflict that becomes aggressive or hurtful is not healthy or productive. It distracts from the learning objectives of the work. Conflict drains energy away from an exploration of issues, putting energy instead into defending fixed positions. Managing such conflict is an important task for facilitators. A good way to deal with a participant challenging you is to turn the challenge into a question for the whole group or the participant.

As the sessions continue and the group forms, people often take on certain roles within the groups. Some of these roles can interfere with the learning of the workshop. Facilitating a group discussion may mean dealing with negative or disruptive people or someone who continues to interrupt the discussion. Reminding the group of the ground rules established in the first session through the

'maximise/minimise' activity and asking everyone to be responsible for maintaining them is a good way to deal with difficult people. If someone is always complaining, you can ask for specifics, address the complaint, or refer the complaint to the group. If a participant is disruptive, you can involve the group by having its members ask the difficult person to help, rather than hinder, the group, or you can deal with him/her apart from the group.

Learning and adapting

After each session spend some time with your co-facilitator reflecting on what went well and what proved more challenging. Are there any things that you would do differently next time? Would you adapt or change any of the tools? If so make a note for next time. Monitor on the go: make adjustments if things/sessions aren't working well. Keep learning and refining so that your sessions make most sense to the participants.

Adjusting to meet the needs of those with lower levels of literacy

Within communities you may find that those you are training have different levels of literacy and, as a result, you may need to adapt your training approach to take this into account. The following tips can help you adapt your training to suit those with lower levels of literacy.

Tell stories

Rather than relying on people reading passages, particularly Bible passages, tell them instead as a story. You will need to prepare for this. First read the passage yourself several times until you are familiar with it; practise telling the story and then go back and check to see what you missed out. Retell it again. It can be helpful to write the story out by hand as this helps you to remember it. When telling the story be dramatic: use your whole body to act it out. Use props to help bring the story alive. Use your imagination – you don't have to give a precise word-for-word recital of the Bible story but insert descriptions of what the countryside or the weather might be like; the aim is to draw pictures with your words that allow people to use all their senses so that they become immersed in the story.

Break it up

Take care not to overload people's memories by trying to cover too many things at once. Break stories up so that each section links to a key point or question, and cover one section at a time. Give people the question that you want them to think about for each section before you tell that part of the story. This gives them a reason to listen and you will find they will listen more carefully.

Use lists

It is still okay to use lists with people with lower levels of literacy but combine them with different colours and with drawings or symbols; people will use the symbol or column as a trigger to help them memorise the list.

Use props

In the same way, use everyday items around the training venue, associating them with an item on a list or a key point in the story. Every time that point or item is mentioned, wave or hold up the item. Again, people will use the item as a way of helping them to remember the details.

Repeat

Repetition is key but be imaginative in the way that you do it. Once people have heard the story or the teaching get them to repeat it within their group or with a partner. Alternatively invite them to act out the story as a drama, or to represent it as a drawing or a cartoon or comic strip. Assign people different parts in the story and retell it as the narrator with people acting out their different characters. You could also assign actions to different parts of the story and get people to respond appropriately at each stage. You may also like to bring in song and dance to parts of the story or as a way of memorising lists.

Use technology

Think about how technology might be able to help you. It may be possible to record someone reading out a text such as a Bible passage and to then share the recording with people or with groups by mobile phone. Rather than reading the text they can then listen to the recording, repeating bits as often as they want.

Use drawings

Use colour, symbols and drawings as visual aids. You do not have to be an artist, indeed bad drawings can often introduce some humour and may even prove more memorable than the better ones!

Some dos and don'ts

DON'T

- Don't leave all your planning to the last minute.
- Don't stand on a stage above the people. Instead, create an open seating arrangement. In the same way, if the workshop is taking place outside, allow people to form a semi-circle around you next to a wall or a surface where you can put up posters and/or newsprint.
- Don't bore your participants by giving long lectures. Remember, adults learn best by doing.
- Don't use unfamiliar jargon which no one understands.
- Don't allow any one person to dominate the discussions or to intimidate others.
- Don't be dogmatic about your own point of view: listen to others.
- Don't ignore hurtful comments. Address them and use them as discussion and learning points.

DO

- Respect the knowledge and experience of participants.
- Draw on the collective wisdom of the group.
- Build tolerance and patience for other participants' views.
- Actively involve everyone in the workshop.
- Vary your training methods so as to meet different learning styles and avoid predictability.
- Present each theme or issue clearly.
- Encourage people to ask questions.
- Plan your sessions thoroughly. Read through the whole training guide and prepare (with your co-facilitator, if you have one).
- Work out your timings accurately; although you may need to adjust them during the session, it is important not to overrun.
- Make sure you have everything you need before the session starts.
- Always hang posters and/or newsprint on a flat, steady surface.
- Use the language that is best understood by most of the participants.
- Use familiar words, terms and examples.
- Be flexible; adapt your workshop to meet the needs of the participants.
- Always summarise important points raised.
- Have an energiser ready.
- Have fun – if you are enjoying yourself, others will too.

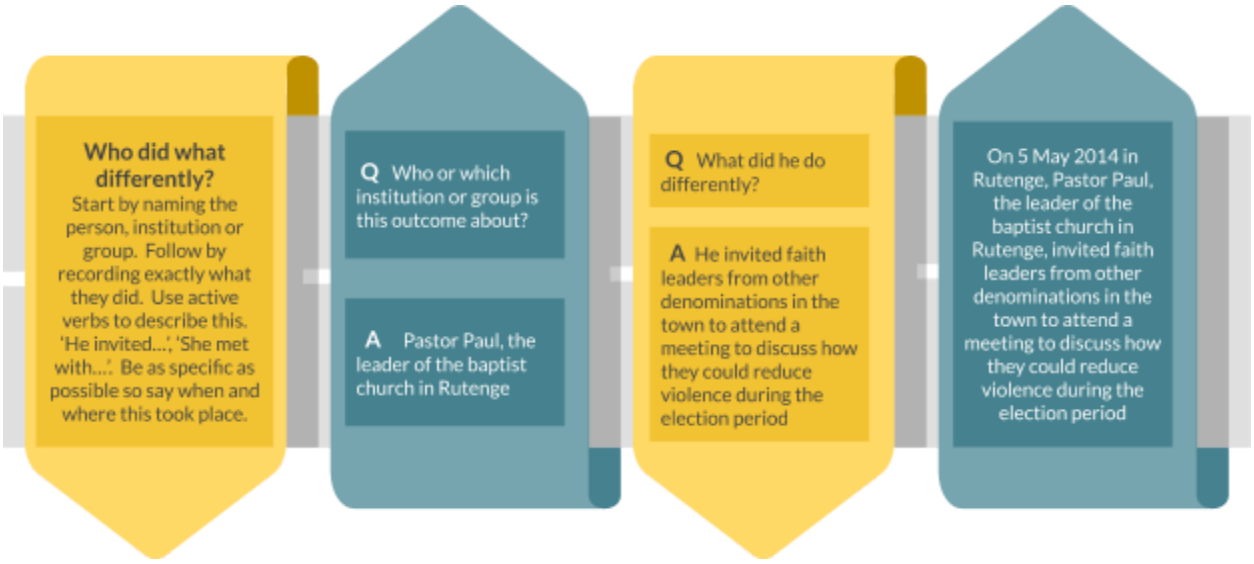
CAPTURING OUTCOMES

It can be very encouraging and helpful to use part of any face-to-face gathering to collect details of the impact that the dialogues is having on people. Tearfund is developing an 'outcome harvesting and attitude change' toolkit for peacebuilders that captures examples of both attitude and behaviour change within programmes. This approach would work well as part of a learning gathering with peacebuilding champions. There is insufficient space in this manual to describe the full process but an overview may prove helpful pending further more detailed training on the toolkit.

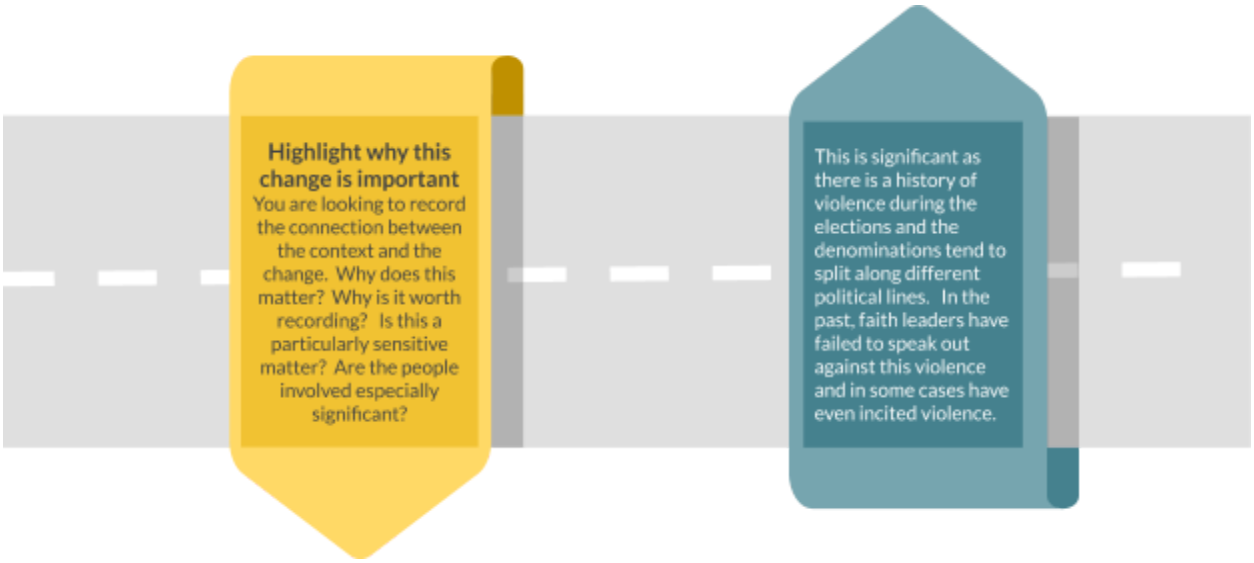
Attitude change: An internal, individual change in areas such as perceptions, fears, emotions, opinions, knowledge, beliefs or spirituality.

Behaviour change: An external change in the actions, activities, policies, practices or relationships of a person, group, community, organisation or institution. The change must be observable, and must happen as a result of a project, programme or intervention. Behaviour changes are not activities completed as part of a project such as running a community dialogue session nor is it an output such as 25 people attending a dialogue session.

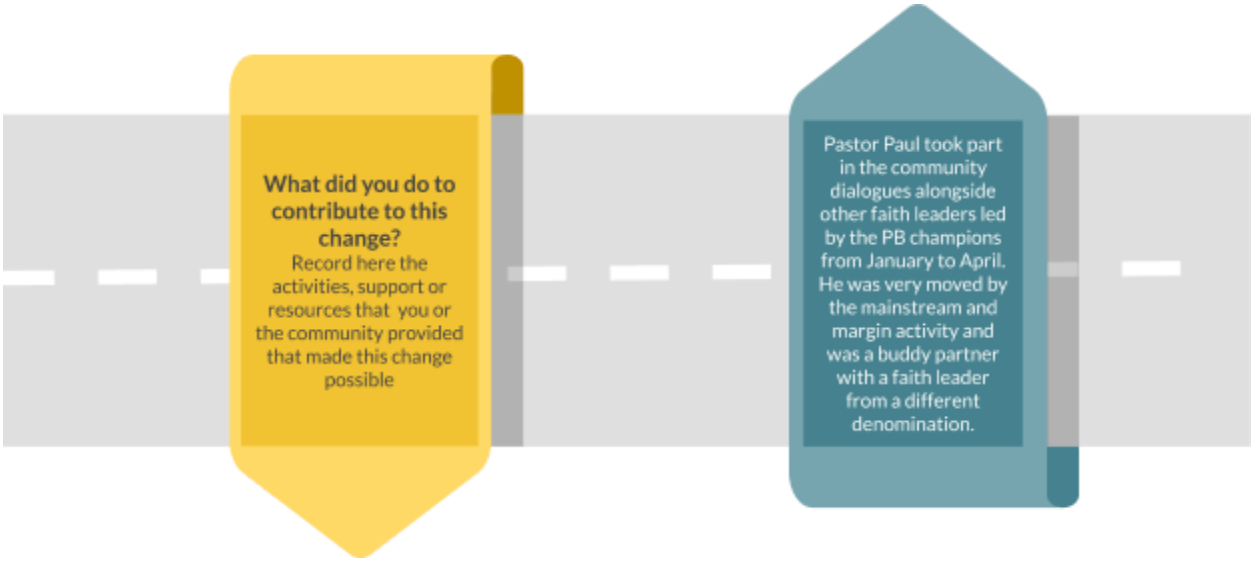
Step 1: Capture the change



Step 2: Highlight why the change is significant



Step 3: Identify the contribution made by the programme to this change



It can be very helpful if champions and those taking part in the dialogues keep a log of changes in behaviour or attitude that they notice as they take part in the dialogues or which

on from it. These can become supporting pieces of evidence that can support the stories of change that are gathered.