

# COMMUNITY HIV PREVENTION DIALOGUE GUIDE For Change Agents



USAID Zambia Community HIV Prevention Project (USAID Z-CHPP)  
June 2018



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## Abbreviations and Acronyms

AGYW	Adolescent Girls and Young Women
AIDS	Acquired Immunodeficiency Syndrome
CBO	Community-Based Organization
CSO	Civil Society Organization
FBO	Faith-Based Organization
HIV	Human Immunodeficiency Virus
MCP	Multiple Concurrent Partnerships
NGO	Non-Governmental Organization
PACT	Private Agencies Cooperating Together
PEPFAR	President's Emergency Plan for AIDS Relief
PLHIV	People Living with HIV
SGBV	Sexual and Gender-Based Violence
UNAIDS	Joint United Nations Programme on HIV and AIDS
UNICEF	United Nations Children's Fund
USAID	United States Agency for International Development
Z-CHPP	Zambia Community HIV Prevention Project
WHO	World Health Organization

# 1. Introduction

## 1.1 Background Information

Private Agencies Cooperating Together (PACT), in partnership with Plan International and 10 sub-partners, implements the United States Agency for International Development Zambia Community HIV Prevention Project (USAID Z-CHPP), which is designed to accelerate progress toward Zambia's goal of reducing new HIV infections by increasing adoption of high-impact HIV services and health behaviors. The project targets people living with HIV (PLHIV), discordant couples, mobile populations, adolescent girls and young women (AGYW) and their male sexual partners, and other high-risk population groups, using evidence-based and locally owned solutions. In supporting the Government of the Republic of Zambia, the project develops local community and district-level solutions, with the aim of contributing to the efforts of reaching the Joint United Nations Programme on HIV and AIDS (UNAIDS) 90-90-90 targets.<sup>1</sup>

According to community-based formative research conducted across 10 districts in Zambia, AGYW were found to engage in high-risk activities, such as unprotected sex, unsafe sexual practices, sexual exchanges and sex work, and alcohol and drug use. Factors contributing to these high-risk activities include gender inequity, traditional and cultural norms, and poverty. The research further revealed that gender inequity reduced women's bargaining power in insisting on the use of condoms, led to an increase in harmful sexual practices, and resulted in a lack of power in sexual decision making.<sup>2</sup> Similarly, poverty arising in part from prevailing gender limitations in employment and education worsened AGYW's vulnerability, including early sexual debut, intergenerational sex, early marriage, and sex work. Increased use of drugs and alcohol, as well as internet pornography, were identified as growing problems among young women and men in Zambia.<sup>3</sup>

Human Immunodeficiency Virus (HIV) prevalence in Zambia is higher among women overall (15.1%, compared to 11.3% among men) and across all age groups, education levels, and wealth quintiles.<sup>4</sup> In Zambia, women experience a disproportionate burden of both HIV and sexual violence. According to the Zambia Demographic and Health Survey 2013-2014, 17% of the women surveyed reported ever experiencing sexual violence, and 10% had experienced it in the past 12 months. Women who are divorced or widowed are more likely to have experienced sexual violence (25%) than currently married women (20%) and never-married women (8%). With this situation, however, there is little engagement of stakeholders to help address inequality in HIV interventions.

Efforts to change harmful traditions are most effective when they originate within the culture that practices them. It requires the cooperation and understanding of community leaders, policy makers, and the people who have experienced or witnessed hardships these practices cause. Working together with traditional, community, and religious leaders to advocate most effectively against such practices, the USAID Z-CHPP project recognizes the critical role that cultural and traditional norms and practices (such as sexual cleansing, wife inheritance, some initiation practices, intergenerational sex, child/early marriages, and son preference) play in influencing HIV outcomes. USAID Z-CHPP prioritizes cultural communication interventions as an important component of the project.

USAID Z-CHPP key objectives are:

- Key determinants of risky behavior mitigated among priority populations.
- Increase in completed referrals from community programs to high-impact services.

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<sup>1</sup> By 2020, 90% of all people living with HIV will know their HIV status; 90% of all people with diagnosed HIV will receive sustained ART; and 90% of all people receiving ART will have viral suppression.

<sup>2</sup> Z-CHPP community-based formative research, December 2016.

<sup>3</sup> Z-CHPP community-based formative research, December 2016.

<sup>4</sup> DHS, Zambia 2014.

- Actions adopted by communities to reduce young women's vulnerability to HIV, unintended pregnancy, and sexual and gender-based violence (SGBV).
- Strengthened capacity of local stakeholders to plan, monitor, evaluate, and ensure the quality of prevention interventions.

## 1.2 Purpose of the Guideline

- To facilitate effective and guided community discussion on the issues of cultural and traditional practices that contribute to the spread of HIV in the community.
- To help Change Agents in the community to carry out prevention activities in ways that incorporate appropriate and culturally sensitive messages to achieve project objectives.

## 1.3 Community Dialogue

### 1.3.1 What is Community Dialogue?

- It is an interactive participatory communication process of sharing information between people or groups of people aimed at reaching a common understanding and workable solution.
- Unlike debate, dialogue places emphasis on listening to deepen understanding.

### 1.3.2 Purpose of Community Dialogue

- It develops common perspectives and goals and allows participants to express their own views and interests on various issues, including gender.
- Community dialogues are critical steps in engaging traditional and community authorities, leaders, and their subjects.
- It makes it easy to identify and analyze different needs, challenges, gaps, and opportunities to reach men and women.
- It also helps in reaching a common understanding, thereby helping communities make decisions together and own these decisions.

### 1.3.3 The Six Cultural Domains and Their Associated Key Issues

Some of the key issues to be considered under community dialogue are described in Table 1.

**Table 1: The Six Cultural Domains and Their Associated Key Issues**

Issue	Key Issue
Myths and Misconceptions	What are they? Who promotes them? For what purposes? How do they contribute to HIV infection?
Assets and Resources	Who has access to which particular assets and resources? What constraints do they face?
Knowledge, Cultural Norms, Beliefs, and Perceptions	Who knows what? What beliefs and perceptions shape gender identities and norms?
Gender Roles, Responsibilities, Time, and Space	Who does what? What are the gender roles and responsibilities that dictate the activities in which men and women participate? How do men and women engage in development activities? How do men and women spend their time, as well as where and when?
Legal Rights and Status	How are women and men regarded and treated by customary and formal legal codes?



Issue	Key Issue
Balance of power and decision making	Who has control over the power to make decisions about one's body, household, community, municipality, and state? Are such decisions made freely?

### 1.3.4 Differences between debate and dialogue

It has been observed many times that community discussions (dialogues) are usually mistaken to be debates where people support opposing ideas. In this guide our focus is to promote dialogue among community participants so as to find solutions to the issues raised. When we engage into debate the outcome is different just like when we dialogue we also get a different outcome. To help us differentiate the two below is a table showing the differences between debates and dialogues.

**Table 2: Differences between debate and dialogue**

Debate	Dialogue
Denying opposing views.	Allows expression of different views.
Participants listen to refute views of other people.	Participants listen to understand and gain insight.
Questions are asked from a position of certainty.	Questions are asked from a position of curiosity.
Participants speak as representatives of groups.	Participants speak with free minds.
Statements are predictable and offer little new information.	New information surfaces.

### 1.3.5 Other Key Principles of Community Dialogue

- Sensitivity to local, family, and community experiences; that is, working by invitation and commitment and not imposition.
- Facilitation rather than intervention of experts.
- Use of participatory approaches with space for listening, inclusion, agreement, and expressions of concerns.
- Respect for differences and mutual trust.
- Willingness of facilitators to engage in a process of self-development.
- Working in partnerships with non-governmental and community-based organizations (NGOs/CBOs).
- Belief that communities have the capacity to identify needed changes, own these changes, and transfer changes to other communities.
- A grounding in universal human rights.
- Gender sensitivity, a focus on participation and inclusion of, for example, women and girls.
- Mutual learning (facilitators with community, community with facilitators, community with community, among community members, organization to organization).

## 2. Planning a Community Dialogue

### 2.1 The People Involved in Hosting a Dialogue

To host a community dialogue, you will need to recruit a facilitator, note-taker, and assistants. The roles of each are described below. You can look to partner organizations, Change Agents, sub-partner staff, volunteers, or other community members with an interest in the topic to fill these roles. When possible, you should include these individuals (especially facilitators and note-takers) in planning conversations so they understand the goals and bigger picture of the dialogue.

#### 2.1.1 Community Change Agent (Main Facilitator)

- They introduce and guide the community dialogue.
- They are good listeners who are curious about what people think and able to remain neutral about the topic being discussed.
- They do not need to be an expert on the issues being discussed.
- They guide and facilitate community mobilization.
- They touch base with the sub-partner staff or any health worker to get additional clarity on any unclear issues that may arise.

#### 2.1.2 Note-takers or Secretaries

Roles to include:

- Documentation
- Minute taking
- Registration
- Administrative work
- Organization for dialogues

#### 2.1.3 Assistants

- They help with set-ups, welcoming people, replenishing food and supplies, etc.
- They help minimize distractions and assist people, as needed, so the majority can focus on the conversation at hand.

#### 2.1.4 Translators

- These are people who can provide translation services in various local languages, including sign language interpreters, and might be very useful and seen as culturally sensitive and inclusive.

### 2.2 Who Should Be Invited to the Dialogue?

Invitees could include stakeholders and individuals from groups such as:

- Traditional leaders (Chiefs, Chieftains, Headmen, Indunas, Returners, etc.)
- Religious leaders (Pastors, Reverends, Imams, Sheiks, Gurus, etc.)
- Community leaders (Counselors, Chairpersons, Politicians, etc.)
- Academia (universities, colleges, community colleges, local school districts, teachers, PTA/PTO, homeschool representatives, afterschool providers, etc.)



- Local government officials (Civil Servants, etc.)
- Representatives from traditionally underserved/underrepresented groups (e.g., Tribal and village elders, herbalists, traditional counsellors, local business men and women, women's organizations, cultural centers, refugee centers, etc.)
- Local professional groups or bodies within the communities include unions and regulatory bodies
- Civil Society Organization (CSO) members that have a stake in these matters (Faith-Based Organizations [FBOs], CBOs, NGOs, and special interest groups like PLHIV)
- Youth groups and clubs (Anti-AIDS Clubs, Girl Guide, Boy Scouts, etc.)
- Neighborhood associations and parenting group members
- Social service group members (e.g., Rotary, literacy groups, local food pantry, homeless shelters)
- Local media staff (local newspaper, radio, TV, drama groups, etc.)
- Friends and family of HIV clients or SGBV survivors in communities

## 2.3 Invitations

- Use a personalized approach to help increase your chances of getting participants.
- Make sure to provide information about why you are having a dialogue and explain.
- Schedule the dialogue for a time that is convenient for your target audience.
- Choose a central location that is safe, comfortable, and accessible.
- Send directed invitations to help control numbers and ensure the group is not too large.
- Follow up any initial conversations with formal invitations at least a week before the dialogue.

## 2.4 Environment for the Venue

- Should be familiar with and used frequently by participants
- Is considered to be part of the community, which usually excludes government or "official" places
- Good if it is available in the evenings and/or on weekends
- Offers a comfortable environment
- Is not too noisy or full of distractions
- Is easily accessible to all participants
- Is affordable, possibly secured for free given limitations in project resources

### 2.4.1 Suggested Venues

- Community halls and centers
- Community organizations meeting facilities (e.g., YMCA, ZINGO)
- Recreation centers
- Shelters in health facilities
- Village squares or meeting places
- Churches
- Schools

- Youth centers
- Market offices and halls
- Boardrooms
- Conference halls in workplaces
- Club halls
- Individuals' yards, etc.

## 2.5 Proposed Topics to Discuss During the Dialogue

- Multiple and concurrent partnerships
- Low and inconsistent use of condoms
- Low levels of voluntary male circumcision and HIV
- Cross-generational sex and transactional sex and HIV
- Mobility and labor migration and their susceptibility to HIV
- Low uptake of Mother-to-Child Transmission treatment services
- Low levels of HIV Testing Services uptake
- Marriage patterns, such as polygamy, and how they facilitate HIV infection
- Cultural, traditional, and religious beliefs and their effects on HIV infection (e.g., dry sex and HIV, sexual cleansing and HIV), SGBV, and HIV (physical, emotional, and other forms)
- Alcohol misuse/substance abuse and HIV
- Low levels of couple counseling and testing
- Low sexually transmitted infection screening and HIV
- Poverty and unemployment, and their influence on HIV vulnerability
- Power dynamics – primarily women's and children's inability to negotiate safer sex and condom use
- Impact of HIV on the community

## 3. Methodologies for Conducting Community Dialogue

### 3.1 Gender Considerations When Hosting Structured Community Dialogues

#### 3.1.1 Preparations (1 week before)

- Select a site that can readily accommodate the number of people required (20-30).
- The room should be set up with participants seated in a circle. This encourages participation by all persons in attendance.
- Notification should be clear and given in a timely manner so as to avoid confusion.
- Care should be taken that the time and place facilitate as broad an attendance as possible.
- In some communities, several different venues and schedules will be required to engage stakeholders with differing schedules or lifestyles.



#### 3.1.2 Beginning the Dialogue

- Set the tone prior to opening the dialogue session by greeting participants when they arrive and arranging for clear signage.
- Open the meeting with an explanation of the project and why dialogue is important.
- The meeting should then be turned over to the facilitator(s).
- Skilled facilitation will play a particularly large role in helping to create an environment of trust, commitment, and openness at the outset.
- It will also provide for timely introduction of dialogue skills and practice when required.
- Checking in is a very simple way of breaking tension and encouraging broad participation. This may be as simple as beginning the meeting with a question, such as “Why is this meeting important to you?” or “What needs to happen here today for this meeting to be a success to you?,” and allowing each person in the room to introduce themselves and briefly respond.
- The value is to honor the various voices that are present in the room, rather than allowing the meeting agenda to drive the outcome.
- Observing a similar protocol at the end of the meeting (checkout) helps to bring closure and ensure that all voices have an opportunity to be heard.

#### 3.1.3 Content of the Dialogue

- A Change Agent will broadly frame the focus of the group and help important themes and issues to emerge.
- A dialogue may stimulate participants’ ideas of the prevalence of the practice in their community. Through discussion, participants will be able to identify areas of agreement and disagreement.

- As new insights emerge, they should be captured and clarified.

### **3.1.4 Follow-up and Sustaining the Dialogue**

- Sustain the dialogue over time by using sign-in sheets to facilitate follow-up, summaries of brainstorming or other types of sessions, and possible outside information sources.

## **3.2 Methodologies and Tools for Conducting Community Dialogue**

The community dialogue approach is adapted to suit the participants' level of knowledge and skills. The following methods may be used depending on the topic and assessment of participants' capabilities:

- General Discussions (e.g., using pre-recorded audio and video products)
- Traditional Wisdom (proverbs, songs)
- Hot Spot Mapping and Transect Walks
- Strategic Questioning
- Storytelling
- Historical Timelines

These community dialogue methodologies will be discussed more broadly in the subsequent chapters.

### **3.2.1 How to Use General Discussions (e.g., using pre-recorded audio and video products)**

#### **A. *What is a discussion?***

A discussion is an action or process of talking about something to reach a decision or to exchange ideas. The discussion will always connect to the introduction by way of the questions or hypotheses you posed and the literature (facts) you reviewed, but it does not simply repeat or rearrange the introduction. The discussion should always explain how your facts (study) have moved your understanding of the problem forward from where you left them at the end of the introduction.

#### **B. *The purpose of the discussion***

The purpose of the discussion is to interpret and describe the significance of your findings in light of what was already known about the problem being investigated, and to explain any new understanding or insights about the problem after you have taken the findings into consideration.

- To state your interpretations and opinions, explain the implications of your findings and make suggestions for future research.
- To answer the questions posed in the introduction, explain how the results support the answers and how the answers fit in with existing knowledge on the topic.
- It is the heart of the paper and usually requires several writing attempts.
- People talk about something and tell each other their ideas or opinions.

#### **C. *Number of participants***

- A discussion group is a group of individuals with a similar interest who gather either formally or informally to bring up ideas, solve problems, or give comments.
- The group involves 15-35 people on average.
- More than 35 participants in a group becomes a crowd and is more suited for a community/village meeting.

### ***D. Guidelines for facilitating a community discussion***

- You can engage the trained drama group for mobilization or presenting a skit on the subject matter prior to the discussion.
- You can use a testimony; that is, let someone who has been through similar issues to what you will be discussing tell their story or testimony.



- You can also use an event, a situation, or an issue that happened in the community. However, please make sure that the topic is an issue that is well understood and may not create problems for you as a facilitator, any other person present, or the organization. Always avoid issues that are under review or discussions by the courts, be it local or higher. Seek permission or clearance from the local authority for such cases.

#### **Example: Radio Products on Equity and Equity**

**Topic:** A man is fined a goat for calling women names, hissing at them, and teasing them about marriage.

The topic for discussion today comes from a situation that has come up in one of the villages in Chapata District, Eastern Province. The Z-CHPP program has been providing information to the village elders of Chimdidi Village to enable them to improve their skills and knowledge about gender norms and HIV myths. The elders summoned a man who had been making women feel uncomfortable by calling them names on the street, making hissing noises at them, and telling them he is going to marry them. It has been reported that the elders fined him a goat.

Our discussion today is around this situation. To start with:

- Do you think the elders had the right to fine this man?
- What do you think caused this young man to behave the way he did?
- Is it right to call women names, hiss at them, or tease them about marriage in the streets?
- What makes the village elders realize that what the man is doing is wrong?
- What makes the village elders act on the wrongdoing of the man?
- What else do you think the elders can do to help the large community in their district?

I am your host, David Dube. The phone lines are open, and you can call me and contribute.

### ***E. The format and duration of the discussion***

**Duration:** 1 hour 30 minutes to 2 hours

#### **Part One: Introductions (10 minutes)**

- Begin with Welcoming Remarks, and ask participants to introduce themselves (song, game, or any other message can be a very good ice breaker)
- The facilitator introduces the USAID Z-CHPP project, briefly explains the partnership with the sub-partner, and explains the objectives of this meeting and dialogue.

**Note:** Checking in is a very simple way of breaking tension and encouraging broad participation. This may be as simple as beginning the meeting with a question, such as “Why is this meeting important to you?” or “What needs to happen here today for this meeting to be a success to you?,” and allowing each person in the room to introduce themselves and briefly respond. Set the tone prior to opening the dialogue session by greeting participants when they arrive, arranging for clear signage, and offering light refreshments.

#### **Part Two: Introduce the Topic of the Day (15 minutes)**

- Introduce the topic of the day (Multiple Concurrent Partnerships, or MCP).
- Ask questions to assess what the participants understand about the topic.
- You can also ask if any one of them or someone they know has had an experience or knows something about the topic.
- If there is someone, let them share something as part of starting the discussion.
- Then briefly give information on the situation in Zambia about the issue at hand (check research data on gender equity and equality).

**Note:** A Change Agent will broadly frame the focus of the group and help important themes and issues to emerge.

#### **Part Three: Engaging the Participants (45 minutes)**

Play the recording from the Radio Station with all its questions, but without the whole discussions, for at least three times. Make sure that the participants have understood the story. Then engage people to start the discussion to look at the subject matter. You can start as indicated:

- Ask participants to share what is really happening in their own community about gender MCP.
- What do they think about the topic and the actions that the village leadership took?
- Ask the participants to identify the perpetrators of the practices in their community.
- Let the participants identify the causes and motivations for engaging in such behaviors.
- What are some of the dangers they have observed associated with AGYW?
- Work with the participants to identify the barriers and hindrances to practicing positive behaviors.
- What can they do as individuals to help with the challenges?
- What can they do as a community?
- What actions are they looking at to help their communities deal with these challenges?
- When do they think they can start implementing their solutions?
- After exhausting discussions on all the issues, then move on to the conclusions.

**Note:** Sustain the dialogue over time by using sign-in sheets to facilitate follow-up, summaries of brainstorming or other types of sessions, and possible outside information sources. A Change Agent will broadly frame the focus of the group and help important themes and issues to emerge. For instance, a dialogue around gender equality and equity may stimulate participants’ ideas of the prevalence of the practice in their community. Through discussion, participants will be able to identify areas of agreement and disagreement. As new insights emerge, they should be captured and clarified.



### **Part Four: Conclusion (20 minutes)**

- Summarize the discussions.
- Ask the participants to help you identify key and take-home issues.
- Use the key issues identified to develop an action plan.
- Assign responsibilities as to who will do what in the action plan.
- Agree on the next date to meet and review progress.
- Close the meeting.

**Note:** Observing a similar protocol at the end of the meeting (checkout) helps to bring closure and ensure that all voices have an opportunity to be heard.

### **3.2.2 How to Use Traditional Wisdom**

#### ***A. What is traditional wisdom?***

These are beliefs or opinions that most people have or accept to be correct. It is known that every society teaches wisdom to its next generation. Wisdom makes life easier as it contains experiences and knowledge, and guides people to distinguish the truth from falsehood. The virtue of wisdom lies in one's ability to use reason, to act wisely for himself and for his surroundings, or perhaps to judge correctly at the point of decision with regard to the application of experience and knowledge. These are in the form of a proverb or a song that may carry certain meaning in a particular society. Traditional wisdom includes the following:



- Indigenous knowledge or the local knowledge that is unique to a culture or society.
- May include “local knowledge,” “folk knowledge,” “people’s knowledge,” “traditional wisdom,” or “traditional science.”
- Passed from generation to generation, usually by word of mouth and cultural rituals.
- Has been the basis for agriculture, food preparation, health care, education, conservation, and the wide range of other activities that sustain societies in many parts of the world.

#### ***B. The importance and relevance of traditional wisdom***

- Many communities have lived on indigenous wisdom, which is experienced knowledge, and the onset of civilization has not removed all indigenous wisdom; it is still controlling most communities.
- Indigenous wisdom and lived experience is managed by traditional, religious, and community leaders (clan elders) who are the custodians of clan resources.
- The development and its associated problems could be addressed using indigenous knowledge and wisdom.
- The beneficiaries need the capacity to sustain development by using the available local knowledge and resources.



- Rethinking traditional knowledge and wisdom could act as a strategy for sustainable development and influencing positive and healthy lifestyles for people.
- There is a need to bridge the gap between indigenous knowledge and civilized information systems so as to benefit the disadvantaged populations.

### ***C. Uses of traditional wisdom***

- To develop traditional law to guide in the management of land, flora, fauna, and water for posterity<sup>5</sup>.
- To develop cultural beliefs, values, norms, and practices that guide life, morals, behaviors, relationships, attitudes, land use, and resource management, which are handed down by word of mouth through generations.
- To link resource management, socialization, and community life for their cultural continuity through time and space; people's history and culture are highly influenced by their traditional wisdom.
- To guide the people in negotiating the pitfalls and contradictions of human life.

### ***D. How to use traditional wisdom to engage the people***

- To train Change Agents in practical sessions to develop and/or enhance the knowledge and competence that can be used at field level for enhancing the skills of community members (Champions, Change Agents, and Male Role Models) in the targeted communities and villages.
- To address and discuss some of the traditional practices that may be harmful to AGYW in our community.
- To engage communities to discuss gender issues and how such wisdoms can have a negative effect on the female and male relationships, cause power imbalances, and perpetuate harmful practices.
- To engage community leaders as custodians of culture to discuss some of the traditional wisdom ideas and theories and how they disadvantage others within their communities.
- To use and integrate the positive elements of traditional wisdom into corrective measures and discussions at community level.
- To train the custodians of traditional wisdom and use them to influence their communities to change the negative elements and adopt positive and progressive ideas within the experienced knowledge.

**Note:** Traditional wisdom provides possible alternatives to African socialization challenges, and using the Africanist approach can help people to easily assimilate western wisdom. "People need knowledge of the past, and everybody uses this cognition in his or her own way (Kalela, 2012, p. ix).

### ***E. Examples of harmful traditional wisdom within the Zambian set-up***

These proverbs and a song are some of the common examples used in different set-ups with the Zambian traditional settings and local communities:

- "Abanakanshi mafii ya Mpompo" – Bemba Proverb. English, "Women are as plentiful as the excreta of Gazelles. Don't get bothered when she dumps you; they are plentiful, and you can get another with ease."
- "Ubuchende wa mwaume tautoba nganda" – Bemba Proverb. English, "A man's promiscuity has no effect on a marriage, but a woman's promiscuity can end a marriage."
- "Tonde sagona mkhola limodzi" – Nyanja Proverb. English, "A man is entitled to many women."
- "A Nyamata afunika usuka Mkondo" – Nyanja Proverb. English, "Young men (boys) need to frequently have sex to keep the penis clean."

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<sup>5</sup> Alidri Agatha. (2016). Traditional Wisdom in Land Use and Resource Management among the Lugbara of Uganda; PHD Thesis.

- “Mwana wa Mfumu sagona ekha” – Nyanja Proverb. English, “A prince does not spend a night alone; he always has to have a female companion to keep him warm in bed.”
- “Akana kangwena kakulila kwitete” – Bemba Proverb. English has a double meaning: (1) “A child always learns from his parents or elders.” and (2) “It does not matter how young a girl may be; as long as she can accommodate a man (penis), there is no harm.”
- “Ine nikhumbira akazi ba malume, bafe msanga nikalobe chokolo” – Nyanja Song. Translation “I am infatuated with my uncle’s wife. I pray that he dies soon so I may inherit her to be my wife.”

#### **F. Format and duration**

The number of participants should be between 10 and 25 people. Make sure that the key people who you are targeting are part of the discussion. These are the people you would like to influence as well as help you take action to mitigate the problem.

- Introduction of participants (10 minutes)
- Introducing the topic for discussions (15 minutes)
- Group discussions and reviews (45 minutes)
- Conclusions and summarizing (20 minutes)

### **3.2.3 How to Conduct Community Mapping and Transect Walks**

#### **A. What are mapping and transect walks?**

Mapping is a way to get to know a community. It is a review process that seeks to identify linkages, not results. Mapping focuses on characteristics such as where the activity took place, where the funding came from, or where people gather and when. Mapping studies often take place with a baseline survey and can easily include the community members themselves (see step D).

#### **B. Transect walks are another type of mapping.**

A transect walk is a tool for describing and showing the location and distribution of resources, features, landscape, and main land uses along a given transect. It is a systematic walk along a defined path (transect) across the community/project area together with the local people to explore the conditions by observing, asking, listening, looking, and producing a transect diagram.

#### **C. How to use a transect map**

A transect map, accomplished through a transect walk, is a tool used by a group undertaking observation-based community improvement, which should include informed community members and people with the technical skills to identify and propose solutions to issues that are visibly manifested on a walk. A transect walk can help with:

- Identifying and explaining the cause-and-effect relationships among topography, soils, natural vegetation, cultivation, and other production activities and human settlement patterns.
- Identifying major problems and possibilities perceived by different groups of local analysts in relation to features or areas along the transect.



- Learning about local behaviors and practices within the community.
- Contributing as a tool for site selection.
- Triangulating data collected through other tools.
- Implementing one of the most participatory methods to engage local people with technical people to find solutions together as they observe and discover issues.
- Changing the perspective of the facilitators, outsiders, or visitors who act only as an observer.
- Expanding the understanding of facilitators, technocrats, or development experts, who often have very limited knowledge of local practices and customs, through issues on the ground.
- Promoting a mutual interchange of knowledge between facilitators and locals.
- Inspiring a deep understanding of different concerns through a visual focus of the exercise.
- Finding a common language, which is one of the most valuable aspects of this method.
- Involving everyone, including residents with limited English and other busy locals such as business owners lacking the time to attend community meetings.
- Providing experts with a simple, practical, and flexible participatory technique under shared control.
- Offering the complementary tools of a community resource map, social mapping, timelines, and a seasonal calendar.

#### ***D. The process of engaging the community***

The following steps can be taken when walking transects:

- Find community members who are knowledgeable and willing to participate in a walk through the village and surrounding community.
- Discuss with them the different factors or behaviors to be drawn in the transect (crop types, land use, trees, slopes, soils, springs/water points, erosion gullies, pathways) and agree to the route.
- Seek a transect that shows the greatest diversity in a short distance.
- Observe, ask, listen while walking, and take notes along the way. Note the description of each different area observed (e.g., the well, time people draw water, the people who are found at the well, time they spend at the well, what type of containers they use). Also, take note of problems or issues occurring within or affecting each area, as well the opportunities or available resources located in each area.
- Discuss problems and opportunities; identify the main factor or behavior areas and sketch the distinguishing features. For each area describe behavior, people who practice it, the victims, problems arising, solutions, and opportunities. Draw the transect and cross-check the findings with the informants.
- When completed, draw the transect making notes against the different sections of the transect map: the completed draft is then shared, discussed, and agreed on.

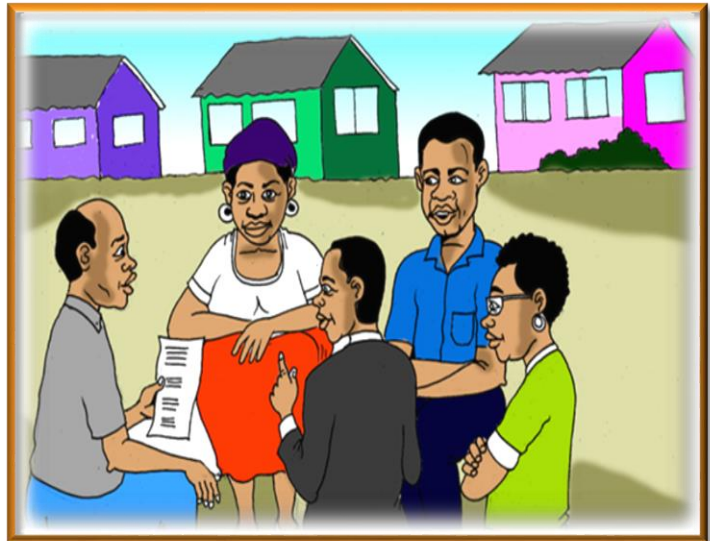
The action plan is drawn for the community to address the challenges together with the solutions identified. Then mechanisms are put in place to monitor progress.

### Example 1: Geographic/Hot-Spot Mapping and Prioritization<sup>6</sup>

In the USAID Z-CHPP project, you can use the U.S. Government's disease burden analysis data to start site selection and follow that with the hot-spot mapping exercise within the identified high-volume sites. The hot-spot mapping exercise has a guide to follow, and the participants who identify these hot spots within the catchment areas include: gatekeepers, health facility representatives, community volunteers, change agents, DMO representative, Z-CHPP district coordinator, DATIF representatives, and NZP+ representatives. The mapping exercise follows a step-by-step cycle from planning and design to feedback. The steps are as follows:

1. **Planning and design for hot-spot mapping:** This stage involved setting time for mapping, setting boundaries, and identification of stakeholders to be involved in the exercise.

2. **Situation analysis:** This activity involves stakeholders mentioned above to make use of data, mainly disease burden and service data, to determine the high burden areas within a site. This team of gatekeepers and other mapping participants provide information on different risk behaviors regularly observed in that locality. Some of the key behaviors include: transactional sex, intergenerational sex, frequent gender-based violence (GBV) experiences, night outings, interaction with different truck drivers and taxi or bus drivers, AGYWs exchanging sex for college fees, etc. At this stage, the purpose of the mapping is clarified and understood. This is a critical stage to ensure ownership and quality participation in the mapping process. The following sessions will help in a situation analysis:



- a. **Drawing an initial draft hot-spot community map:** This session will be used to draw a very rough sketch of the map of the hot spot to provide a starting point for discussions. This will be done by participants in groups according to their various project sites for active engagement, participation, and analysis of hot spots. Therefore, a minimum of two sketch maps per site will be drawn at this stage. Each group will draw a map of the site and locate the key hot spots and features of interest in relation to the thematic boundaries set up during a situation analysis session.
- b. **Linking the hot spots and merging group maps:** From the session above, two maps for the same site will have been developed. In this session, the two maps will be merged into one by selecting the map that best represents the catchment area. The selected map will be enriched by transferring key features from the other map into the merged map. It is very important at this stage to ensure that no hot spot from any of the groups is left out. This rough sketch map will form the starting point of the next stage of the mapping exercise that focuses on enriching the map. This activity will take 1-2 hours.

3. **Enriching the hot-spot map:**

- a. **Conduct transect walks (2 hours):** At this stage, participants will be teamed according to their site, and one or two technical people will be assigned to each group. The transect walks will

<sup>6</sup> USAID Zambia Community HIV Prevention Project. (2017, October). Dreams Target Population Prioritization Approach, Lusaka, Zambia.

supplement formal maps and data. After the transect walk has finished, the group will sit down in a suitable place to discuss and record the information and data collected.

- b. ***Adding detail to the community hot-spot map:*** After the transect walks, participants will come together and cross-examine the draft hot-spot map drawn in the situation stage above. In this process, the members from the transect walk will add details to the draft map around the issue and hot spots. In addition, correction will be made based on the evidence gathered during the transect walk. Emphasis will be paid at this stage on enriching the map to avoid distorting or eliminating some critical and sensitive details.
  - c. ***Prioritization of the hot spots:*** Prioritization is a key step in a community health service improvement process that serves as a natural transition from focusing on the findings of the community mapping to developing action points. This section will help us focus on key risk behaviors and the most at-risk people to provide appropriate services, maximize impact, and use project resources as efficiently as possible.
4. **Feedback:** A meeting is organized to provide feedback to stakeholders. During this feedback meeting, the presentation will clearly summarize the multidimensional mapped sites, detailed project site maps, identified hot spots, existing community institutions/structures, and priority action points. In addition, an analysis of the stakeholder's influences, services being provided, and available resources will be shared. The hot-spot map is finally used by community volunteers (connectors, mentors, community HIV volunteers) on a day-to-day basis. The purpose of the feedback is to promote ownership of the results, trigger commitment for action, and explore further opportunities for networking, coordination, and collaboration. (For more information, you can check the USAID Z-CHPP, October 2017, Dreams Target Population Prioritization Approach).

### **Example 2: Transect Walk to Discuss GBV in Mtendere East Playgrounds**

The same principle applies except, in this example, you are now discussing actual issues arising from the mapping or transect walks. In this case we are looking at a case of GBV in Mtendere Compound. To help us discuss this case is a young man, and a Change Agent called Dudu.

The Change Agent took a transect walk in Mtendere Compound with a select number of community members observing behaviors of people concerning GBV. The transect route taken passed through Mtendere east playgrounds. They wanted to check what people “knew or heard about gender-based violence.” At the playground they noticed a young man and woman fighting across the street. They then observed and asked questions among those around. One of the boys standing nearby said, “That is Bwalya and Mutale; they are my friends, and I know them very well. Actually, they are boyfriend and girlfriend, but you know Mutale is a problem.” Through probes, he said: “Bwalya and Mutale have been dating for two years. After about six months of dating, Bwalya began calling Mutale names, forcing her to have sex with him and telling her that if she does not want to have sex with him, it means she does not love him and is having sexual intercourse with other boys. He occasionally hits her when she does not pick up his calls.” When we try to intervene, we are told that we are just jealous of their relationship because Bwalya loves her and just gets angry sometimes. When asked further, they said it was a common practice among young boys and girls in that area.

You can start the discussion by asking such questions as:

- What can you say about the behavior?
- Does Mutale deserve the treatment she received from Bwalya?
- If you were Mutale, what would you have done?
- What can be done by this community to protect those vulnerable?
- Who should be informed and get involved to deal with this problem?
- What are the solutions to such behaviors?
- Who will take lead and what actions should be taken against the perpetrators?



## Format and duration of session

The session can have 40 people at most, including those that participated in the transect walk. Depending on the circumstances, the session may be engaging key community leaders and authorities.

- Introduction of participants (20 minutes)
- Introduction of the topic and processes taken (10 minutes)
- Discussion (30-45 minutes)
- Summaries and conclusions (30 minutes)

### 3.2.4 How to Use Strategic Questioning for Community Dialogues

#### A. What is strategic questioning?

Strategic questioning is an approach to creating personal and social change through the skill of asking questions that will make a difference. This process was developed by Fran Peavey. It is about really listening to a problem and asking the right kind of questions, in the right order, to open up the problem and uncover the responses that already exist. It can be used in many different settings. It is an active, change-focused process. More importantly, it requires you to let go of any sense that you already know the answer to a problem and, instead, let it emerge through dialogue.



#### B. The key features of strategic questioning

- It creates answers that may not be immediately known but may emerge over time.
- It generates energy to make changes happen.
- It facilitates people's own responses to change.
- It releases any blocks to change and new ideas.
- It is empowering – ownership of the new information stays with the person answering the question.
- It awakens the suppressed possibilities of change embedded in each person, in each institution, and in each society.
- It creates knowledge by synthesizing new information from that which is already known.

#### C. Examples of strategic questions to ask about a situation<sup>7</sup>

- All questions differ in their power.
- It's not a matter of a question being labeled strategic or not; a question can be more or less dynamic, more or less strategic, more or less actioning, longer or shorter levered.
- To adapt de Bono's terms, there are "rock" questions, those that assume a tough truth, which focus on hard-edged, permanent, unchanging reality; then there are "water" questions, which are those that flow, that work to find a way through, a reality that moves, a focus on "to" rather than "is."
- A water question takes the form of the container into which it is poured, but it is not a form unto itself. I like to think of these question families as increasing in fluidity, with dynamic and strategic power as they go down from level to level.

<sup>7</sup> Sharon Ede. (2012). Strategic Questioning – Asking Questions That Make A Difference. Accessed May 21, 2017.

- For any use of the strategic questioning process, we would start near the top of the family order and work our way down to the more powerful question families.

#### **D. Levels of strategic questions**

There are two types of questions, which are classified as first and second level.

##### **FIRST LEVEL – Describing the issue or problem.**

1. **Focus Questions.** Examples: “What aspects of your field are you passionate about?”; “What are you most concerned about?”; “What did your advisor say?”; or “What were their suggestions?”
2. **Observation Questions.** Examples: “What do you see?”; “What do you hear?”; “What have you heard about the situation?”; “Which sources do you trust and why?”; “What effects of this situation have you noticed in people?” or “What do you know for sure and what are you not certain about?”
3. **Analysis Questions.** Examples: “What do you think about...?”; “What are the reasons for...?” or “What is the relationship of...to...?”
4. **Feeling Questions.** Examples: “How do you feel about the situation?” or “How has the situation affected your own physical or emotional health?”



##### **SECOND LEVEL – Strategic questions. Digging deeper.**

1. **Visioning Questions.** Examples: “How would you like it to be?” or “What is the meaning of this situation in your own life?”
2. **Change Questions.** Examples: “How could the situation be changed to make it as you would like it?”; “What will it take to bring the current situation toward being ideal?”; “What exactly needs to change here?”; “How might those changes come about? Name as many ways as possible.”; “Who can make a difference?”; or “What are the changes you have seen or read about? How did those changes come about?” (Here you are trying to find the individual’s *change view*, which will greatly impact the strategies for change available to the person.)
3. **Consider All the Alternatives.** Examples: “What are all the ways you can think of that would accomplish these changes?” or “How could you reach that goal? What are other ways?”
4. **Consider the Consequences.** Examples: “How would your first alternative affect the others in your group?”; “What would be the effect of using the older men for your garden?”; “How would you feel doing (name each alternative)?” or “What would be the political effect if you did...?”
5. **Consider the Obstacles.** Examples: “What would need to change for alternative “a” to be done?”; “What keeps you from doing...?” or “What prevents you from getting involved?”
6. **Personal Inventory and Support Questions.** Examples: “How can I support you?”; “What would it take for you to participate in the change?”; “What do you like to do that might be useful in bringing about these changes?”; “Tell me what is special about you.”; “What aspects of the situation interest you the most?”; or “What support would you need to work for this change?”
7. **Personal Action Questions.** Examples: “Who do you need to talk to?”; “How can you join a group that is working on this?” or “How can you get others together to work on this?”

#### **E. When to use strategic questioning**

- When your community is undergoing major change.
- When you are thinking about organizing around resistance or acceptance of proposals.
- When, as a group, you are contemplating a shift in strategy or need to consider new alternative ideas.



- When you have been working on something for a long time and have run out of ideas.
- When you need your participants to give feedback.
- When your participants feel isolated from the populace, or nobody cares about the things they care about.
- When some members in the group feel they are somehow very elite and superior to others.
- When you need to understand the degree of commitment of the group to the proposed actions.
- When the group is fragmented and conflicted, to help clarify positions and look for new alternatives.
- When a group only sees one or two alternatives and needs to do some creative thinking together.

***F. Example: Dealing with gender norms and roles (Story of Kagelo)***

Kagelo received a call that her mother had been admitted to the hospital. She decided to phone her lover, Muboizi, who worked as a chef in a local restaurant, but his phone was not available. She then went to see her mother in the hospital and later went to the family home to look after her siblings. Her father was happy because he was worried that he would have to take care of the children. Muboizi later came back from work to the house that they shared but did not find Kagelo, and he saw that she had not cooked. Muboizi was angry and later phoned Kagelo saying, “What did you think I was going to eat when you know that is your duty? I provide for everything.” Because of this, he shouted at her and told her not to go back to the house they shared. Strategic questioning can take the following form in the discussions:

- Why did Muboizi not cook if Kagelo had a family emergency and if Muboizi is a chef?
- Why was Kagelo’s father so glad that she came to take care of the children when he was already at home?
- What is the meaning of this situation in your eyes? How would you like it to be dealt with?
- How could this situation be changed to be what you would like?
- What are some of the ways that Kagelo or Muboizi could use to deal with this situation?
- How could some of your suggestions affect their relationship?
- What needs to change for these two people to get back to being good friends again? What is preventing them from understanding each other’s roles as lovers?
- What can you do to help them get back together? What support do they need to deal with their problem?
- Who do they need to talk to? How can you get other people to help resolve this problem?

***G. Conclusions***

Change is accompanied by: shock (This cannot be happening.), denial (This is not happening.), grieving for that which is lost, fear (This may be happening and what will happen to me in the process?), resistance (I don’t want this; I want that.), struggle (There is something important about what I want.), and possibility of integration, adaptation, or new ideas being born.

***H. Format and duration***

The number of participants should be between 10 and 25 people. Select participants to help discuss, as well as reflect on, the topic and issues at hand. These should be people that are affected or have influential positions and roles in the community so that they have firsthand interaction; together, they should be in a position to make key decisions. These are the people you would like to influence as well as help you take action to mitigate the problem.

- Introduction of participants (20 minutes)
- Introduction of the topic for discussions (10 minutes)

- Discussions (45-60 minutes)  
**Note:** Observe the time on discussions; otherwise, you may lose people or focus. The maximum recommended time for people to effectively engage is 45-60 minutes. The more you talk, the more you may lose key actionable points to be dealt with by relevant people in the group.
- Conclusions, action points, and summaries (30 minutes)

### 3.2.5 How to Use Storytelling for Community Dialogues

#### A. What is a story?

A story is a narrative account of an event or a sequence of events. It can be true or fictional. A good story, however, always has a core element of truth, even if it is fiction. The message the story tells must be true. It must be consistent and authentic. A story adds emotion, characters, and sensory details to plain facts. That's why a story grabs us, pulls us along its plot, and delivers its key message powerfully. Everyone has a story to tell. We all remember stories from our childhood. We know real-life stories from our friends and families. We have read great books and seen memorable movies that moved us, drove us to tears, or made us laugh out loud. Our communities and organizations are full of stories if you look closely. Stories are all around us. Our lives are a collection of stories.

#### B. What is storytelling?<sup>8</sup>

There are no fixed recipes for a story, but there are several ingredients that have proven to work for thousands of years:

- Storytelling is the art of telling stories to engage an audience.
- The storyteller conveys a message, information, and knowledge in an entertaining way.
- Literary techniques and nonverbal language are the tools.
- The focus on storytelling is to influence audiences to take action for courses of AGYW.
- You can tell stories to persuade your target audiences to stop harming and start protecting AGYW by answering your call for action.
- Storytelling can do more for your strategic change than you would expect at first sight.
- It is a powerful means to inform and persuade your target audiences.
- Our brains are built to learn from stories.
- Stories grab and maintain attention; stories help us to understand and remember messages.
- Stories touch our emotions and create empathy; empathy is needed to engage target audiences for your conservation action.



<sup>8</sup> Alidri Agatha. (2016). Traditional Wisdom in Land Use and Resource Management among the Lugbara of Uganda; PHD Thesis.

### C. *Why is storytelling important?*<sup>9</sup>

It is scientifically proven that stories are powerful. They transport us into other people's worlds; but, in doing that, they change the way our brains work and potentially change our brain chemistry. That's what it means to be a social creature.

### D. *Reasons stories sell*

- They have a profound effect on our brains and our behavior – it starts from childhood.
- Stories that are highly engaging contain key elements, including a climax and end that can elicit powerful empathic responses by triggering the release of Oxytocin (referred to as the “trust hormone”).
- This neurochemical reaction promotes connection and encourages people to feel empathy (helps to build trust in your brand or product).

### E. *Engaging people using stories*

To be effective in storytelling as a tool for engaging people, the following is important:

- *Make sure that your story appeals to both logic and emotions by combining facts with narrative* – Studies show that stories in presentations help synchronize the left and right hemispheres of our brain.
- *Use metaphors in stories* – Neuro-linguistic programming shows that “all humans run 99% subconsciously and only 1% consciously. Metaphors help our brains experience a story, as if we were living it ourselves.
- *Stories help the brain get activated* – Things change dramatically when you're listening to a story, and the language-processing parts of our brain get activated. Other areas of the brain that we would use if actually experiencing the events of the story also light up.
- *Always keep it relevant* – Understand what the people you are telling the story to are doing; you really have to do your homework.
- *When you use stories to engage and it has nothing to do with what they care about, it's a waste of time* – However, if the story is a shared connection or something they are hoping to achieve in their lives or community, then that's the key to it.

**Golden Rule:** Find your story. Write it. Hone it to perfection by rewriting it. Run it by an ally. Now, commit it to memory. Connect it to the issues you want to address in the community and make it personal, not contrived. Then tell it. You will see what a difference it makes.

### F. *Example: Storytelling to discuss gender and sex*

**Gender** – One fateful day, the Chidadzi family was saddened by the passing away of Alineti Mbewe because she was the elder of the family. A few weeks after the funeral, Mr. Mbewe was seen with Faneli in his house. No one talked to him about his action, as it was a mourning period. A week later, the village elders summoned Veronica, who had an affair two months after her husband died. The woman was fined a goat and lost her inheritance from her late husband because they believed she would use it with her new boyfriend. Discuss the following questions:

- What do you understand about the story?
- Were the village elders fair to summon Veronica but not Mr. Mbewe?

**Sex** – David was very excited to discover that his wife, Monica, was pregnant. He boasted that his boy was on the way but started arguing with Monica about whether the baby would be a boy or a girl. During delivery, the doctor broke the good news to the couple that they had a healthy girl. Discuss the following questions:

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<sup>9</sup> Ibid

- What made the doctor say that the baby was a girl?
- Would the doctor have changed his announcement of the baby being a girl to please David? If not, why?

You can use the story and engage people to discuss the issues that manifest in their communities that are related to the issues that were presented in the story. Discuss the issues first; then, together, find solutions and agree on appropriate actions to be taken. You can document the actions by filling the action plans.

### **G. Format and duration**

Select a number of approximately 15-30 participants who are directly or indirectly affected, have influence on the topic, or are key in decision making.

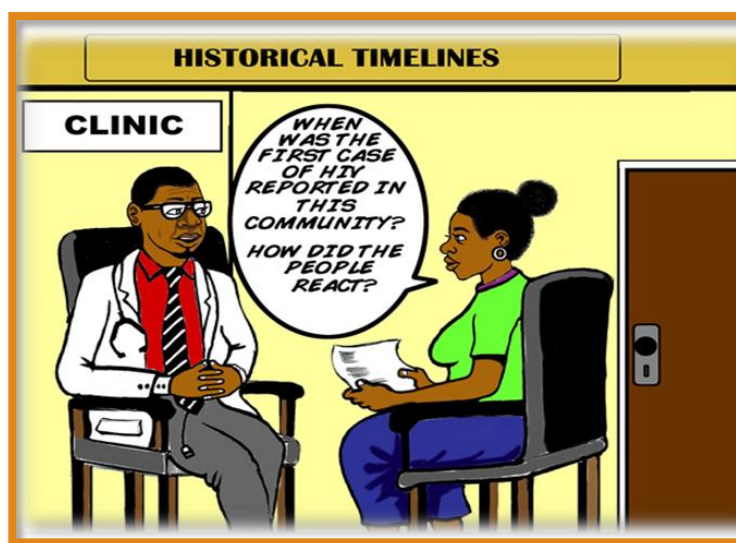
- Introduction of participants (20 minutes)
- Introduction of the topic for discussions (10 minutes)
- Sharing or telling the story (5-10 minutes)
- Discussions arising from the story and its application and relevance (30-45 minutes)
- Action points (10 minutes)
- Conclusions and summaries (20 minutes)

## **3.2.6 How to Use Historical Timelines for Community Dialogues**

### **A. What is a timeline?**

A timeline is a presentation of a chronological sequence of events along a drawn line that enables a viewer to understand temporal relationships quickly. It shows the time and the order in which events have happened. It can also be a plan that shows how long something will take or when things will happen. Historical timelines represent periods of time on which important events occurred. It is a display of a list of events in chronological order.

- It is typically a graphic design showing a long bar labeled with dates alongside itself and usually events.
- Timelines can use any time scale, depending on the subject and data.
- This time scale is dependent on the events in the timeline.
- A timeline of evolution can be over millions of years, whereas a timeline for the day of October 24, 1964, Independence Day for Zambia, can take place over minutes and an explosion over milliseconds.
- While most timelines use a linear timescale, logarithmic timelines use a logarithmic scale to depict time for very large or small timespans.
- You can also come up with a historical timeline for your community depicting certain events or issues that have happened, such as on HIV/AIDS, SGBV, or Stigma.
- You can use such information for discussions.
- These are fast facts and information.



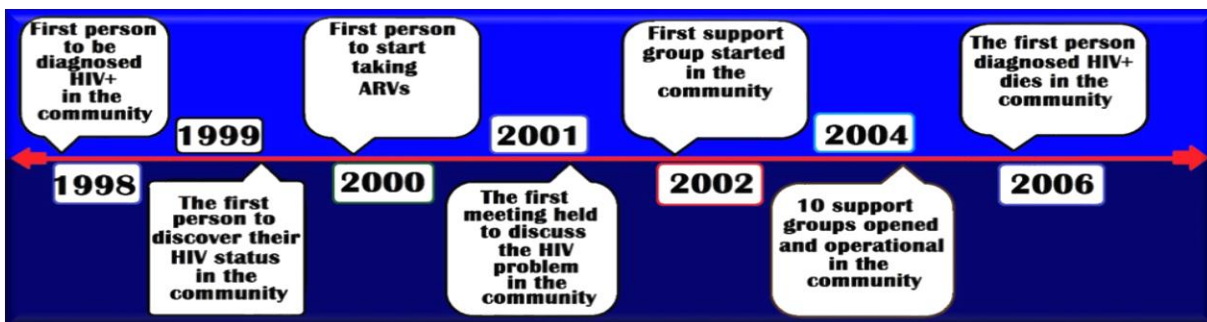
### **B. How to use a historical timeline in the communities**

- Engage people on major historical events and issues in history that have happened or affected the community. You can create a timeline using smart templates quickly and easily.
- When talking about issues that have had a major impact in the history of the community, sometimes you need to use a timeline to list the typical events or issues in chronological order to help participants understand the overall development of the events or issues.
- A timeline is a visual representation that features information in sequential order, through which participants can recognize the sequence and causation relationship between events and identify the causes and effects easily.

### **C. How to make a timeline**

- Decide what the earliest and latest dates are that you wish to include.
- Decide what unit of time you will use.
- Make a list of events you wish to put on your timeline.
- Research and note the specific time the events occurred that you will put in your timeline.
- Draw a timeline by hand or use a timeline template in Excel or another software program.

### **D. Example: Timeline for first HIV diagnosis in Mpinda Chiefdom Clinic**



### **E. Benefits of using a timeline**

- Participants easily comprehend information.
- Participants easily understand events occurring in sequence.
- Participants can analyze causes and effects.
- Participants use a timeline as an interactive approach to studies, reviews, and discussion.
- Participants can also build a timeline themselves to participate actively in the discussions.
- Participants can use it to preview and review knowledge, discuss in groups, or make presentations in meetings, conferences, or ceremonies.
- Participants can use a timeline as homework or a group activity as part of continued discussions in their networks.

### **F. Conclusions**

Timelines help participants to remember the historical events, such as the time the event occurred, effects of such an occurrence in their community, or how they behaved or reacted or acted. Participants can relate with other events or acts that happened within the timeline, such as SGBV, stigma, sexual cleansing, etc. This interactive method is much better than reading textbooks only because it can raise participants' enthusiasm in learning and engaging others in the community.

***G. Format and duration***

A number of about 20-40 participants who are directly or indirectly affected have influence on the topic or are key in decision making. Timelines require a lot of time and preparations, which should start some weeks before the actual discussion.

- Two weeks before to identify the core team members or participants from the community of almost 10 people.
- Two weeks before gathering with your key team members to plan and establish facts with relevant authorities and issues that you would like to explore so that all the data is collected and verified.
- A week before you can conduct the exercise to establish all the data and finalize the timeline. Together with your core team, write the timeline and keep it safe for the scheduled meeting.

***H. Duration of the meeting on the day of discussion***

- Introduction of participants (20 minutes)
- Introduction of the topic for discussions (10 minutes)
- Sharing of the data on the timeline, the process used, and the people involved in data gathering (15-20 minutes)
- Discussions arising from the data shared and its application and relevance (30-45 minutes)
- Action points (10 minutes)
- Conclusions and summaries (20 minutes)



## 4. Facilitation Skills, Activity Management, and Monitoring

### 4.1 Communications Skills and Behavioral Attributes

#### 4.1.1 How to Talk about Sensitive Issues and Risk Factors

HIV/AIDS interventions require talking about some difficult issues, such as sexual intercourse and sexual abuse. Although it is never easy to discuss such matters, there are ways to handle these discussions:

- Be knowledgeable, confident, and understand the issues being discussed.
- Practice using the terms and discussing the topic so that you are comfortable; don't show discomfort.
- Focus on the relevant issue.
- Use polite local words for sensitive words such as "sex," "penis," or "vagina."
- Create a comfortable environment such as grouping people together with others who are similar to them (women, men, traditional leaders, religious leaders, politicians, etc.).
- Use techniques such as drama or storytelling; that way, people are less likely to feel threatened and more likely to be objective in their analysis.
- If you are not competent in a subject matter, rehearse with an expert in that field and work with them to address the issues with the relevant target audiences.
- It is also important to use simple, straightforward language when discussing HIV with community leaders.

**For example:** Instead of using programmatic words such as "vulnerability," "indicators," or "evaluation," use more direct language such as "girls who are sexually abused," "girls at risk of being infected with HIV," "seeing if we are on the right track," and "finding out how things have changed because of our actions."

#### 4.1.2 Discussing Issues Dealing with Fear, Myths, and Misconceptions

- Myths are a challenge for communicators; by trying to convince people a myth or misinformation is incorrect, they actually end up reinforcing the very myth or misinformation.
- Fear can be a powerful tool in communication, but fear-based communication should be approached cautiously as being too frightening or not culturally appropriate, which can cause some in the target audience to avoid the communication altogether.
- The way to deal with myths and misconceptions is by not focusing on the myths and misconceptions, but on the facts surrounding the topic, issue, or ideology.

#### 4.1.3 Behaviors and Attitudes of Good Change Agents

Good community facilitators share many attitudes and behaviors, such as:

- They are very good listeners. They listen more instead of lecturing and make eye contact. Never interrupt when someone is talking or sharing. When you comment on what someone has said, always use positive nonverbal communication.
- Take time to learn from other people; let people give testimonies and use role models.
- Patience is very important. Do not rush things; always be relaxed in dealing with communities. Leave enough time for comments and questions, and let people brainstorm.
- Allow for silence if people need time to think, and even give them enough time to go and consult on certain things.



- Always have respect for local knowledge. This entails respecting and acknowledging everyone's views and contributions.
- Be aware of personal attitudes and behaviors. It is important to be aware of your own prejudices and preconceptions.
- Always keep things simple and avoid mixing languages. Do not use technical or programmatic language, do not blame, and do not assign blame, as it creates enemies.
- You must let local people take charge and allow community members to take on leading roles.
- Reach out to those who are difficult to reach and use existing community structures to identify people and go beyond existing structures to identify those who are usually missed.
- Seek out diversity instead of the average. You should not be satisfied with only one answer; encourage everyone to share their views.

## 4.2 Activity Management, Monitoring, and Evaluation

This unit looks at the different administrative and monitoring tools for community dialogue. It is a presentation of various forms and protocols that need to be filled and adhered to as part and parcel of activity management, monitoring, and evaluation of the community dialogues. The following are the forms and documents that are key to the successful implementation of the community dialogues:

- Activity Report Forms
- Participants Register
- Action Planning Forms

These forms are usually completed in soft copy form; please follow up with your USAID Z-CHPP coordinator if you do not have them.

## 5. Conclusion

Community Dialogues is a once-per-term series that seeks to cultivate connection and deep learning through exploration of critical and contentious issues. Using the community model, we hope to engage parents, guardians, leaders, students, teachers, and community members in dialogue that:

- Deepens understanding of critical issues and the tensions within them;
- Encourages insight into different perspectives;
- Creates connection between participants through their stories and experiences;
- Guides exploration of personal ethics, morals, norms, and values; and
- Inspires socio-action, both individual and collective.

Community Dialogues is a new initiative offered in USAID Z-CHPP in partnership with sub-partners through cultural engagement and communications activities. Its management tools will enhance system-wide accountability. They will ensure that all USAID Z-CHPP implementers and sub-partner staff are trained and that activities are captured and documented. They will also help us to measure progress toward realization of project goals. In terms of capacity building for staff, program staff should be trained to understand all aspects of community dialogue, including gender mainstreaming and how to use the discussion guides.

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