

Kwanda Amsterdam

Organising for
social change



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Introduction





Kwanda was an innovative South African reality TV show on community transformation. Kwanda literally means 'to grow' and in 2009 the show ran on late-night SABC1, South Africa's main television channel, attracting over a million viewers. In 13 episodes viewers saw communities grow and learn and were inspired to do the same. The 'community makeover' reality TV show was the first of its kind and centred around five deprived communities that were challenged to make their areas 'look better, feel better and work better'. This meant improving the quality of life by tackling issues such as HIV prevention, alcohol abuse, crime, and care for orphans. At the same time the communities were challenged to develop initiatives that generated income and encouraged the growing of food, rejuvenating their localities both socially and economically. The Soul City Institute (2015) describes how Kwanda broke new ground in making community development the stuff of reality TV. Viewers' comments were shown on a strapline during the show and community radio stations discussed each episode on the days following the show (Soul City, 2015). In the final episode the viewers' votes determined which was the most successful and inspiring community. This interactive reality TV format was backed up by a thorough community development program that gave participating communities the necessary tools for making change. Roughly speaking Kwanda has an outward and an inward focus, which is reflected in the two socially driven organisations that brought the program to life: the Soul City Institute and

*Kwanda broke
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the Seriti Institute. Soul City contributing with its expertise on the use of edutainment and mass media in promoting social change, and Seriti with its know-how on community organisation methodologies that enable large numbers of people to learn about organising themselves to tackle the challenges of poverty and inequality.

Around the same time that Kwanda gained momentum in South Africa, community work in the Netherlands entered a turbulent transition phase. In September 2009 a new government program was launched, called 'New Style Social Work' (Welzijn Nieuwe Stijl). This program was preceded by the Social Support Act (WMO) in 2007, which is the first tangible initiative on the part of the government to transform the welfare/care state into a participation state (Kluft, 2012). Government wants citizens to take more control of their own lives and their communities. Consequently 'new style social work' professionals should support this process by focusing on, amongst other aspects, citizens' strengths; collective facilities, instead of individual; and by working pro-actively and in an integrated way. In practice this meant new policies, new priorities and budget cuts. Furthermore, in 2010 a big nationwide community development program (Wijkaanpak) was shut down prematurely after a new government came into power. This nationwide program allocated large amounts of funding to the most deprived areas in the Netherlands. All these changes created turmoil in communities

and amongst professionals. Organisations competed for the dwindling funds and residents and professionals struggled to forge new relationships. However the changes also created space for new approaches, and citizens and professionals looked for inspiring examples of how 'to help communities help themselves.'

From 2008 onward Oxfam Novib, a partner of Soul City, had brought Kwanda to the attention of Dutch organisations through the E-motive program. E-motive promotes and facilitates the exchange of best practices between Southern and Western contexts. In 2009/2010 Kwanda sparked the interest of Dutch organisations *Amsterdams Steunpunt Wonen* (Amsterdam Tenants Support Organisation - or - ASW) and *Diversity Joy*.

ASW recognised the potential of Kwanda in the fast changing landscape of community development. It has a rich experience in helping citizens to organise themselves around themes such as affordable housing, neighbourhood improvement and reducing energy costs. To further promote Kwanda, ASW - with the support of E-motive, the city of Amsterdam and Diversity Joy - arranged a conference on Empowered Participation. The conference took place in October 2010 and featured the directors of the Soul City Institute and the Seriti Institute, Lebo Ramafoko and Gavin Andersson. Both spoke at the conference alongside Dutch specialists on community development, such as Evelien Tonkens and Imrat Verhoeven. For the team of Diversity Joy it was the second time they worked with Gavin Andersson and Lebo Ramafoko, having been part of an earlier exchange.



Conferentie Empowered Participation 2012

Diversity Joy comes from a practice of working with community building, life skills and diversity. Their work was primarily focused on smaller groups. For them the attraction in Kwanda was its organisational scale and complexity, making these methodologies complementary to what Diversity Joy already practiced in terms of facilitation, process and empowerment.

After the conference, ASW and Diversity Joy teamed up with the city of Amsterdam to form the so-called Kwanda coalition, aiming to implement the Kwanda method in the Netherlands. The Dutch Kwanda partners were soon joined by the Janus Coalition,



a group of NGO's from the care sector focusing on supporting the participation of citizens with mental-health issues in their neighbourhoods. With the Social Support Act in place, Kwanda's success inspired policy makers in Amsterdam. A civic driven change program was set up to experiment with Kwanda's and similar methodologies. The goal was to experiment, to learn and scale up after proven successful. 'Bewoners Gestuurde Wijkontwikkeling' (Civic Driven Community Development - or - BGW) was born, piloting in three Amsterdam neighbourhoods with a primary focus on the OW methodology applied in Kwanda. The Amsterdam University of Applied Sciences was chosen as the evaluator for the program.

ASW as the prime partner of E-motive started to host various events to spread the ideas of Kwanda, in cooperation with Diversity Joy and with the regular presence of Gavin Andersson and Lebo Ramafoko. They hosted a Locality Week, various masterclasses, presentations and debates, and a series of Expert Meetings for a broad range of Dutch parties active in community development, all very well visited and received. In February 2011, Diversity Joy and ASW representatives visited Marsh Farm Outreach near London, where for many years an active group of residents worked towards an Organization Workshop in their community. Additionally, in May 2011 Diversity Joy facilitators participated in South Africa in an Organization Workshop Seminar by the Seriti Institute to gain facilitator skills in the OW methodology.

Kwanda has become a buzzword that proves to be very sticky. Many people are inspired by the TV-show that portrays people transforming their communities in the thousands. Paradoxically it was not the media and edutainment aspect of Kwanda that was implemented in the Netherlands, but the less visible organisational methodology that supported the transformations on the screen. Originally Kwanda was introduced to the Netherlands for its value as an edutainment program. In a first attempt to introduce this program in a deprived neighbourhood residents reacted negatively to media involvement, due to experiences with stereotyping or because of cultural/religious objections. Also given the complexities of the organisational methodologies and the time needed to experiment, the media aspect of Kwanda was substantially diminished and dropped in the follow up, in favour of the Organization Workshop as the main methodology. In that sense, one can say that Kwanda has not been implemented to its full extent in the Netherlands. Media elements, like viewers' participation; the contest between communities; the nationwide attention; the incentive of the monetary prize; the selective eye of the camera; the self-awareness that comes with video: all these elements that play part in Kwanda have not been tested out in the Netherlands. And although Kwanda as a name is much more attractive than civic driven change, it is important to keep the full scope of Kwanda in mind. Nevertheless, there has been a serious and rigorous attempt to apply OW principles and concepts, the same principles and concepts that form a substantial background to the community work in Kwanda.

This publication focuses on the OW methodology applied in one of the three BGW pilots in Amsterdam, called 'Bewoners aan zet Osdorp' or BazO - 'Citizens in the lead Osdorp.' It was only in Amsterdam Nieuw-West, traditionally known as Osdorp, that the founding Dutch Kwanda partners Amsterdams Steunpunt Wonen and Diversity Joy were involved on an operational level in a BGW pilot area. In an intensive process OW principles were applied in an Amsterdam neighbourhood with limiting conditions and resources, creating a learning roller-coaster for all the participants and parties involved. We proudly present this publication as a description and analysis of what we have done and learned, knowing that we are only beginning to find ways to mobilise large-scale social organisation that can improve the quality of life in a Western context.

After an exploration of the origins of the Organization Workshop this book continues with an in-depth article by Gavin Andersson, director of Seriti Institute, about Kwanda South Africa, followed by a chapter on the core theories and principles at play in the Organization Workshop methodology. We then present the design for the BazO process in Amsterdam, followed by a narrative of what actually happened. Parallel to that text we address the differences between an Kwanda and BazO, including preparations and follow up. The publication continues with dilemmas and challenges encountered on the way, as well as evaluative reflections and conclusions. The text is structured in such a way that each chapter can be read separately.

We conclude with an extensive reference to relevant books, articles, workshop materials and websites that we gathered in the process. We also documented our workshop processes extensively. All these reports, including workshop agendas, are part of the reference materials. In the exhibits you will find a 'calendar' of Kwanda Amsterdam, the process of BazO and an impression of our visits to Marsh Farm UK and their OW in February 2011 and May 2015.



Kwanda Nederland, Jotja Bessems



Our experience and knowledge about the methodology of the OW come primarily from South African sources and contacts. We are very aware, however, that the roots of the methodology are Latin American, where Clodomir Santos de Morais, and others with him, developed the OW practice and theory. Over time the OW has been practised in various forms, depending on the context, participants and practitioners involved. Our primary reference is the South African praxis, acknowledging that this is a limited perspective on a wider and more diverse international praxis. For readers interested in a wider perspective, we refer to Carmen & Sobrado (2000).

We feel honoured and privileged that we could work with so many inspiring participants and professionals in Amsterdam and abroad. On many occasions in the process we could directly reflect with the people from the Soul City Institute and the Seriti Institute on methodological and other issues. This invaluable support as well as their physical presence in the Netherlands made it possible to present the method and project with them and build support for our project along the way.

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Léon Beckx, management team, key facilitator BazO

Tom Schram, management team, key facilitator BazO



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Origins of the Organization Workshop

*By Léon Beckx
and Tom Schram*





What gets things moving is not Money - What gets things done is not Technology - What gets things moving is not project planning and management - But things do get done by men and women who are adequately organised. Once organised, they will find the money, they will find the technology, they will find the projects.

Clodomir Santos de Morais

Seeds for change

The Organization Workshop was originated by Clodomir Santos de Morais, a Brazilian sociologist and contemporary and friend of Paulo Freire, the Brazilian educator and philosopher known for his work and methods to empower impoverished and illiterate people. Freire and de Morais shared the same prison cell during their captivity by the military dictatorship of Brazil, a time in which they also exchanged and shared many ideas.

The seeds of the Organization Workshop were sown when de Morais attended a clandestine study workshop for the communist Peasant League activists in 1954 (Carmen & Sobrado, 2000). The goal of the 30-day workshop was to study Brazilian Agrarian Law. Sobrado (2000) describes how some sixty political activists confined into a small residential house, where "... the cramped conditions of the house, combined with the need for secrecy so as not to arouse the suspicion of the police ... imposed on the group a strict organisational discipline in terms of division and synchronisation of all the tasks needed for such an event."

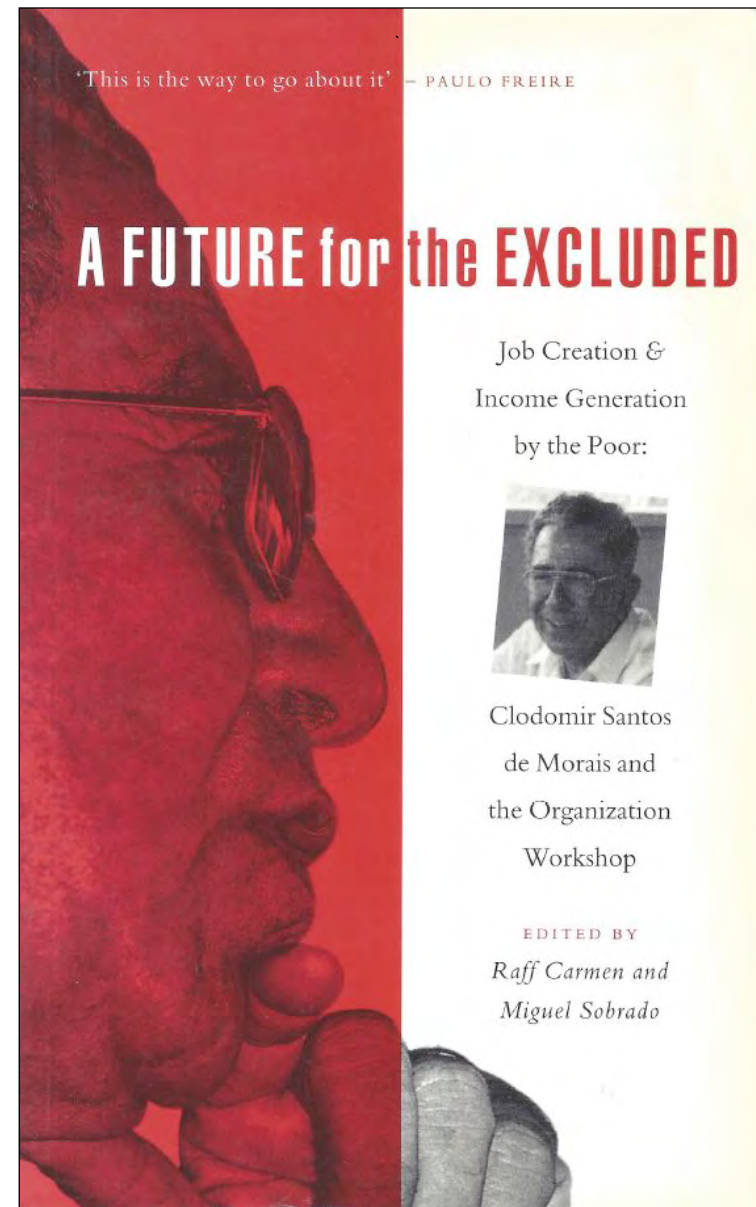
Participants reproduced teaching materials, kept the home clean, cooked, held study groups, organised recreation during the day, ensured health care and arranged other activities, all in a highly disciplined manner (Andersson, 2004). Later evaluation showed that most participants had forgotten the knowledge of agrarian law, instead they came home with newly developed organisational skills which they successfully applied in their communities.

The experience of a large group sharing common resources and learning organisation by doing it, was the first spark for the Organization Workshop. De Morais developed and systematised his ideas further in his communal projects in Central and South America, working on the autonomous organisation of the peasantry. From 1973-1976 some 24,000 people took part in 400 OWs and in Brazil alone around 60,000 people participated in "field OWs" from 1989 to 1998. This number almost doubled between 2000 and 2002 when 110,946 people participated in 282 OWs in Brazil. The OW arrived in Southern Africa in 1986; first in Zimbabwe and later in Botswana. In 1987 Ivan and Isabel Labra, two Latin American facilitators of the method, came to work in Southern Africa with the support of HIVOS. Andersson (2004) describes how over a period of ten years they led the effort to contextualise, elaborate and systematise the method until it was possible to embark on truly societal-scale interventions. Indeed in just one series of OWs in Zimbabwe over three years, 3000 participants a year from fourteen villages built small dams so that they could engage in agriculture and animal husbandry (Andersson, 2004). In 2009 the OW was incorporated in a

South African 'edutainment' or entertainment education program Kwanda, reaching millions of viewers in South Africa and also attracting the attention of Dutch organisations that were looking for new approaches on civic driven change.

The key to better lives

De Morais grew up during the Vargas Era (1930-1945) when Brazil was industrialising rapidly. Poor peasants flocked to the cities in search of work, turning the steep hills into favelas of makeshift homes. Meanwhile in the countryside millions of landless peasants, often descendants of slaves, remained extremely poor and under the control of great landowners. De Morais wanted to address this huge inequality. He believed organisation was the key to better circumstances and lives. Correia (2000) describes how the peasantry had a long history of oppression and were firmly rooted in their conviction that they would be forever inferior and 'incapable'. They were in a state of dependency (or naive consciousness), viewing their social status as fixed. In his 1970 book *Pedagogy of the Oppressed*, Paulo Freire strives to raise the consciousness (*conscientização*, critical consciousness) of the peasants by developing a deeper understanding of the world, including the mechanisms of oppression. He looked for ways to break the dependency and treat the learner as a co-creator of knowledge. In practice, however, this was not always easy. Freire (1974) describes how educators often encounter a submissive attitude: "Excuse us, sir, we-who-don't-know should keep quiet and listen to you-who-know."





De Morais radically redesigned the learning process to transcend the dependency of the peasants. He did this by changing the dynamics of power. Instead of the educators dictating the teaching, it was now the object or objective that taught. Traditionally peasants would have learned organisation by sitting in a classroom listening to a teacher and by practicing organisational skills. Instead de Morais made the peasants part of a real enterprise and gave them full control over the means of production, such as the tools, vehicles, land and buildings needed for work to happen. The object in this case was first the tools, which stimulate the urge to work, and then the enterprise, which will bring monetary rewards to the extent that it is well organised. Simply put: people wanted to learn, not because they were told to, but because they needed to run a real business together. The lectures and training about organisation could now provide instruments to successfully run the enterprise. The learners had full control over the means of production, including the knowledge needed to run the enterprise. This change in power dynamics helped to foster a new social consciousness, which de Morais dubbed 'organisational consciousness'. After seeing his work, Freire reportedly proclaimed: "No doubt: that [the Organization Workshop] is the way to go about it!" (Correia, 2000).

*'organisational
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Organisational consciousness played a key role in De Morais' work. He argued that most of the peasants are used to work as small producers or artisans, self-sufficient and working alone or within the context of a family. According to De Morais, this traditional mode of working was under threat of modern capitalism and bound to disappear. As an alternative, small producers who had become redundant or displaced could become 'entrepreneurially literate' ('capacitated') in 'the other' mode of production and organisation, which would allow them to develop self-managing organisations based on the division of labour and social ownership of the means of production (Sobrado, 2000). This 'organisational consciousness' was something to be learned in real-life practice. Much of his working methods grew out of the diverse work experience gained by De Morais in a working life that included the roles of jazz musician, factory worker (for Ford), journalist and lawyer. A theoretical exploration of the practice followed much later. For this De Morais incorporated the theoretical framework of Activity Theory as it was first developed by the Russian school of psychology, which is further elaborated in chapter 3. Before doing so, we first take a look at the direct source of inspiration for the OW methodology in the Netherlands: the South-African TV show Kwanda.

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Kwanda: the praxis of cultural change

By Gavin Andersson



This article was published in 2012 in: Discussies over de stad, Kennisnetwerk Amsterdam.

Kwanda was a reality TV show that attracted close to 2 million viewers on late night TV in South Africa from September through November 2009. Five teams of 100 people set out to make their communities *look better, feel better and work better*, tackling key social challenges such as caring for vulnerable children, stopping new HIV infections, dealing with alcohol abuse and the endemic violence that is linked to it and strengthening livelihoods and economic activity. Viewers engaged with the process by sending in their comments every week and finally voted for the community that they felt had achieved the greatest transformation. By the end of the series they had seen innovation in every community, some intriguing personal stories and the formation of social partnerships involving government and a range of civil actors. But Kwanda proved not only to be good entertainment that broke the mould of reality TV; it also inspired people across the country to take action to improve their locality. Some communities launched initiatives that they called Kwanda and for over a year after the show the organisers were still receiving correspondence from organisations and individuals who had been motivated to work with others to improve their lives.

One experienced development practitioner working in land reform called the organisers in excitement after seeing an episode of Kwanda: “What is it that is driving these people?” she asked. “Whatever it is that they’ve had, I want some of that! I’d like to

bottle the secret ingredient and give it to every community in this country. I’ve never seen people so motivated and so creative...”



Kwanda TV series highlights mood piece

Obviously the practitioner was right to be excited (even though it is wishful thinking to dream of a secret ingredient). Because Kwanda is not, like other reality TV shows, about involving a group of people on an island trying to be fastest at doing a prepared trick, or seeing which couple can follow clues to a destination the fastest, or which individual has had the biggest transformation at the end of a makeover process. Kwanda is about nothing less than **cultural change**; if we understand culture to be “*designs for living that are based on the accumulated knowledge of a people, encoded in their language, and embodied in the physical artefacts, beliefs, values, customs and activities that have been passed down from*

one generation to the next". (Cole and Cole Development of Children 2001: 36, my emphasis added). What Kwanda is about, is a change in activity by not only the 100 people in each team, but also those in their communities, and the birthing of new customs and social practices. In a country like South Africa where people have become accustomed to wait for the State to deliver services, houses and jobs it is nothing less than a cultural transformation.

How then did Soul City and Seriti Institute, the co-creators and organisers of Kwanda, create the conditions for cultural change to happen?

Clearly it is not acceptable - nor would it work for gripping TV - to simply point cameras at competing communities and say "OK, we'll be here for three months, let's see what you can do!". To work as a TV show Kwanda has to catalyse cultural change, even if it cannot provide the script. How then was it possible that so many people learn at the same time how to change their lives for the better? What new repertoire of organisation did they unfold? What motivated them to do so? What did we learn from Kwanda about cultural change and social mobilisation? These are questions that are not only relevant in relation to South Africa, or to the world of reality television. They are now being asked in searching fashion by the Kwanda Alliance in the Netherlands. Is it possible to draw lessons from Kwanda that can be applied in other situations, and other societies - specifically within the Netherlands?

Now we touch on the world of developmental practice, and more specifically the methods used to stimulate or catalyse self-directed

action in others. As the current discourse around Civic Driven Change has revealed, developmental practice has often proceeded from the wrong premises. A generation that asked community actors to list and then prioritise their needs realised belatedly that this only drove people to an acute awareness of their own inadequacies, unhappiness and insecurity - hardly the best psychological conditions from which to launch new activities. It took three decades of objectives-led planning before there was the full realisation that most planning is limited by people's previous experience, so that we tend to throw into the

future the best of our present and past lives rather than imagining new possibilities. Engagements around a specific issue have all too often led to schemes that do not take account of all parts of people's lives, or the dynamics of local communities. Methods designed to forge agreement between people with vastly different perspectives and value bases may lead to 'lowest common denominator' goals that nobody at all is passionate about. And the common feature of all approaches to development is the figure of the community development activist, perennially present: advising, facilitating, encouraging, helping people through various 'hoops'. To the extent that community development depends on this kind of figure it is also reduced to small group practice, and does not achieve a social scale involving hundreds and thousands of people. Rather than being seen as cultural action, the image of developmental activity is usually one of isolated 'projects', oases of worthy effort in a desolate landscape.

'lowest common denominator' goals that nobody at all is passionate about



The search for a developmental method for Kwanda boiled down to answering a single question: how can hundreds of people engage in self-directed activity, seeking to improve their lives and the conditions in which they live? In the phrase that became famous through the TV show: how do we make our communities look better, feel better and work better? Change at this social scale requires social learning; where many people learn and change behaviour at the same time. New repertoires of organisation are required, ways of responding to opportunity and challenge that are not familiar. And since each local circumstance is subtly different from the other it is not possible for any 'development practitioner' to suggest these new ways of being and doing; these have to be discovered by the very people involved in the activities that will over time weave into new cultural patterns. Truly autonomous organisation is necessary, and even more so organisation that is characterised by ongoing learning.

Reading our community

One part of social learning is about reflecting on what is, and what has been: reaching some level of agreement about where we come from and what we see as important; that which we are proud of and wish to strengthen as well as that which we are unhappy about. Here the family of participatory learning approaches (PLA) that have been most closely associated with the work of Robert Chambers provided the means for an initial exercise by each Kwanda team. As soon as each community's "Team" had been selected from the people who had volunteered to be part of Kwanda – in a process involving local organisations, the film crew, and local government - each Team undertook

a rigorous *community mapping* exercise in preparation for Kwanda, facilitated by a Soul City partner.

This meant as a first step "*Mapping the Past*" of the community; constructing a timeline of events, ideas and personalities that shaped the community and made it into what it is today. The second step was to look at the physical *facilities and resources* in the community: churches, sports fields, businesses, taxi ranks, spaza shops, crèches, cemetery, potential agricultural land and areas unsuitable for agriculture, informal settlements and other housing, water supply points, schools, clinics and other social infrastructure, and areas identified as problem areas ('hot spots' for crime, sites of environmental degradation, areas dangerous for children etc.). Then there was a focus on the way the community is divided into wards, and the various kinds of organisation present in the community, including the presence of traditional leaders and healers. The third step was to reflect on the Strengths for the community and the reasons these are strengths; under-utilised resources, strong leaders or vibrant organisations, beneficial customs and so on. The fourth step was to identify community Challenges like crime, drug abuse, high unemployment, orphans, high levels of teenage pregnancy and others. A fifth step was then undertaken, to identify specific areas of interest amongst the team in addressing the challenges. The sub-teams tasked with each of the identified challenges then undertook *further research* into it, looking at the extent of the problem, its causes, champions in tackling it, and the various kinds of strategies that could be used by the Team to address it including the ways in which existing strengths in the community could be applied. After sharing this

detailed research the Team worked together to “*Imagine the Future*” once they had created the kind of community they wanted to live in. This last step in the community mapping process was very detailed and led to proposals about immediate actions. (As it turned out, these initial dreams and immediate actions were later proved to be very modest – nobody in any of the community teams could have imagined the range and scale of activity that they would launch).

In each place Teams came to see their community with new eyes. Many individuals gave testimony about the insights they had gained and the new understanding they had reached. The Community Mapping exercise lasted for just under a week and enabled the Team to understand the key issues facing their community and the dynamics around each of them, the status of community organisation, the resource base available to the community as well as resource flows within it, political and other environmental factors affecting the community, the nature

of community relationships with local government and other service providers, and historical factors affecting community development. This valuable exercise meant that each team of participants had a shared understanding of their context and the areas where they would seek improvement if their community was to *look better, feel better and work better*. Crucially, this exercise forged amongst each Team a commitment to work together towards community transformation.

Learning new activity

It is one thing to reflect together about our communities and to look at immediate actions that can be taken to improve the quality of life. But cultural change requires such major shifts in activity, by so many people, that much more is needed than the modest shifts that can be suggested by a mapping exercise. All participants point to the month they spent at the Kwanda Learning Camp as the time and the process that galvanised the teams and that launched activity at a social scale to change the way of life in the Kwanda communities.



The Kwanda Learning Camp used a methodology called the Organization Workshop that emerged in Brazil, through the work of Clodomir Santos de Moraes, and which has been adapted in Mozambique, Botswana and Zimbabwe over the last 20 years. Underpinning the method are insights from the field of Activity Theory that was initiated by the Russian polymath Lev Vygotsky. We do not need to delve deeply into activity theory, but some of the key concepts may become apparent once we describe the method.

After the Community mapping exercise the Teams divided into two. One group of 50 went into an intensive 3-week training course around HIV and its prevention, which took them to the level where they were able to offer peer education courses in their home community. The second group of 50 left to attend the Kwanda Learning Camp in Rustenburg, where they lived and worked with 450 other people for a period of one month. The key objective of the Learning Camp was to enable Kwanda participants to *learn how to organise* within their communities to address specific social challenges. Community organisation is exceptionally complex, due to several factors: the variety of issues that need to be addressed simultaneously, the need for partnerships involving different sets of actors (each with differing priorities, proposals and degrees of power) and the difficulty of planning and reflecting. The Kwanda Learning Camp then created the conditions for emergence of an exceptionally complex enterprise, with the calculation that if the participants could manage this enterprise then they would also be able to organise it back home.

The *Social Challenges* that were identified as central to Kwanda, since they affect every single community in the country, are as follows:

- HIV/Aids, especially the prevention of new infections;
- reducing alcohol abuse and the violence that derives from it;
- creating networks of care for vulnerable children;
- strengthening livelihoods and economic activity.

Learning by doing

As mentioned before the Kwanda Learning Camp was based on the Organization Workshop methodology. The learning camp's objective was an ambitious one. In addition to gaining a critical understanding about each area of challenge, participants were expected to learn how to organise to address these challenges - which also involves social mobilisation within their communities and the creation of partnerships with local government and the business sector. Finally the camp offered vocational training in skills that provided the means to sustain livelihoods and form enterprises.

Participants had to learn organisation practically by starting their own enterprise. The 250 Team members from 5 different 'Kwanda communities' had to join together with 137 people from the host community of Meriting to form a single organisation, which they named *Sakha Ikusasa Kwanda Project* ("We build Tomorrow" Kwanda Project). This was represented by a democratically elected leadership committee comprised of members from all 6 of the participating communities. This enterprise agreed upon formal



management structures and systems, described in its constitution, and opened a bank account.

Once the participants had formed their enterprise the Crew announced that it was time to hand over all the tools and equipment needed for the enterprise to work. Assembling these tools, equipment, vehicles, plants, trees and materials had involved several weeks of work by the Crew. It had to scope potential activities, analyse the work process, determine what tools and materials were needed for each operation and the skilled and unskilled labour involved, as well as any vocational training that might be required. This allowed the Crew to assemble everything needed for each activity and to think through the ways in which it might contract with participants to do the work.

Each tool and item of material or equipment had been listed on an inventory list and *Sakha Ikusasa* representatives signed to acknowledge receipt of each item, so that there could be a full check when they were handed back at the end of the month – any items missing or broken would be paid for by the enterprise. In the presence of all participants the Crew handed an amount of R10,000 in working capital to the elected committee. The Participants Enterprise is now in a position to contract for work at market rates, and it was stipulated that all money earned would go into a bank account that they would open in the enterprise's name. Potential contracts

were listed on the notice boards, and within hours the committee approached the Crew to negotiate the first work contract.

The kitchen is handed over after the first three days, after an initial period when caterers prepared meals, and the Participants Enterprise now has to cater for itself. The participants have to work out what amount of money they spend on food and how they will pay each person for work done. Consider the learning already: participants have to think through enterprise management requirements, have to set up mechanisms for inventory control, have to learn to negotiate contracts (and thus have to think deeply about the value of work) and have to consider payment for work done and budget management that will ensure that nutritious meals are available.

The incentive to work lies in the money to be earned but also in the complete freedom of organisation: for the first time in their lives participants have been provided with all the means to work as well as contracts to be negotiated, and the only constraint is their own ability to organise. They learn specific work tasks by instruction from professionals as they do the work, but the most difficult experiential learning is about organisation itself. An enterprise of just over 400 working people (with 57 children as well) involved in catering, identification and care of vulnerable children throughout the neighbourhood, agriculture, building, campaigns against

*for the first time
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all the means to
work*

alcohol abuse and the spread of HIV, landscaping, recycling and several other activities is a truly complex organisation; it cannot be managed by relying on previous experiences of simple organisation in soccer teams, choirs or political party work. On top of the contracts and the catering, the participants were responsible for running a crèche (under instruction of professional



Early Childhood Development practitioners). This in itself was a learning experience, with those involved earning certificates showing what they had learnt in that month.

Formal Learning Sessions

A requirement of the Learning Camp was that participants engaged in a two hour learning session led by the Crew on every day. The learning sessions on the Theory of Organisation, 22 hours of direct contact learning, provided all the tools necessary for participants to manage complex organisation, and also provided a springboard to the sessions on the social challenges. The Theory of Organisation started with a history of organisation from the earliest times through the agricultural and industrial revolution, up until the modern day. It then looked at the social psychology of the social strata emerging from the Industrial Revolution and in doing this led to discussion of some of the pathologies manifest in communities today. This led directly to a section on enterprise management, and tools to manage community enterprise, which ranged from critical reflection and constructive criticism to planning techniques. The learning sessions on the Theory of Organisation also provided the opportunity to look at African history and to discuss the developmental challenges of our time.

Following the Theory of Organisation participants were then taken through 7 learning sessions of 2 hours each on the Social Themes. The social themes training material as well as the training design have been developed by *Vuk'uyithathe Research and Development and African Learning Journeys*. Facilitators drawn from the Soul City partners went through intense preparation for the social themes

learning sessions, facilitated by these two agencies. This training was particularly helpful in enabling the participants to probe the factors and behaviours that lead towards the social challenges. The social themes training was highly participative and the learning process provided the necessary material to inform the social challenges contracts that were to be undertaken at a later stage by the participants.

The daily learning sessions in the Theory of Organisation provide insights about how to improve enterprise performance, and as the participants act on these insights production improves, contracts are completed and more money flows in – and immediately the Participants Enterprise seeks to negotiate further work. A virtuous cycle is created and participants now pay extra attention to the lectures even as they become more careful that their work is of a quality that will bring approval from those assessing contracts.

Preparation of the training package by the Crew thus involves three main threads. First the Crew prepares the lectures on the Theory of Organisation and ensures that they are contextualised to local realities. Second it prepares to coach the complex enterprise in work planning and scheduling, mutual criticism and critical reflection, financial management and all the other skills needed for an enterprise to function well. Finally the Crew prepares the package of vocational training that is needed for people to learn specific work skills and to ultimately run enterprises that specialise in a particular field; and here a part of the training is to structure contracts so that participants can gain experience in real life conditions.

The OW proceeds as if two independent enterprises are relating to each other. The enterprise of the facilitators (the Crew) does not try to tell the Participants Enterprise what to do, but relates to participants only through contracting and learning sessions. The Crew does not intervene to make sure that the participants do not make mistakes; these are vital if real learning is to happen. At the same time the Crew seeks to anticipate where the Participants Enterprise will go, and how to create the conditions for optimal learning on that journey. The Crew essentially creates the scaffolding for learning to occur.

Achievements

By the end of the Kwanda Learning Camp, the following has been achieved:

- A total of R386,430 was earned by the enterprise in the course of the month, which was divided amongst the participants in accordance with the enterprise's constitution.
- A jamboree was held at the Meriting Hall where the Department of Social Development, the Department of Home Affairs as well as the New Start Centre were present. At the end of the day:
 - a) 236 children were registered for social grants (child support grants);
 - b) 141 applications for Identity Documents were processed;
 - c) 89 welfare grant registrations were processed;
 - d) 78 persons underwent HIV Voluntary Counselling and Testing.



- A campaign around alcohol abuse was successfully completed, which included radio interviews and performances at schools.
- 246 people signed up for a course on HIV prevention with Soul City.
- 2 peer support groups establishing Networks of Care for vulnerable children have been established in two Meriting schools.
- A local Agricultural co-operative is maintaining the 4-acre vegetable garden that was established (with 145,000 seedlings planted), plus 2 acres of orange trees planted in Meriting. The enterprise also has a new office and store room facility, and has started on a Learnership programme, recognised by the Departments of Labour and Agriculture.
- The Meriting swimming pool was restored ready for use by the public.
- A recreational facility consisting of a combined Basketball and Netball court and a Soccer field have been established.
- The Meriting Crèche has been restored, expanded and beautified for its young learners, and toilets and a kitchen were installed.
- 140 trees were planted around the Meriting community.
- Each participant from Rustenburg planted an orange tree at their home.
- A chicken farm project is established and in full production, operated by a cooperative of Boitekong residents, and with 45,000 seedlings planted under shade cloth next to it.
- Participants from Rustenburg have established their own sewing enterprise. Sewing enterprises have also been launched

in the 5 Kwanda communities, as part of one Kwanda Klotting enterprise.

- A small catering enterprise was established in Meriting.
- The Rustenburg Municipality is actively involved in supporting the social challenges activities in Rustenburg.
- A dump in the middle of the community was converted into a community park.

Perhaps the greatest achievement of the Learning Camp was that each Team gained the **skills, knowledge, experience and confidence** to organise and to address the challenges that they had identified back home during the Community Mapping exercise. Participants returned from the learning camp in high spirits: they had experienced a new way of working; they had performed miracles in a strange place and were confident that they would be able to do even better at home. The common experience of the learning sessions meant that they shared new language and concepts – a *semiotic* text to guide their approach to everyday life. They were accustomed to plan together and to reflect critically on every activity; where there was a lack of clarity they thus had the method to learn their way into the future.



The Third Phase: Community work in the Kwanda Communities

Within two weeks of reaching home, each Team first reported back to the other 50 Team members who had been engaged in training around HIV, and then together convened a “Town Hall” meeting to which they invited all stakeholders who would need to work in partnership if there was to be substantial progress in changing the community. They outlined their vision and concrete plans to the community and asked for advice, comments and support. In each case the meetings were well attended, and all involved left

with a belief that something special was possible. Over the next weeks the Team made sure to communicate with all stakeholders who had not been able to attend the meeting. In due course local government officials voiced their willingness to partner with the Team, business owners pledged their support and local residents voiced their approval and willingness to work with the Team.

The Teams spent 3 months undertaking practical work to achieve their goals, tracked by cameras, and supported by a crew of 3 Coaches who provide coaching sessions to the full Team once a month. (This discipline of Community Coaching is an unanticipated result of Kwanda and may turn into a method that is used more widely). TV viewers were able to compare the efforts made by each team, discuss them and vote as to which they regard as the best amongst them. As viewers commented on radio shows and wrote in text messages that were shown at the bottom of the screen during an episode, this in turn spurred the teams to renewed activity. As it turned out the immersion by a hundred people in new activities became infectious; thousands of family members, friends and other residents started to emulate the new behaviour. The cultural shift required to bring lasting change was accomplished. Almost 2 years after the end of the TV series the Kwanda communities have maintained the changes initiated at that time, and in fact their example has inspired others. The Kwanda organisers have come to realise that the end of the series marked a milestone in the process but not an ending. Far from. Kwanda continues...



There have been significant victories in terms of addressing crime, where gang leaders turned their backs on crime and joined the community effort, residents instituted street patrols, and hot spots were cleared up. There have been initiatives around sport for youth, and HIV education across schools and through door-to-door campaigns. Disused facilities have been restored and turned into community assets. There have been campaigns around responsible drinking and prevention from alcohol abuse, involving tavern owners and their patrons, and a variety of measures put in place to deal with the effects of drinking, including protection of minors. Land has been accessed, worked and planted, so that there is food security in every community. Roads have been repaired, and roadside verges cleared. Each community has developed projects that benefit children.

Crucially each community now has developed plans for what it would like to achieve in the next years. These are the plans that have been suggested by activity to date, and are born out of renewed confidence within the community. All the conditions

While actors outside the community are involved in the initial funding of the program, it is driven by the residents themselves

exist to realise these plans: there is an organised kernel of active residents willing to address issues of interest to the community; there is support from local government, business and other local stakeholders; there is clarity about what kind of work would benefit the community most; there is a shared organisational framework and 'language' and a small number of people have demonstrated their ability to lead and to manage community enterprises, both socially and economically.

This makes Kwanda and the OW an exceptional method. While actors outside the community are involved in the initial funding of the program, it is driven by the residents themselves. This causes self-confidence

and ongoing participation on a scale that has not been reached by programs in which the government and its institutions have a more guiding role. The lesson to be learned from Kwanda is the hidden strength in community, waiting to be unleashed by creating conditions for local decision-making and partnership of many actors instead of people being guided into a specific approach of community development by outside actors.

5

The Organization Workshop: Key elements and concepts

*By Léon Beckx
and Tom Schram*





Kwanda methodologies

In the Dutch context we often speak about the Kwanda method. This is somewhat misleading and confusing. There is no one method, but different methods that are used, based on certain principles. In speaking about the Kwanda method we run the risk of it becoming a vague container concept that covers every intervention that does something with citizens and organisation. In the chapter below we hope to clarify these matters and provide some insight in the key elements and concepts of specifically the Organization Workshop.

In the Kwanda reality TV-program different methods were used alongside each other. The Organization Workshop was the main methodology, complemented with methods such as Community Mapping, social themes training and a HIV prevention course. The OW and other methods were furthermore combined and merged with edutainment reality-TV formats and other media interventions developed by Soul City. Of all these methods only the first two, the OW and Community Mapping, were used in the Netherlands. In the Netherlands Diversity Joy added other methods to these core methods of the OW, such as community building methods from the Alternatives to Violence Program (AVP) and the concepts of Plugging the Leaks and Local Economy as developed by Bernie Ward & Julie Lewis of the New Economics Foundation (see Ward & Lewis, 2002), both of which will be elaborated upon in the next chapter.

This inclusion and exclusion of methods was the result of a process of progressive insight and reflects the contextualization of the OW for the Dutch situation. To give an example, when Kwanda was introduced in the Netherlands, the partners were mainly interested in the edutainment reality-TV format and saw the OW as something of secondary importance. The first visit by Gavin Andersson and Lebo Ramafoko, director of Soul City, to the Netherlands and their clarification of the Kwanda and OW methodology changed this picture. The Dutch partners realised the OW methodology was radically different from their current practice and required their full attention. With this new focus, media involvement, from the Dutch perspective, now became a secondary issue.

Below is a description of the theoretical foundations of the OW and its key concepts. This description is partly based on our conversations with Gavin Andersson in December 2012, when we set out to distil and formulate the pedagogical framework and the key elements and concepts of the OW methodology as a starting point for designing our own process to bring organisational work to neighbourhoods in the Netherlands.



The object teaches

Before meeting the object that is able to satisfy it, the need did not know itself. The need becomes a motive only after meeting the appropriate object.

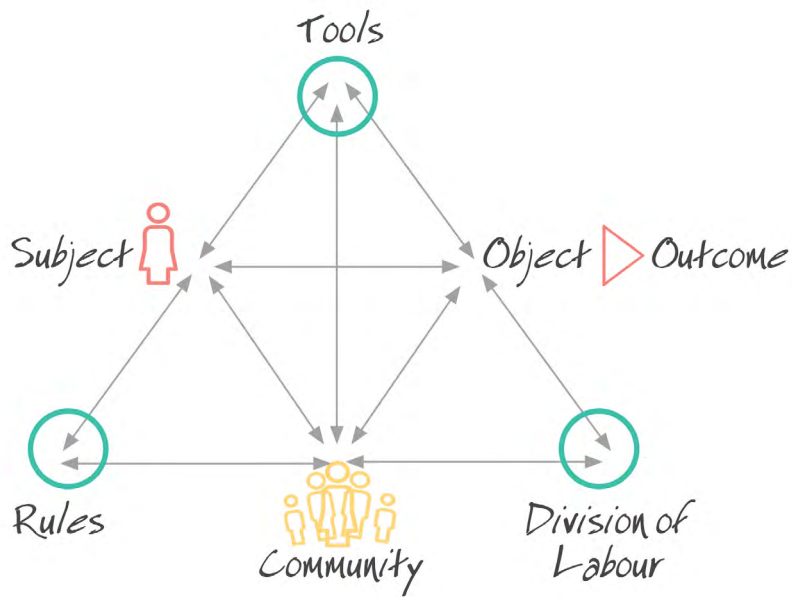
Leont'ev

The complexity of the quote above feels far removed from the heartfelt images, seen in Kwanda, of people transforming their lives. And yet this quote is essential for a deeper understanding of what was going on during the Kwanda TV-program. The Organization Workshop is at the base of community organising in Kwanda and its theoretical foundation is Activity Theory or the Cultural-Historical Activity Theory. Where Kwanda's results speak for themselves, this theory remains more elusive. Activity theory has its roots in the Russian school of psychology, especially that of Lev Vygotsky, Alexei N. Leont'ev and Alexander Luria, which has been relatively unknown in the West. There are several reasons for this. The ideas were first banned by Stalin and were later isolated behind the Iron Curtain. Further, the Marxist roots of Activity Theory are often shunned by the scientific community. Moreover, Activity Theory is not really a theory, as the name suggests, but an interdisciplinary approach or a framework for understanding human behaviour. This framework might initially be hard to grasp, since it differs fundamentally from the individualistic and dualistic outlook we often encounter in the Western world.

Describing this body of work at length goes beyond the scope of this book and for further study we point the reader to Engeström, Miettinen, Punamäki (1999). Here we limit ourselves to presenting some key elements of Activity Theory and how it is applied to the Organization Workshop.

Activity Theory

'The Word Bird' eloquently describes Activity Theory on YouTube as "stuff happens because people, things and ideas work together." (The Word Bird, 2014) In the figure on the next page we see a model by Engeström of how different elements work together to make up an activity system. The top section of this triangle is already touched upon above, when we discussed how the object/objective - i.e. the enterprise that the OW participants form together - motivates learning and results in the outcome of organisational consciousness. The subjects in this case are participants and the instruments the means of production. In more abstract terms, the subject refers to the individual or sub-group whose perspective is chosen and the object refers to the 'raw material' or 'problem space' at which the activity is directed (University of Helsinki, 2015).



Activity Theory states that the relationship between subject and object is not straightforward, but is mediated by instruments or tools (or a theoretical perspective or semiotic text). These instruments are not passive elements, but influence the subject and object. By using a tool like PowerPoint for example, thinking becomes quite sequential, i.e. thinking in bullet points. A different presentation tool like Prezi, can stimulate more holistic thinking. Activity Theory also emphasises that we are always part of a collective field, with rules, a wider community and division of labour. Rules refer to the explicit and implicit regulations, norms and conventions that constrain actions and interactions within the activity system (University of Helsinki, 2015). Within the direct

context of an OW, these rules might be arrangements around contracting, communication between crew and participants, responsibility of the participants for tools and inventory etc. In a broader sense, general regulations concerning workplace health and safety and law in general will apply, as will informal rules like standards for good behaviour. The community consists of the wider communal context in which the OW community operates, and that is aimed at the same objects and outcomes as the subjects. The division of labour finally refers to both the horizontal division of tasks between the members of the community and to the vertical division of power and status (University of Helsinki, 2015). As the arrows show, each one of these elements has reciprocal relationships with other elements. New government regulations on child care (rules), for example, affect who can take part in the OW (subject). A culture of strong hierarchy in the community (division of labour) will influence the freedom that OW participants feel to organise horizontally (subject). The activity system is a dynamic system and often hosts conflicting elements that drive change.

An activity system provides a way of explaining and understanding a given situation. Looking at the activity gives us a wider, interconnected and integral view of the situation. Let's take a school and consider a student with learning problems. A typical individualised problem analysis might result in a visit to the school counsellor and the subscription of medication that helps the student concentrate better. Understanding the activity system in which the learning problems are embedded gives a different

perspective. We might discover that a rule has changed concerning the opening hours of the library, whereby the student loses his favourite place to study, loses the support of the librarian and has less contact with the peers he met in the library. This integral and systemic way of thinking underlies the Organization Workshop and informs its specific approach.

Zone of Proximal Development

On a more practical and individual level Vygotsky introduced the concept of the 'Zone of proximal development' or ZPD. According to Vygotsky, the ZPD is the distance between the actual development level as determined by independent problem solving and the level of potential development as determined through problem solving under adult guidance or in collaboration with more capable peers (Vygotsky, 1978). In other words, it is the difference between what a learner can do without help and what he or she can do with help (ZPD, 2009). The concept suggests that the task of an educator is to go ahead of development and provide the learner with the appropriate assistance and tools until the learner can manage on his or her own. This temporary support is called 'scaffolding' and is a dynamic process: as learners increase their 'current abilities' in the learning process, the instructors adjust the scaffolding to the new ZPD. In the zone of proximal development people learn 'in activity', by discovery and co-construction, supported by 'scaffolding' of the learning environment by instructors.

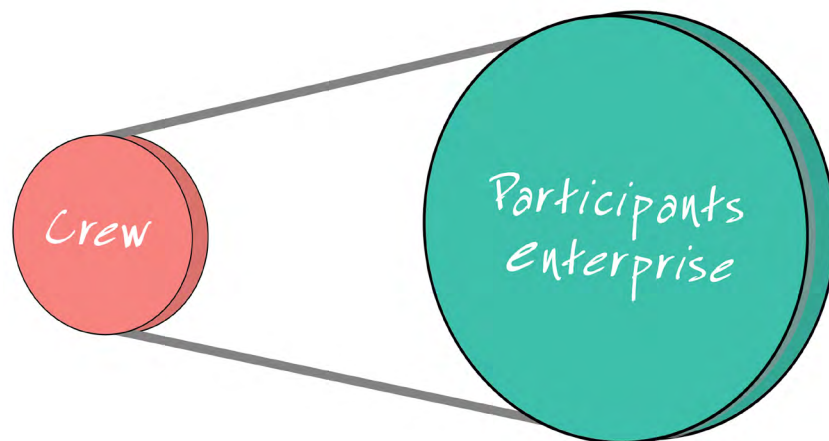


In the OW, the facilitation team has the role of this instructor, focused on creating and managing the scaffolding in the learning and enquiry environment, enabling the learning process through 'transformation by participation'.

Key elements and concepts

Separate facilitators and community

In an OW process - as part of the scaffolding - two enterprises are formed, a facilitator's enterprise (the Crew) and a participant's enterprise (the Team). The Crew creates the conditions for learning for the Team by negotiating contracts for work with the Team, handing over all necessary means of production and giving the Team full freedom of organisation (within the law) to fulfil these contracts. This separation becomes visible immediately at the start of the OW: the Crew asks the participants to form an enterprise, open a bank account and decide amongst each other how to



organise and who will be mandated to talk and negotiate with the Crew in name of the Participants Enterprise. The Crew will only talk with representatives, not with individuals in the Participant's Enterprise. Only when the Participants Enterprise has found its form and an efficient production and organisation process comes alive, does the Crew change roles and take on more of a coaching role towards the Team.

Give shared resources

Tools, materials and equipment suggest certain activity. When we throw a ball in a group of people they will start to play. Handing over a building to a group of people will wake up their imagination about activities that could be done with the building. And through that activity people's awareness and consciousness will shift. In this way also the Participants Enterprise becomes an object of learning.

This scaffolding has an artificial element and might sometimes look like a 'game'. But at the same time the OW is a serious and real-life operation: real contracts are negotiated, market-related income is earned by the Participants Enterprise - after thorough assessment of the work done. And the scaffolding is set in such ways that the Participants Enterprise has to manage a shared resource pool (building, cars, computers, kitchen etc.), creating a serious and immediate need for organisation in the process along democratic principles.

Freedom of Organisation

Participants are free to organise themselves as they wish. This is part of the experiential learning process in which experimentation plays an important role. Ideas to change the organisation will come from participants' work experience in their enterprise or from something learned in the daily learning sessions conducted during the process. If, on the other hand, models of organisation would be suggested, or participants would be handed over an operational organisation, participants would be prevented from learning about organisation. New activity is suggested by current learning, rather than by predetermined plans.

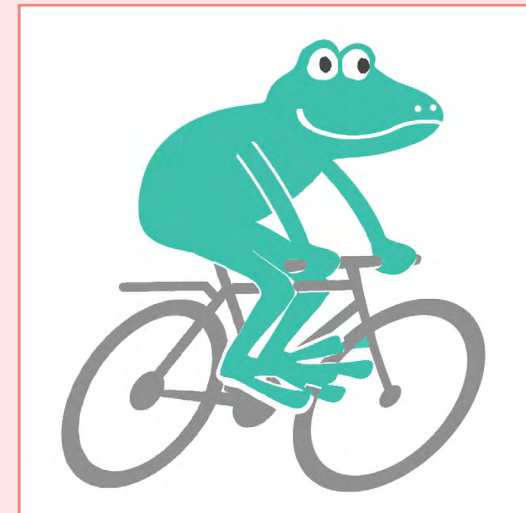
Work with the whole system: 'capacitation' and coaching

You can only learn about a system (like an enterprise or a community) by working with the whole system, not by working with only small parts of it: "To learn to drive a car, you must have a car to drive". Part of this capacitation process is the formation of an attitude of 'ownership' over one's own learning. This 'Capacitation' is essentially different from 'Capacity Building', where participants are given 'isolated' courses on relevant subjects, unrelated to actual activity in which the learning needs could arise. Capacity Building can be seen as a process of 'decomposing' the learning field into separate parts, supposing that afterwards recomposition to one whole body of knowledge and understanding is possible. As Gavin Andersson explains in one of his videos on YouTube: this is about bikes & frogs. If the learning field compares to a bicycle, recomposition will work. If it compares to a frog, recomposition will be all-nigh impossible.

Frog & bike thinkers

There are two types of thinkers in the world, frog thinkers and bike thinkers. If we are given the task of optimising the way that a bike works we can take it to pieces and investigate all of the individual components of the bike. We can improve them or rebuild them to improve their efficiency and performance. We can then rebuild the bike and there is a good chance that the overall performance of the bike will be improved. Try to do the same thing with a frog! Frogs are more complex systems, where modifying each 'component' has major effects on the rest of the system. This to me is the heart of systems thinking - not all systems (...) behave like bikes.

Richard Durnall





The coaching needed in community environments comes near to modern Executive Coaching, creating an open space for reflection without directing either the content or the process of reflection. This coaching has to be part of the learning and reflection rhythm, during and after the OW.

Conditions for organisational learning: complexity and scale

Organisation gets more complex as the group size increases. For an individual, self-organisation mostly means time management and planning. Working in a small group adds the need for communication, agreements and allows for some specialization. Generally small group organisation can be flexible and diffuse since it's still possible to have an overview of what everybody is doing. The flexibility diminishes with group size. Two hundred people working together in a complex environment requires structure and discipline. This translates amongst others to a clear division of labour, a need for coordination and clear planning.

One of the central ideas of the OW is that working on a community level is working at scale in a highly complex environment, which requires complex organisation. As with learning to drive a car: in order to learn to manage these complex processes you need a complex environment to learn in. This is why in OWs several hundred participants can be brought together to work on multiple contracts at the same time, sharing resources and acting as one enterprise. Without that scale and complexity there would be no organisational learning.

Shared narrative & concepts

Community development or enterprise development is helped if participants share a common narrative, work with the same concepts and are in agreement about the tools and methods to address issues. This implies regular learning sessions where this common narrative is developed, related to the activities taking place in the learning environment. In the OW these learning sessions are organised by the Crew on a daily basis during the first two weeks, and take the form of interactive lectures on the Theory of Organisation and other relevant topics and concepts.

Connect local learning with national policy

The community or the 'wijk' is not sealed off, it is connected to the rest of society. So the narrative of 'national' debate informs and is informed by community organisation at the most local level. To make this connection work there is a need for mechanisms or forums where local insight can influence the national arena, and vice versa.

6

Roadmap to civic organisation in Amsterdam Nieuw-West

*By Léon Beckx
and Tom Schram*





Projects and politics

Organising an OW is as much an organisational learning journey as the OW itself. Both Amsterdam Steunpunt Wonen (ASW) and Diversity Joy, together with E-motive (Oxfam Novib), have brought Kwanda to life in the Amsterdam context, as partners in a broader coalition with central city government and a group of care institutions. Both organisations initially take up their roles expecting to be appointed as the prime executors of three pilot sites in Amsterdam North, Amsterdam West and Amsterdam Nieuw-West. The agreed division of labour is that ASW will take on the role of project manager, being well connected to existing residents' initiatives and having a broad network with professionals in these neighbourhoods. Diversity Joy is to be responsible for the design of the learning environments and the facilitation of interventions, having thoroughly studied the Kwanda method and coming from a rich experience of working with diversity and social change. However, prior to the start of the pilots a political reorganisation of the City of Amsterdam and its boroughs caused a shift in power dynamics, and both organisations unexpectedly had to tender for their role in each pilot. With Activity Theory in mind one can see how a change in rules (tendering) sparked a change in the whole system. Amsterdam North and West chose their own process design, disconnected from the core OW methodology and hired parties other than ASW and Diversity Joy to manage and facilitate the pilots.

Organising organisational work

In March 2013, the local city government of Amsterdam Nieuw-West invited ASW to take the role of project manager for BGW. Since 2010, ASW has supported a few hundred residents' initiatives, contracted by local government. Between local government and ASW there was intensive discussion on who should be part of the project and in which role, especially in respect to the local welfare organisations and local government employees. Finally the parties agreed on shared guidelines and ASW was free to formulate the project proposal, with local government 'steering on headlines'. The following months ASW and local government organised meetings to mobilise support in the area. One such meeting addressed board members and managers of professional organisations in welfare, care and social housing, explaining the project goals and inviting them to free up some of their professionals to join the process. Simultaneously, ASW talked with professionals from these organisations to promote participation and to motivate residents to join. In general, people were receptive because of the project's new 'participatory' approach and the professional learning opportunities that it offered. There were also reservations, especially around the necessary investment of time.

Designing the roadmap

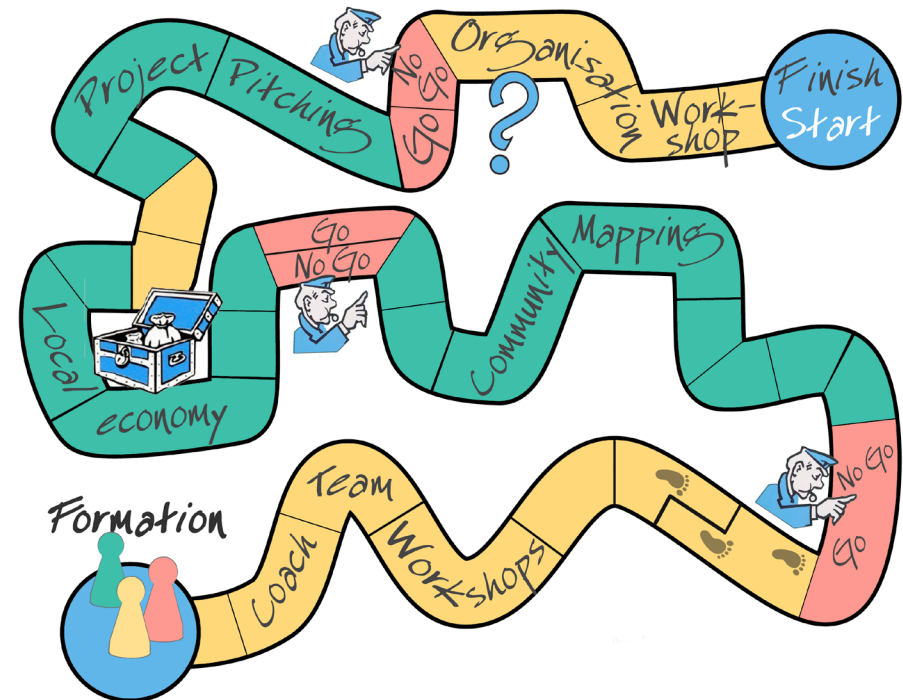
In June 2013, Diversity Joy was selected to take its role in the design of the learning environments and the facilitation of interventions. In the tendering process Diversity Joy had articulated the OW methodology for Nieuw-West in a more precise way, creating a roadmap with four phases:

1. **Groundwork:** preparation and formation of the project team or Coach Team. Intervention: Coach Team workshops.
2. **Engagement:** engaging citizens in developing plans to make their community look, feel and work better. Intervention: Community Mapping.
3. **Project development:** refining plans for community enterprises and initiatives, and creating awareness for **local economy**. Interventions: Local economy workshop and project pitching sessions.
4. Working towards an **Organization Workshop**, sparking increased organisational consciousness in the neighbourhood. Intervention: Organization Workshop.

Each phase is marked by certain interventions that will be explained below.

As a general strategy the BGW project sought to scale up in each phase, involving more inhabitants and partners in the process. Local government negotiated a 'go-no-go' moment after every phase, based on milestones and deliverables. In other words, after every phase the government reassesses the project, not committing for financing the full project upfront. This limited our

ability to follow the process as it unfolded and added pressure for results. It also complicated our opportunities for managing expectations of participants.



Project management was an ongoing activity running through the phases and involved logistics, budgeting, meetings, etc. Community coaching was another ongoing activity, aimed at all the participants involved that make the project happen: residents, professionals and partners - contributing to a shared language and understanding.



Coach Team Workshops

As in many urban suburbs, Amsterdam Nieuw-West is home to a diverse group of residents and a host of welfare- and care-organisations. One of the major challenges in this area is the fragmentation among inhabitants and professionals. Residents are often active in groups divided by ethnicity and age, and professionals regularly find themselves competing with colleagues of similar organisations. The project 'Bewoners Gestuurde Wijkontwikkeling' (BGW) looked to overcome this fragmentation from the start by forming a diverse and representative Coach Team of residents and professionals. This Coach Team functioned as the project team, involved in the recruitment, facilitation and planning of the project. To create a common base this Coach Team started with a series of workshops aimed at teambuilding, methodological knowledge and social skills (communication and conflict resolution, learning to facilitate meetings).

In the BGW project the Organization Workshop and the subsequent enterprise were not the only objects that directed learning. For the residents and professionals involved in the Coach Team, the project itself became an object of learning from the outset, through which they learned to facilitate, work in a multidisciplinary manner and solve conflicts.

Coach Team: AVP Program

The Coach Team workshops are partly based on the Alternatives to Violence Program (AVP). This program was conceived by US Quakers in the 1970's, merging their nonviolent traditions with

methods from the Civil Rights Movement to help prisoners in finding alternatives to violence. This program proved to be very successful and has spread to schools, organisations and communities in more than 50 countries. Diversity Joy uses AVP complementary to the OW methodology.

BGW looked to overcome this fragmentation from the start

The AVP program is built around themes like communication, cooperation and conflict resolution. Each theme is explored through interactive exercises in which participants develop their interpersonal skills. However, AVP is more than a social skills training. Firstly, AVP is about facilitation, not training. In 'training,' skills and knowledge are typically transferred from the trainer to the participants, giving trainer and participant clearly defined roles and relationships. Facilitation in contrast focuses on creating learning environments and experiences in which the group co-creates knowledge and skills. In AVP the facilitators generally work in teams of four. This teamwork enables facilitators to participate in exercises and to work in teams that are diverse, not only in characteristics like ethnicity, but also in facilitation experience. These diverse teams model a fluid style of leadership, with facilitators shifting from a leading role to a supporting role, including authentic participation in exercises. This creates a process of 'levelling' and fosters equivalence. AVP workshops further aim at shifting the power balance between the facilitators and the group, which is very similar to the aims of the OW. In the course of the workshop the participants become more and more co-owners of the facilitation process, ending in a workshop where participants learn to be facilitators themselves.



Community Mapping

Community mapping is a positive approach to build communities, developed by Kretzmann and McKnight, of the Asset-Based Community Development Institute at Northwestern University in Evanston, Illinois. Kretzmann and McKnight (1993) explain how traditional methods of community work tend to focus on a community's deficits; i.e. their needs and problems. This 'needs' approach often leads to a list of problems, such as crime and unemployment, that have to be solved by professionals. The result is often a fragmented patchwork of services and a dependent community. By focusing on the capacities and assets or resources of a community we tap into the strength of a community and empower its people to envision a better future based on what is already there.

Like in South Africa, this approach is also chosen in the Netherlands to generate ideas for community enterprises. However unlike Kwanda, where community mapping took five days, we scale the intervention back to two days. An important consideration for this is that we estimate that the availability and commitment of participants will not extend past this time frame. In the two days planned, participants reflect on the community's past, present and future, mapping its assets and collectively dreaming and formulating project plans.

Ownership, local economy and project pitching

The community mapping process is a first step in shifting a state of dependency of citizens towards one of ownership and

involvement. This important shift also has to be made by the welfare- and care-professionals, civil servants and other service providers, who tend to operate from the same 'needs' approach and view residents as clients or consumers. Peter Block (2008) describes how a lot of institutions and professions have an inward attention: each operating mostly within their own worlds, working hard on their own goals. What is missing in this picture are the local linkages, the interdependence between members of the community. Translated into the economic sector, these local linkages create a higher circulation of money, goods and services and create ripple effects on the income generation in the community. Without local linkages most income immediately 'leaks' away from the community. For this reason we invited social professionals to persuade the procurement departments of their organisations to direct their purchase budgets towards community enterprises that can deliver local goods and services with local resources and people. In this way they help to mine local abundance and help ignite dynamics that can strengthen the local economic infrastructure. The 'local economy' workshop invites these procurement professionals to reflect on their potential role, and to connect to community projects and enterprises that could become their contract partner.

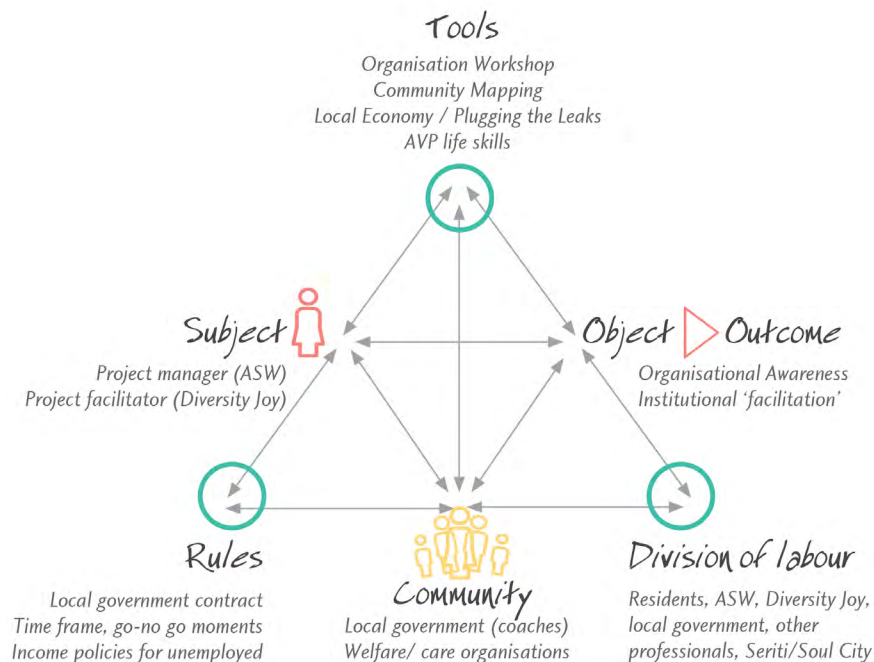
Organization Workshop

As explained earlier the Organization Workshop is the focus of the fourth phase. This intervention will not be described here, partly because it is covered elsewhere and partly, due to reasons later

explained, because the Organization Workshop did not happen in the Netherlands in its full form.

Mapping the context

With the OW roadmap for Amsterdam Nieuw-West we entered a field or context that we will try to roughly sketch, using the model from Activity Theory that we introduced before. The diagram gives more context to the description of our BazO journey that follows in the next chapter.



Subjects are Diversity Joy and Amsterdams Steunpunt Wonen (ASW) as the project partners directly responsible for the project. **Object** is the mobilisation of organisational awareness among residents, expressing itself in community entrepreneurship, and a learning experience of local professionals in an attitude of 'facilitation' in their work. Main **tools** are Community Mapping, the Organization Workshop, Plugging the Leaks and Diversity Joy's life skills program AVP. The **community** can be defined as the local professional and institutional world of welfare and care, including local government and its neighbourhood coaches. Important **rules** come from local government who contracts ASW and Diversity Joy, such as go-no-go moments with measurement on 'results'. Other rules come from the Dienst Werk en Inkomen (DWI), responsible for income support for unemployed residents and not allowing these residents to earn income in the BGW process. **Horizontal division of labour** is in play between ASW (manager) and Diversity Joy (content), and in the roles of other professionals and residents. **Vertical division of labour** expresses itself again in the relation between ASW and Diversity Joy (who calls the shots when things get tough?), in the relationship between informal and formal professionals and the relationships between ASW/Diversity Joy and Seriti Institute and Soul City Institute as the source of the expertise.



Right from the start there is potential for tension in this field, for example:

- Between government and ASW/Diversity Joy, with the project partners using tools (methodologies) that are process oriented while government is mainly seeking results.
- Between ASW and Diversity Joy, who are responsible for project management and project content - a role division that has a lack of clarity from the outset and has the potential to become problematic when the going gets tough.
- ASW/Diversity Joy as 'informal' professionals (not part of the institutionalised field) working with the community of 'formal' and institutionalised professionals. In this relationship there is a difference in perspective: Diversity Joy/ASW looking for collective and cooperative arrangements and the institutional world being used to individualise residents' issues. Some institutions mutually compete for clients whereas ASW and Diversity Joy try to introduce a bridging approach. And last but not least, potential issues with hierarchy and status arising when professionals from the formal side are required to learn from 'informal' professionals.
- Between Diversity Joy and the 'source,' Seriti Institute, especially around the application of the OW methodology in Amsterdam and the extent to which they have trust in how 'their' methodology is translated to the Dutch context.

Many of the answers to the questions that this setting calls for have been developed and found along the way, building the bridge as we walked it.

7

BazO: the journey

*By Léon Beckx
and Tom Schram*





Coach Team workshop (September / October 2013)

In September 2013 the project kicks off. Residents and professionals meet to learn more about the BGW project. People receive the ideas with enthusiasm and, from the meeting, ten active citizens and ten professionals continue to form the project team or Coach Team. Some of the residents in the Coach Team are already active in volunteer projects in the neighbourhood, others wish to become part of such plans. Some have jobs or are self-employed, others are unemployed. Professionals involved are from the welfare and care sectors, and also include neighbourhood coaches (local government) and a client manager from a social housing corporation. Two weeks later this Coach Team starts with a six-day, intensive workshop.

The Coach Team workshop strives to build a shared idea and plan on how to develop BGW in Nieuw-West, and aims to forge a strong team that will be able to facilitate the further steps of the journey. For six weeks we gather every Monday on a range of themes: how to create a safe and challenging learning environment; diversity and inclusivity; abundance and scarcity; the value of a positive perspective (or appreciative gaze); competition and cooperation; informal and formal organisation; local economy, ecology and sustainability; naïve, critical and organisational consciousness. We reflect on the principles of the OW methodology and its potential for Nieuw-West. We hone our communication skills in terms of listening, the art of questioning, presenting and pitching, recruiting

and convincing. We reflect on how to deal with resistance. We build the team with intensive training on issues like creating a safe space, cooperation, leadership, escalation and de-escalation of conflict, evaluation and feedback. And we learn to facilitate groups, as a preparation for the further project to come: group dynamics, managing exercises, 'enabling' versus 'fixing', management of expectations, how to deal with resistance and how to keep the process light and lively. And all the while this Coach Team workshop is set up to be an example of the learning environment that we want to create for others: experiential, safe, inclusive, challenging.

During the six days we encounter issues and conflicts as a group. Participants note that the issues present in the wider community also manifest themselves in the group, creating a real-life learning environment. At the end participants are nervous about what will follow, while at the same time there is a strong desire to bring in more residents and to get more practical. One of the major reflections from participants is how they have experienced a process of 'levelling' in the workshops. Participants experience a strong 'togetherness', despite their cultural differences. Some residents voice how radically new the experience is of feeling and being equal to a professional. In terms of the theory, these remarks can be seen as a shift from the dependent state to critical consciousness. The safe space in the workshops makes it possible to address conflicts and to have a 'levelled' dialogue, which helps to change the existing power dynamics, giving rise to experiences that are evaluated as intense, connecting, instructive and also a bit exhausting.

Community mapping design (November 2013)

A few weeks later the Coach Team is in second gear. For a full day everybody gathers to design and prepare the community mapping sessions. The Coach Team looks at the various steps in the mapping process: mapping past, present & future and assessing the available resources. We check whether we will have enough people on the planned dates. We reflect on potential themes that are relevant in the neighbourhood. We look at examples of increasing the quality of life in the neighbourhood: making it look better, feel better, and work better. We divide the tasks to



prepare and facilitate the two days. The process is an exercise in organisation for the Coach Team, creating the scaffolding within which new participants will be able to take a role in the exploration of resources in their community.

One of the conversations around the Community Mapping process is whether or not to include existing initiatives of active citizens. From 2007 till 2011 a nationwide community development program (Wijkaanpak) has led to the funding of many different initiatives. Now that this nationwide program is shut down, many initiatives look for new ways of supporting themselves. Not including these initiatives makes people feel left out and implies a loss of knowledge, expertise and experience. On the other hand, many initiatives have their own agenda and are often organised along specific segments of the community (age, ethnicity). We choose to do both: invite people to develop new dreams, and connect to existing initiatives, becoming part of a bigger whole; creating scale, complexity and sustainability.

Community Mapping sessions (November 2013)

In mid-November the Community Mapping process starts. On the first day there are some 30 participants. We ask them to reflect on what is unique to Nieuw-West that we can use in positive ways to improve the quality of life in the neighbourhood.



After a thorough warm-up the group digs into the assets available in the neighbourhood:

- people with knowledge, skills, passion, networks;
- associations of people in sport, religion etc.;
- institutions varying from commercial companies to welfare and care institutions and local government;
- public or private 'spaces', such as unused buildings.

From plan to project

Community Mapping kicks off an organizational learning journey from idea to community enterprise. This journey takes different routes in Kwanda and BazO, which have to do with project design and contracting. In Kwanda the Facilitator Crew designs the projects and becomes the entity with whom participants sign contracts in the OW. In BazO, the participants design the projects after which they pitch their plans to outside contractors. In the video below, these differences, and their impact on the learning process, are explained in more detail.

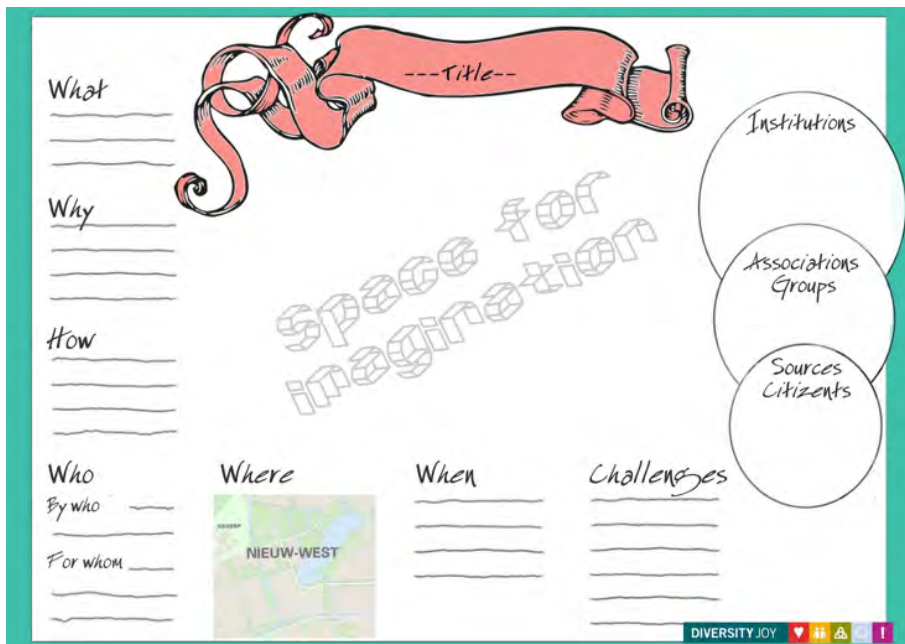
An extensive list comes into being on every subject. There is astonishment at the vast number of institutions that exist, especially in comparison to the more informal associations of people. This is reminiscent of the 'needs' approach described by Kretzmann and McKnight (1993), leading to a fragmented patchwork of services.

In the afternoon participants reflect on relevant themes in the neighbourhood, such as care, housing, safety, education etc. Groups are formed around subjects of interest, and a creative dreaming process kicks off. The groups dream their best dreams on the subjects, working on table-wide A-zero sized preformatted sheets for a first outline of a project, and offering space to write and visualise the dreams with a variety of creative materials. Then follows a round of 'realism'.

As part of the scaffolding some guidelines are given:

- *dream bigger than yourself*, look for scale and impact;
- *division of labour*: when there is scale, cooperate and divide tasks, not everybody has to become an entrepreneur or a bookkeeper;
- *dream inclusive*: open your initiative up to others, share your dream;
- *dream sustainably*: both socially, economically and ecologically and: *if it is not fun, it is not sustainable*.





Evaporator); a local currency initiative (Knikkers); a local building and maintenance group that wants to work with interns from local schools (WobO); a safety initiative; and a catering service with healthy multicultural food.

This second day ends on a high with the presentation of the results, and a reflection on how to move on. How do we move from dreams to plans to business plans? How do we find local contractors or other forms of support? During the second community mapping day, participants are invited to come up with potential names for the project as a whole. Everybody agrees on the name BazO, Bewoners aan zet Osdorp ('Citizens in the lead Osdorp') – Osdorp being the traditional name for most of the area that is now called Nieuw-West.

Local economy and project pitching (December 2013)

Again a few weeks later, civil servants and professionals of social housing corporations gather for a half-day workshop on local economy. After an introduction about BGW/BazO and the local economy concept they explore experientially how abundance and scarcity play a role in their working environments and lives. Then they get a glimpse of the project plans that resulted from the community mapping sessions. Questions are: how can you support projects like these, as a contractor, partner, or supplier of knowledge, skills, and materials? And who can you bring with you to the next meeting, where project initiators will pitch these projects to you and others?

The first day ends with groups presenting their results: a range of dreams in various stages of clarity, all appealing and energy-giving, trying to use existing assets in Nieuw-West and bringing those resources to another level of imagination.

One week later the group gathers for the second day. Subgroups split up, one half remaining with their own dreams, the other half joining other projects as a 'constructive critic'. Then the work of the groups continues and serious project plans and scale models come to life around potential projects. At the end of the day there is an impressive harvest: in-time care for elderly; a local city beach with wellness and activity centre (Slotecabana); a communication project around resident's initiatives (Buurt Sproeier – Neighbourhood

Contracting process

In Kwanda there is central contracting between Crew and the Participants Enterprise. In the Kwanda OW 'outside' contractors are represented by the Crew, who negotiate with the Participants Enterprise on the contracts.

In BazO there is direct de-centralised contracting between outside contracting parties and project initiators (where possible). Pitching of projects to potential contractors by project initiators takes place at an early stage before an OW intervention, to make such contracting possible.

After a week, the 'pitch' takes place. Four project initiators, four projects, four passionate stories of residents with high dreams: Slotcabana together with Catering & Healthy Food, WobO, In-time Care and the Neighbourhood Evaporator. In three rounds twenty visiting professionals get the story of each project, and every round the story becomes better, more inviting, more inspiring. This is a major learning experience for all involved. The groundwork has been done for further support from neighbourhood institutions.

Crossroads (January – February 2014)

In the months that follow confusion strikes and it's unclear who should take the process forward. Diversity Joy facilitators and the project manager of ASW are not fully available for various reasons and there is apparent confusion between the professionals

involved who will take what role. Individual project initiators and their supporters, still developing their thoughts on how to move on, expect and deserve more coaching than they get. Two community meetings are set up by participants to inform people in the neighbourhood about BazO, with limited attendance. Local government becomes nervous and wants to see results. Furthermore a temporary change of project leadership creates serious miscommunication between ASW and Diversity Joy: ASW tries hard to 'save the project' by all means, Diversity Joy fights to 'save the learning space'. From all this confusion it becomes clear that:

- The project budget will be far from sufficient to facilitate a full 4 – 6 week Organization Workshop in Nieuw-West.
- We won't be allowed to pay potential participants for work in an OW, especially when they are on social support: participants will have to join as voluntary workers.



Why participate?

In Kwanda income and food are important motivational drivers for people to participate and serve as a catalyst towards organisational efficiency, especially since money is paid for work done, not for just being present. In Kwanda access to vocational skills (technical/administrative/organisational) and potential employment also motivates in the longer term.

In BazO the prime motives for project initiators are opportunities for scaling up, visibility, building sustainability, and space to experiment with their own leadership roles, coached by the Facilitator Crew. Participants that join the projects as volunteers, are primarily motivated by aspects of learning, personal growth and 'belonging'.

As project partners Diversity Joy and ASW conclude that they have to be creative in scaling down and speeding up the process, to keep up momentum and achieve a first serious result before summer. In order to do so Diversity Joy designs a 7-day intervention based on the principles of the OW, this intervention is dubbed the 'Action Week' or AW.

Reflection for Action (March 2014)

On March 18, 2014, a meeting is scheduled with the whole group to see where we stand and how to move forward. From the earlier project initiators that have pitched, Catering (project initiator Nancy meanwhile started her 'Lucafé'), Communications and WobO remain. Other initiatives in the neighbourhood have asked to join. A group of local women is trying to reopen a local community centre (the 'Deo') and want to continue their efforts





as part of BazO. An existing project for a combined food garden and playground joins, as does a plan to install public gymnastics machines for elderly near a local lake. And there is Ketu Koti (Break the Chains), a local initiative for commemorating the abolition of the Dutch slavery system. Some earlier participants have switched to Ketu Koti, trying to scale the annual local festivities up and find more connection with the festivities in broader Amsterdam and the Netherlands. It is a 'loaded' meeting. We talk about the urgency of the situation and the decisions to be made.

We evaluate with a Critical Balance: 'What went well, what did not go well and why, how to move on from here?' On the 'positive' there is a strong sense of bonding; people are more knowledgeable on their neighbourhoods; they have been inspired and felt mutual support for each other's projects; networks have been established and connections have been made; there is a sense of cooperation; the 6-day training has been received very positively and has helped some people to step up and start to do something. The pitches were another 'high'.

On the 'what did not go well,' people feel deserted by others in their projects; they miss cohesion between projects; internal and external communication fails regularly; professionals feel unsupported by their employers to really contribute; expectations are not managed; roles are unclear; the attitude of 'nothing will happen anyway' prevails; there is no clarity about consequences of participation for unemployed people with social support; the

challenge in this phase to 'keep things together' is heavy; there is an unbalanced sharing of responsibilities between ASW and Diversity Joy as project partners, where Diversity Joy feels to be too much in the background.

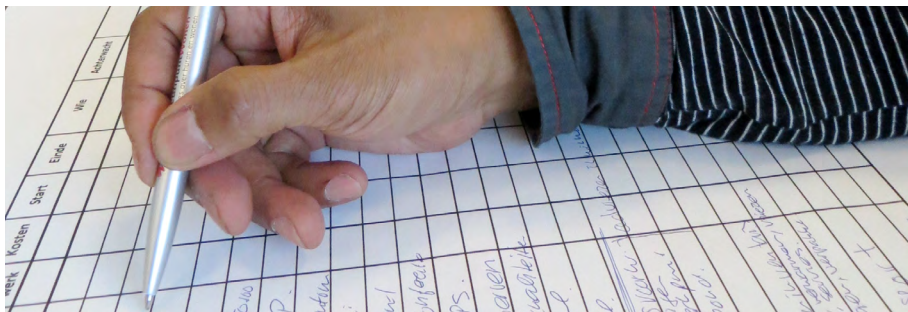
On the 'way forward,' we conclude that professionals involved should try to create space in their work environment to enable their role in BazO. We need solid agreements; clarity in roles; more structure in assembling; more PR materials to mobilise participants and contractors; transparency in what we need and offer; mutual support and co-creation; better coaching and more regular meetings on relevant themes. And what is most needed is that we get into action mode and find critical mass, to make clear to the outside world what we are aiming at.

There is a clear ambition of the group to move on, and within the given constraints of time and money everybody agrees with the concept of a 7-day Action Week in June, as proposed by the project partners Diversity Joy and ASW.

*people feel
deserted
by others
in their
projects*

The project goals for the Action Week are extensively discussed:

- *Define an assignment* that is an expression of your dream/project and that can be executed *cooperatively* by a group of participants/volunteers during the Action Week.
- *Scale up*: find contractors and volunteers that are willing to become part of your project and dream.
- *Become visible*: use the Action Week as a way to communicate to a broader network; extend that network by being present and having people experience what you have to offer.
- *Experiment with your role as project initiator*: from execution to coordination and leadership (and feel free to arrange this as suits you – freedom of organisation).
- Make the Action Week a *learning environment* for self and others; mistakes are OK and are a means to further learning.



Leadership

In the Kwanda OW leadership manifests on two levels: within the different work teams and for the Participants' Enterprise as a whole. Leadership development is part of the scaffolding, where contract negotiations and other communication between the Crew and the team take place through appointed representatives. Conflicts tend to arise around these mandated leaders and through trial and error participants discover different ways to lead and follow.

In BazO experiential leadership development happens in the individual projects of initiators, before, during and after the AW. Overall leadership is less urgent for participants because of decentralised contract negotiations and a coordinating role of the facilitation team.

As part of the scaffolding, local government provided a shared budget to run the Action Week. We decide to set up an 'informal' association with the name BazO, as the 'umbrella' for the Action Week, and to open a shared bank account for the association. The BazO project manager and one of the project initiators from the neighbourhood take shared responsibility for the association and the bank account.



Preparing for an Action Week (AW, April - May 2014)

What follows is a hectic and energetic time of meetings, preparations, and learning sessions. Project participants prepare for their own projects, mobilise volunteers and seek contracts. The maintenance group succeeds in finding a contract from a social housing corporation to paint the staircase of a four-story building. The catering group Lucafé secures catering contracts from three outside partners and prepares to cater for the participants of the AW. The management group of the Deo, with help of the BazO project partners, gets hold of the key of the Deo and starts to clean up the place and make it available for community initiatives. Project initiators support each other and something like an internal economy between the projects evolves.



Learning about organisation I

Before the Kwanda OW starts the Facilitator Crew makes sure everything is in place for the work to begin – except organisation. They prepare the project plans, work plans, budgets, and buy or lease all the tools and materials needed (means of production). The Crew also draws up contracts for all the work to be done. To sign these contracts, participants first have to organise themselves into the Participants' Enterprise. Now the learning about organisation starts. Participants follow a set of structured learning sessions around the Theory of Organisation and other relevant themes, aligned to what happens in the OW process. Other learning moments are around the execution of the contracts and the organisational developments in the Participants' Enterprise. In due course input is given on work planning, budgeting, administration, critical balance, feedback, 'levels' of organisation, structure of meetings, evaluation and feedback.

Learning about organisation II

In the short time span of the BazO Action Week there is no opportunity to arrange for structured moments of reflection and learning. However, as mentioned earlier, the preparation and organisation of the AW is part of the learning journey in BazO. In collective sessions the project initiators and some of their volunteers make work plans and budgets for their individual projects, as well as a work plan, agenda and budget for the Action Week as a whole. The project initiators also have the responsibility to organise the necessary means of production. In this way the organisation of the AW itself becomes an 'object' for shared learning, replacing some of the learning experiences that normally take place in the 4 - 6 week OW.

In a series of five plenary meetings the group of participants prepare the AW together. As facilitators we now make the AW an object for organisational learning, bringing many subjects that show up as learnings in a 'normal' OW into this preparation phase for the AW. There are two sessions about planning; *making a work plan per project* using Gantt Charts; breaking down work into smaller tasks; establishing the time needed for each task; when tasks will be executed and by whom. Members from different projects help each other to fine tune the plans, and together an overall plan is established for the week.

There is a separate plenary session on *budgeting*, gaining clarity on what direct costs are involved in each project and which investments are needed. Again participants are each other's 'positive critic' and an overall budget for the week is established and agreed upon. There is also agreement on the *investments to be made*: tools for the maintenance group WobO, kitchen work tables and cooling capacity for Lucafé. Both projects can amortise 1/3 of the investments costs from their income during the week. The rest will be a loan to be paid back out of future income.

Means of production

In the OW the Participants' Enterprise gets access to and holds responsibility over all the necessary means of production to execute assignments. In BazO the project initiators organise and use their own means of production. Direct costs are paid from the central budget (as agreed upon by all the participants), and necessary additional investments in installations or tools are facilitated through loans to the project owners (with agreed terms on amortisation and repayment to BazO). In BazO the participants also gain control over a community building, against an obligation to pay lease terms to the owner.



Forming the Crew (June 2014)

Only two weeks before the AW it becomes clear that most professionals involved from institutions in the neighbourhood are not available for the Crew formation process and serious Crew work during the week. Personal agendas and employers' policies do not allow them to fully free themselves up their schedules for the process to come. With Activity Theory in mind, it becomes clear that we hit boundaries with the wider community, especially the institutions involved as partners in the project, who are not prepared to appoint their professionals for a serious role during the week - mostly to their own disappointment. So Diversity Joy, in cooperation with the ASW project manager, brings in one extra facilitator and two experienced interns, to make sure that there will be a well prepared Crew during the week with enough capacity at hand. In a one-day workshop the Crew brainstorms on the various roles, divides tasks and starts to prepare. Later an ASW staff member and two interns from the welfare institutions involved also join the Crew.

There is a planning on a *central agenda for the week*, to make sure that shared resources are used in efficient ways (e.g. community centre De Deo) and projects don't organise parties and other public events at the same time. As Holland plays in the World Football Championship that week we arrange a shared viewing of the match for the neighbourhood, with drinks and catering. And we agree to open and close 'together' every day, an agreement that during the actual week will become difficult to maintain.

During these preparation weeks the *BazO logo* comes to life, a colourful picture showing the diversity, the mutual help, the winding road of learning and the civil initiative involved.



AW in action (June 2014)

On June 16, 2014, everybody gathers in the Deo for the kick-off of the Action Week. Project initiators and volunteers, some new, some longer involved, get a short introduction about the goals and agenda of the week, and then everybody starts to work. 'Work' is the predominant aspect during the week. Participants are so busy that the planned plenary meetings often are an arbitrary coming and going of people. At the same time there are shared moments: the daily lunch from Lucafé; a beautiful football evening; participants visit each other's festivities and the closing meeting on Sunday afternoon is a warm and shared celebration of everything established.

Relationship Crew - Participants

In the OW facilitators and participants run their separate enterprises, implementing a formal separation, in which negotiations can take place on conditions and execution of contracts. There is one category of participants, who together form the Participants Enterprise. Coaching comes to the fore after the Participants' Enterprise has found a stable and efficient way of functioning.

In the AW there are two categories of participants, the project initiators and the volunteers working for these projects. The project initiators are involved as a 'third' party, making relationships more fluid and enabling the Crew to take a role as facilitators, coordinators and coaches. In the AW there is no contract negotiation, and the short time span asks for a different scaffolding with earlier coaching in the process.

Lucafé goes into overdrive. In the kitchen the new investments in worktables and cooling systems are visible. The whole week 5 – 10 volunteers are busy making food for BazO and external clients, distributing it all over the city. On the wall of the kitchen there are planning schemes of all the contracts for all the days, who will be available when, for what tasks etc. All in all, they generate a few thousand euros of sales to external parties, being one of the two initiatives that brings serious money into the process.



BazO Action Week: The Movie

WobO struggles during the week. The group is not organised effectively enough, volunteers disappear when short term paid working opportunities are offered to them by third parties. At the end of the week the job is finished to the satisfaction of the social housing corporation and the inhabitants of the building, but this has been achieved at the expense of long and hard working hours by only three people. And yet, *WobO* also brings serious money into the AW by working for an external client.

Vocational training

In the OW there is vocational training where needed, including coaching on the job. The time span of 4 – 6 week allows for such training. The AW is too short for vocational training. There is some coaching on the job by the project initiators and the contractors involved.

The *food garden* project develops during the week with the help of many neighbours. It is opened on Thursday by one of the elders in the neighbourhood. A party to collect money for the *public gymnastics machines* for the elderly is well organised but attracts little public and money.

The *Keti Koti* group organises a vibrant week of workshops, meals, shows and celebrations, ending on Saturday in a lively and massive parade through the streets of Osdorp. They successfully coordinate a wide range of activities with a large group of volunteers.

The *management group of the Deo* is able to make the existing spaces available for everybody and experiments with their role as host, bartender and operator. Before and during the week a lot of 'missing items' are gathered to furnish the building, the kitchen and the bar.

On Wednesday there is a lively 'Care market' in the Deo, enabling inhabitants to be informed by professional care parties on all the changes in regulations that are happening in the care sector.

The *communication group*, with the help of the Crew, produces flyers and other PR material, manages a Facebook site and produces a BazO Magazine for the closing session, describing and visualising all the activities done during the Action Week. Click the image below to see the magazine.



Documentation of the process

In the OW, one of the contracts for the Participants Enterprise is to compose an extensive Memory Book that documents the whole OW process, which is available for everybody involved at the closing ceremony. In the AW a participants' communication group, with the support of facilitators, co-creates a 'BazO Magazine' about the Action Week that is available at the Closing Ceremony of the week.

The Closing Ceremony is a gathering of all the people involved in the projects as well as contract partners and local government representatives. In the closing ceremony we establish that almost 2,600 voluntary hours (more than a year of fulltime work) have been invested during and around the AW, with around 60 volunteers. The whole set of activities stayed within budget. The project initiators proudly present their results and the BazO Magazine is officially handed out to a government official and to all the people involved.

Evaluation (July 2014)

Directly after the AW we evaluate on a project level: critical balance, feedback, and a lot of learning on what does and does not work. All in all it is a very satisfying outcome. Only the management group of the Deo feels somewhat isolated, after everybody leaves for holidays, without them having settled in their role and without a final lease contract with the social housing corporation.

Duration, scale and complexity

OWs have a lead-time of around 3 months, from scoping via community mapping and project identification. The OW itself takes 4 to 6 weeks. BazO had a lead-time of 1 year with the AW lasting a full week.

OWs host a minimum of around 80 participants, to establish the right scale and complexity for the organisational learning environment. In the BazO AW we managed to mobilise between fifty and sixty volunteers, and in the preparation phase we worked with around 25 participants.

The OW is complex on many levels: participants work on multiple contracts and have to manage shared resources, creating organisational efficiency and earning an income for the Participants' Enterprise. In the AW the complexity manifests itself earlier in the process, when participants with different projects design their own Action Week, including planning, programming and budgeting. In making the organisation of the AW itself the object of learning we were able to create the 'complexity for learning' we were looking for.

Crossroads revisited (August - September 2014)

After the summer, challenges strike. When the total group of project initiators and supporters tries to convene, only a few participants show up: this is no basis for plenary planning. The

Deo group seems to fall apart, relations are tense and there is dissatisfaction and frustration. Also other projects are beset with their own issues, positive and negative. WobO has contracted for more painting work in the neighbourhood but does not find a way to use that work as a catalyst to get its organisation in place – it becomes just work, another job. Lucafé flourishes, also being part of another neighbourhood initiative, Lucas Community, and consolidates on the results of the AW. The garden project does well and the project to collect money for public gymnastics machines for elderly becomes successful. The communications group struggles in organising itself.

In October the project initiators and the project partners ASW and Diversity Joy come together to evaluate whether there is still an ambition to move forward together, potentially in the form of a BazO Cooperative that could further host and bond existing and new projects. The answer is yes: the ambition is there. The parties agree to meet every Wednesday evening for further discussion. A sense of collective organisation emerges again, as people take





a disciplined stand for these meetings. The decision is made to further enable coaching for the separate project groups, three sessions as a start for each project. And we decide to organise a 3-day team training for the group of participants that joined after the training of the Coach Team in September and October 2013. Local government comes in to finance this new round.

New rounds, new perspectives

The first Wednesday meetings are dominated by issues around the management of the Deo. The management group of the Deo wants to disconnect its project from BazO. Frustration and anger build up, igniting conflict with a growing group of BazO participants, who have the responsibility for the lease of the Deo. This conflict results in the forced exit of the managers, as decided by the BazO core group. After the change of management the new Deo group starts to show organisation. A stable team of six to eight volunteers comes to life, dividing tasks, creating structure in sublease contracts, setting up administrative systems and finding an orderly way of fixing technical issues in the building. Discussions between Deo and BazO continue about the level of autonomy of the management group, but now as a constructive expression of issues around organisation.

The team training in January is an empowering experience, revisiting the subjects that were touched at the start of the coach Team in September 2013. Fifteen participants find an opportunity to further weigh in on the thinking, attitudes and skills that form

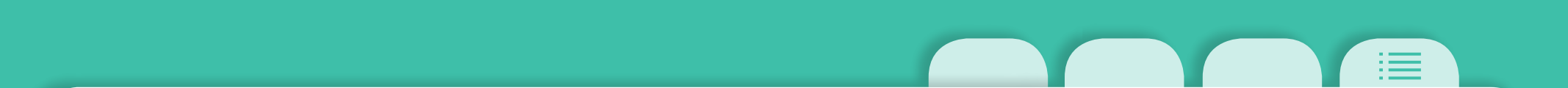
the core of the project. Furthermore three project initiators join the team of Diversity Joy and co-facilitate the workshops.

In February a community meeting and a network meeting are set up to inform citizens and partners about the plans and about the projects on the way. The turnout is limited, but the experience of communicating with the outside world creates self-confidence and a positive perspective on the collective plans. The director of a local community cooperative from another BGW project is invited and in two sessions she informs the group about the ins and outs of a cooperative. Later an advisor is hired to help finalise and formalise the statutes of the BazO cooperative.

*participants express
they have to take more
ownership of the process*

Consolidation

Before we are able to finalise the cooperation, doubt strikes. In a meeting of project initiators questions of mutual trust are put on the table. It becomes clear that the pressure is too high and space is needed to solve the trust issues between the persons and projects involved. There is a feeling that too much talk happens on too many levels, which becomes tiring and creates irritation. More structure is needed in project and BazO meetings. And participants express they have to take more ownership of the process, having depended too much on the facilitators of ASW and Diversity Joy, marking an important shift in organisational consciousness.



This taking of ownership is immediately put to the test around the urgency of the 'informal' BazO association that was erected for the AW, and the personal responsibilities connected to that entity. Something has to happen to 'formalise' structures and discharge the BazO project Manager and one of the project initiators from their financial responsibilities and risks. There are regular gatherings of the core BazO group, trying to sort out their trust issues and to come to a next step. Minutes are made of meetings, with serious discussion on the management and content of these minutes.

An open end

At the moment of writing the way forward is open-ended. Lucafé and Community Centre Deo have found their way to organisation and growth. The garden project is well managed by the initiators and supported by volunteers. The public gymnastics machines for elderly have been funded and placed; gymnastics lessons around these machines are in the making. WobO is still alive as an idea to create a local maintenance enterprise that will link to learners in schools in the neighbourhood. There is the interest of contractors to collaborate, but so far the initiators have not found ways into real organisation, mostly because of urgencies related to their current self-employed status. The communication group is re-establishing itself for the time being on a low ambition level.

Until now consolidation takes place on project levels. Consolidation on the BazO level has not yet happened and could take the form of an umbrella cooperative, servicing the various

enterprises and projects, and creating a combined citizens' voice. The scaffolding for this is still in place: the current informal BazO association has some funds; BazO will get extra money for coaching and support from local government if it formalises its structure; and a shared and formalised cooperative 'at scale' will open up opportunities for project funding from other public and private funds. However the most important scaffolding and drivers have to come from the project initiators themselves, having experienced how working together, creating scale and division of labour and finding organisation, enabled them to increase the quality of their lives and make their neighbourhoods look better, feel better and work better. Time will tell where freedom of organisation leads.

Freedom of organisation

In the OW the Participants Enterprise has freedom of organisation, within the law. Also after the OW participants are free to organise as they wish, to continue their activities, together or separately. Because of Action Week's shorter time frame, the facilitators took a more directive approach to the overall organisation. They created an 'informal' shared association with one bank account and managed the overall process during the AW. This freed up the participants to organise within their own projects. After the AW the overall organisation is handed over to the participants and is now an ongoing discussion between project initiators, who have complete freedom of organisation.

8

Dilemmas, challenges, conclusions

By Léon Beckx and Tom Schram





In chapter two Gavin Andersson recalls a development practitioner, who had seen an episode of Kwanda, and excitedly asked: “What is it that is driving these people? Whatever it is that they’ve had, I want some of that! I’d like to bottle the secret ingredient and give it to every community in this country. I’ve never seen people so motivated and so creative...” The same enthusiasm has brought Kwanda and its methodologies to the Netherlands. In the Netherlands Kwanda was not only met with enthusiasm, but also with scepticism. Sceptics pointed to the large socioeconomic differences between the countries. Methods that were useful in developing countries were of little value in the developed world. As practitioners we had to move beyond the initial enthusiasm and scepticism for Kwanda, dive into the methodological and theoretical foundations and start learning by doing it.

We found that there is no secret ingredient to Kwanda that can be bottled and shipped to the Netherlands. There are, however, sophisticated methodologies that are built around the premise that organisation, complex organisation in particular, is the key to community development and civic driven change. One core question for evaluating our efforts is how this premise of complex organisation holds up in the Dutch context. We will try to answer this and other evaluative questions by reflecting on the dilemmas and challenges that we met on the way.

there is no secret ingredient to Kwanda

Too different to work?

One of the most striking differences between South Africa and the Netherlands may be the sense of urgency both for the participants and the professionals involved. Since its first elections in 1994 the transition to democracy in South Africa has been far from a smooth journey. The new democracy struggles to find a new social order after the demise of Apartheid. This struggle has given rise to a new, growing inequality that is the result of a dynamic process of class formation, with on one hand a fast rising, new black elite joining the white establishment, and on the other hand an expanding underclass (see Holdt, 2011). In 2013 Oxfam stated that: “In South Africa, inequality is greater today than at the end of apartheid.” Oxfam also reports that

the two richest South Africans had the same wealth as the bottom half of the population, some 26 million people. More than half the population lives in poverty, with almost a quarter not being able to purchase enough food to meet a minimum energy intake. Statistics South Africa show that in 2014 more than 50% of the young people above the age of 22 were not in employment, education or training. Unemployment and marginalisation are a push factor of criminality, especially among youth, leading to violence, drug abuse, prostitution and ‘gangism’ (see Mago, 2014). Sadly South Africa’s rate of violent crime continues to be one of the highest in the world (Visions of humanity, 2014).



In the Netherlands, urgencies take a different form and shape. There is a social system in place, guaranteeing everybody a minimum income. There is a high level of welfare and care, managed by a strong institutionalised sector. And although the recent economic crisis has its consequences, the corresponding numbers of unemployed and levels of poverty cannot compare with the urgency found in South Africa. On a most basic level this means that in a country like the Netherlands income and food will not have the same motivating and mobilising effect on residents as in South Africa, when organising an OW. And yet, also in the Netherlands there can be serious poverty, bad health, unmanageable debt, and safety issues. There are disadvantaged neighbourhoods where problems accumulate, ethnicities concentrate and people get trapped in survival mode, losing their sense of agency and falling back into states of dependency. For many years these areas have been targeted with extra money without clear results.

BGW is aimed at neighbourhoods like these, trying to galvanise organisational awareness and civic initiative to reinforce social and economic structures and improve the quality of life. The BazO project has been an exploration of the potential of the OW methodology to catalyse this type of movement. Paradoxically many aspects of the welfare state that promote social and economic security, such as income support and institutionalisation, also hinder agency, ownership and connection. Residents don't find (and trust) each other easily in an institutional field that addresses their personal issues on an individual basis. Funds for small-scale community initiatives call for competitive

attitudes that are not easily overcome in collective settings. In fact, complex organisation, as advocated by the OW, requires a 'rule free zone', which is in conflict with institutional arrangements that will want to prevent precedents at all costs.

Method and methodology

The OW can be seen as a method and format that has been practiced in various ways in countries in Latin America and Africa. We have been aware that adjustments would have to be made to apply this format in a Western context; that we could not 'transplant' it into a neighbourhood in Amsterdam. With our South African counterparts we revisited the methods and looked at methodology and the principles behind it. This gave us freedom in the design of our own process, while at the same time providing a compass to navigate with. We built the bridge as we walked on it: designing the process along the way, reading the context and exploring what was needed and what could be done, using elements of the OW process and curriculum when and where fit. We know we have not done a full OW process as in South Africa, but we trust that we have honoured the principles.

Media versus safe space & participation

National media can be a powerful partner in promoting and igniting community and in making things possible. In Kwanda, media was an integral part of the strategy and approach to create 'social scale'. But media can also have its own agenda which does not always align with the goals of community work. Reality TV often casts extreme personalities and magnifies conflict and interpersonal drama. In Dutch contexts, with sizeable Muslim

populations, media can stand in the way of participation of large groups of people, particularly women, who either for cultural/religious reasons or because of negative experiences with media (stereotyping) opt out. Early in the process we decided to focus on the participatory side of the Kwanda method, documenting certain parts of the process on video without the ambition of broadcasting it to a wider audience. This helped us to create the safe space in which we could work with maximum inclusivity.

Building a broad coalition of partners

To be able to run an OW project we needed commitment from a well-developed and complex institutional structure for welfare and care - to reach participants, to create sustainability, to comply with local government as the contractor. How to get these different organisations on board without having endless meetings, becoming part of local power dynamics and losing the bigger picture, presented a significant challenge. We spent much time and energy in building a coalition of partners (Dutch 'poldering'), at the cost of some efficiency. In the process we experienced tensions between us (Diversity Joy and ASW as 'subjects' in the process) and this wider institutional 'community', especially as a result of partner organisations not freeing up their professionals sufficiently to take an active role in the project. At the same time it is clear that the groundwork that ASW did to inform the management of institutions and to mobilise professionals and residents was a key success factor for the start of the project.



The devil is in the details

At first glance Kwanda and the OW methodology looks very similar to usual social work methods, but on closer inspection it is often essentially different. Thinking complexity and scale sounds simple, but in a society where every problem is individualised and compartmentalised, it is not obvious how to dream and think 'bigger than oneself'. In a world where 'capacity building' is the norm, a holistic learning concept such as the Organization Workshop is easily reduced to decomposed learning pieces under the title of 'Organization Workshops'. And where professionals are used to take the centre stage, it is not easy to step aside



and enable a process as a facilitator or 'enabler', rather than as manager or fixer. In much of what is called facilitation these days we see 'the emperor's new clothes'. Against this background practicing the OW methodology sometimes means frustration, explaining important details time and again, trading answers for questions and safeguarding our own learning space to unfold a complex praxis in a complex context. It also brings deep satisfaction and joy when pieces of the puzzle do fall into place and the process comes to life.

Hitting barriers: contracts of government & partners

Key to the success of socio-economic participation programs like BazO is the willingness and commitment of partners to become clients and contractors to the community enterprises that come to life in the process. Despite workshops on local economy with local contractors and despite pitching sessions of project initiators, only one local social housing corporation was ready to assign a painting job during the Action Week to the maintenance enterprise WobO in one of its local buildings, worth around € 3,000.

Specifically local government, who finances the BazO programme, has not been able to offer any contracts. The same goes for the other local partners on board, such as the institutions in welfare and care, all with sizeable contracting budgets. The Action Week

contracts for catering were arranged by the project initiator herself, outside the direct network of BazO. Here the 'rules' (on, for example, government procurement) frustrate the 'tools' (contracting as part of the learning process) and the 'object' (getting community enterprise alive).

In hindsight, to us as project managers it is clear that - not being able to mobilise sizeable contracting - we have lost a valuable opportunity in the AW to get the BazO project further 'up to scale' and consolidated. Furthermore, the shift from service provider to contractor proves to be a difficult transformation for government

the shift from service provider to contractor proves to be a difficult transformation

and institutions, who on the one hand promote active citizenship and on the other continue to treat residents as consumers. There is a lot of ground to be gained here. In a next round, this contracting would be 'part of the start': in trying to get local community enterprises going, project partners will be asked to commit themselves to come with contracts to the

Action Week or OW, to a minimum negotiated amount.

The good news is that - some months after the Action Week - local government gave Lucafé the opportunity to cater for its cantina in the government neighbourhood offices, selling lunches directly to the employees. And the same social housing corporation came with a new contract for WobO.



Inclusion versus exclusion

Many deprived neighbourhoods have been subject to gentrification processes to attract higher educated and more affluent residents. An open call to join a project like BazO appeals to these higher educated residents, who often have strong organisational skills and can be quite vocal on their own behalf. Left to its own devices, this group of residents can easily crowd out and speed ahead of community members with lower education and who, in these deprived areas, often have a different ethnic background. The alternative is to explicitly manage diversity and recruit a 'representative' group of participants. We tried to steer between these approaches. We kept participation open (also 'along the way', as new projects and participants joined at later stages), and at the same time made an explicit effort to include more marginalised residents in the project. Keeping the door open for new initiatives to join, created discontinuity challenges of its own, as new participants missed steps in the learning journey that the group had already taken. In January 2015 we were able to facilitate a 3-day team building and life skills workshop for participants that missed the start of BazO in September 2013. In that workshop three project initiators - having been part of the project from the start - co-facilitated the workshop for their peers.

One of the explicit aims of BGW and BazO was the inclusion of people with mental and/or other disabilities. From the start of BGW and BazO professionals from mental health institutions were part of the Coach Team, to co-develop ways in which their clients could be included. Some clients participated in the Action Week and were involved in the 'Care' Market. At the start of the

Coach Team workshops people with a psychiatric disability were also invited. Unfortunately this proved to be too big a stretch. After some Coach Team members expressed concern about participation of people with mental health issues, a fellow Coach Team member, from a care institution, invited an Expert by Experience for a clinic. This Expert by Experience shared with the Coach Team what it means to have a psychiatric disability, and eloquently spoke about how others could respond to that. This session cleared the air and made mental health issues, including issues Coach Team members encountered in their own lives, part of the conversation.

We have been partly successful in including participants with explicit mental health issues. Our scaffolding did not always provide the social safety that allowed clients to take an active role in the project. In the future this scaffolding calls for a more vigorous involvement of mental health professionals, and the explicit will of their employers to free them up for this role. At the same time it also became clear that in the participants' field there is no clear distinction between those who have mental health issues and those who have not. In deprived areas, as the ones we worked in, there is often a concentration of socioeconomic problems and many participants struggle with psychological issues themselves or have family or friends that cope with mental health problems and for whom they are informal caregivers. Furthermore for many volunteers it was important to be part of something positive and connecting, and participating in BazO was for many a healing experience.



Healing effects of community work

We talk about community development and empowerment as the 'objects' or 'outcomes' of projects like BazO. And there are other effects, more nuanced, less tangible, not less important: citizens get an experience where they can level with professionals; they learn to manage conflict; they can find confidence in speaking in front of a group; they find listening ears; they may experience doing something of value; they can feel welcome, appreciated, affirmed; they can belong to something meaningful; they can pass on what they have learned to others in new workshops; they might feel 'the dignity of wholeness' a little more than usual. If BazO has proved one thing - as has been proved time and again in OWs and other interventions like these - it is the healing effect of being part of a community that works to improve the quality of life in its neighbourhood. That is true for residents and facilitators alike.

Process or result

Community workers tend to manage and measure on process, whereas contractors (like government) manage on results.

Within this constellation the risk is that criteria for results start to influence the process. In other words there is tension between 'rules' and 'tools'. The 'go-no-go' moments that we had to work with in the project, having to deliver tangible results after every phase, created financial insecurity and hindered a clear management of expectations of participants. At several moments we had to negotiate, sometimes rebel, to maintain the space for learning. When pressure became too high to show short time results (March 2014) we reassessed the situation, scaled down and sped up the process, moving from an Organization Workshop to an Action Week and making the organisation of that Action Week an object of learning for the participants. This in the end was a good move, keeping the momentum and bringing a new dynamic.

How to make complexity attractive?

OW principles and methodology are complex and hard to grasp. They are best 'learned by doing'. This presents two dilemmas. First how do you get people to commit to something that requires serious (time) involvement? Especially when urgency is low and food and income are not main drivers as in South Africa? In BazO we invested a lot of time at the start in selling the idea and in educating/training a combined group of active citizens and professionals (the Coach Team) to become ambassadors and facilitators of the projects. It was especially the Coach Team that proved successful in mobilising people due to its mixed composition combined with an intense training experience. Coach Team members were able to convey their experience of connecting differences and created a buzz, resulting in a good



turnout for the Community Mapping. However in the phase between Community Mapping and the start of the preparation of the Action Week (January - March 2014) there was a loss of momentum. For various reasons, as explained before, a vacuum developed in which confusion and doubt arose.

This brings us to the second dilemma. Planning for an intervention that has scale and complexity requires lengthy cooperation between multiple partners, a substantial budget and other resources, and a lot of time. How do you keep people engaged while you are doing the groundwork for an OW? We experienced that meetings and coaching sessions only go so far in sustaining people's interest. In hindsight we could have used a hands-on 'activity' in this in-between phase, a practical experience with some of the OW principles that helps the group to keep focus and continue its learning. As an example we could have asked the participants in the Community Mapping to come up with one manageable project that could be implemented right away, such as the renovation of a community centre. If such a project could be realised in the short term with a limited time investment, it could have bolstered the enthusiasm and given participants a taste of some aspects of organisational work, such as finding volunteers and materials, coordinating tasks, cooperating etc. This would improve the dynamics in this phase of the process and make the OW or AW less abstract as a concept.

*the adaptation
from an OW to
an AW also had
less desirable
effects*

Conditions for learning: scale & complexity

In the OW complexity and scale are the key conditions for learning: "to learn how to manage complex processes, you need to learn within a complex enterprise." Setting up such a complex learning environment is a major challenge in itself. In our specific context the time, money and commitment from participants and professionals was not sufficient to start a full OW. As explained, we shortened the OW to a AW and made the preparation of the AW an 'object' of learning. This adaptation made it possible to

successfully create a complex learning environment with our limited scale. The adaptation also made it possible for existing initiatives to join the AW, like the project that wanted gymnastics machines for the elderly. If we, as the Facilitator Crew, had been responsible for making the work plans and contracts, like in the OW, existing initiatives would and could not have joined. The gymnastics machines project, for example, would have had to 'give' away their project to the Facilitator Crew, with whom they later

had to negotiate contracts on 'their own' project. We think that this openness in the process is a valuable aspect for the Dutch context with its many citizen initiatives.

The adaptation from an OW to an AW also had less desirable effects. Although we tried to create a collective learning field, with among others a shared agenda and budget for the AW, the project initiators were often primarily focused on the execution of their own projects. Some of the new initiatives that joined during

the preparation phase also missed the collective experience of the prior interventions and had a harder time 'buying into' the collective narrative. The AW and its preparation only partially created the scaffolding for organisation on this collective level as the struggles in the follow up make clear. Important tools that could have supported this learning are a shared, physical place and a shared story.

A place for shared activity

Only very shortly before the start of the Action Week we secured the use of a community centre 'Johannes de Deo', that had been unused for several years. Until then we met at various locations, creating discontinuity in place and lacking a visible impact. A place like the Deo would have been an enormous asset at the start in September 2013: our own place to gather, to do workshops, to work together on projects, to invite others, to relax and to celebrate. It would have anchored the group in a deeper way and it would have created a first and very early shared 'tool' and 'object' to work on together as we made it ready for use.

A shared narrative

Every community needs its community story. For this reason we've tried to work on a common narrative and language. Our learning sessions around this community narrative have been less systematic than the sessions in an OW. Some of the subjects from the OW learning sessions were addressed in the Coach Team workshops and in our preparation sessions for the AW, others were touched upon in the period after - finding our way of addressing these subjects in the process. Highlights of the

narrative were revisited in the Team Training in January 2015, where 15 volunteers from the Action Week had a 3-day workshop comparable with the Coach Team workshops at the start.

In our pilot project with all its changes and adaptations, systemising a shared narrative can only be done in hindsight and part of this publication does just that. Looking back at how our story developed, we missed quite some opportunities to visualise and materialise this narrative, either physically or virtually. Only in the last stages of the project a Facebook site was set up and a physical place, the Deo, was connected to the project. Furthermore we could have used art and culture as mediums to communicate with wider community and engage them at an earlier stage. A dedicated website, an installation or happening in public space, an exhibition, a building: they all place the project in the community, helping the story to grow roots.





Communication

In Kwanda communication was an integral and essential part of the edutainment format. Millions of viewers watched the show on prime time television, discussed it on social media or heard about it on community radio stations. Furthermore the show was supported with material on the different themes, like HIV prevention, accessible to the general public. In BGW/BazO, we left this edutainment side of Kwanda. Communication nevertheless remained a crucial aspect of the pilot project and took place on many levels. In the borough we communicated with residents, professionals, municipality and other local stakeholders. And we had our own internal communication between the involved project initiators, professionals and facilitators. On a city level we communicated with the other two BGW pilots, city government departments and welfare and care institutions. Nationally and internationally we communicated with a wider civic driven change movement. Because the nature of a pilot project, new communication channels had to be opened, communication material had to be developed and the process itself had to be documented. In general we coped quite well with all these communication demands. Especially ASW made a tremendous effort to keep the conversation going on all levels and with all partners, and Diversity Joy industriously documented the steps we took in the process.

Although we put a lot of effort in our communication, we missed a clear communication strategy from the outset. The reasons for this are understood. The project had moving goalposts and the

roles of the involved partners were uncertain (do we get support for the next phase?) and at times unclear. Because of the lack of a comprehensive communication plan, we omitted some important elements in our communication. As mentioned above, we missed some opportunities to visualise and materialise the unfolding narrative. A physical place and virtual space for BazO could have helped us to centralise some of the communications and build our own physical information environment. An early available and regularly updated Facebook page and a monthly newsletter would have been useful as a virtual information space. Now a lot of communication was fragmented and done on the fly. Social media was also an underutilised tool for our own internal communication. Even if some people are not used to social technology, it is worth investing in the knowledge as it makes future communication much more efficient.

Though we often felt that we talked to everybody about Kwanda all the time, we missed chances to engage stakeholders on a political level and especially overlooked opportunities to involve local residents in local politics. Such grassroots political connection and support could have helped us in the unequal relationship with the local municipality and its officials. We realise that organisational consciousness also requires the empowerment of residents in terms of local democracy and in future projects this can be part of the learning environment.

Communication is important, you can only make a first impression once. Furthermore some information is sensitive and misunderstandings and false expectations can easily arise ('you are going to earn money'). To manage the flow of information in BazO we took it mostly upon ourselves, as implementing project partners, to communicate with others. Although the information flow was managed, it was also limited by our capacity and our lack of a clear communication strategy. Nowadays social media show how easy it is to scale up communication. Online communities easily share information, spread the word and stay in touch. We hardly used these possibilities. A Facebook group or a WhatsApp group, for example, could have made communication with the project initiators more effective and could have provided a platform to stay connected.

In the preparation of the AW we tried to make communication, including social media, part of the learning environment. Too easily, we assumed that a residents' communications group could take immediate and full responsibility for creating content and a communication infrastructure. This is a misjudgement in the scaffolding. A good communication plan can help here. From the start the communication should be up and running. The challenge is to choose media platforms that are both professional and allow for participation by residents, who in time, and with training, can take ownership of the communication channels. This challenge is part of the scaffolding assignment for the Crew and modern technology makes this scaffolding more possible than ever.



Conflicts as part of the learning space

We scaffolded the learning space to trigger a process in which arising issues are to be solved by participants as a learning experience. When these conflicts manifest themselves the process is often 'on hold'; conflict comes to the surface; participants need time to gather new information and knowledge; and sometimes there is a need to reorganise. The facilitators take a role in debriefing and reflecting with the participants, through which the potential learnings can be uncovered and distilled. Still, we are aware that in the process we too are susceptible to time pressure, looking for shortcuts and quick fixes, and killing the learning opportunities that we intended to create.



Social and individual learning

In an OW - and in OW-like processes like BazO - organisational learning takes place on a social level, 'as a group'. This means that if the group continues to cooperate after the intervention there is a good chance that it will be able to maintain its learnings as they have been implemented in the culture of that group. There is also organisational learning on an individual level. These learnings are probably less embedded than the 'group' learnings: individual participants will most likely need more time and experience to be able - apart from the group - to practice in their own environments and projects what they have learned collectively. One reason is that in their own contexts they will likely meet resistance that the group has already overcome. Therefore, continuity of access to learning, peer review and coaching for individual participants is essential to secure and spread the wisdom acquired in these interventions (Dam, 2004).

Alone we go faster, together we go further

BazO aims to catalyse learning on a social level, emphasising cooperation alongside organisation. In practice this social aspect of the process has behaved like a wave, a sinusoid. The Coach Team training and Community Mapping were phases of strong bonding and cooperation, followed by a more confusing period when participants worked separately on their own projects. Preparing the Action Week was again a strong cooperative experience. During the Action Week, most project initiators and their volunteers refocused on their own projects and cooperation

was limited. The connection remained low in the months after the AW that included a summer break. In November the project initiators decided to move towards organising BazO as a cooperative. A period of strong cooperation followed again with effective meetings and a workshop round for new participants, co-facilitated by BazO residents. Since then the sinusoid waves on, with participants trying to find the level of cooperation and organisation that suits them best.

The OW methodology introduces a new paradigm that challenges the status quo

Social innovators and social organisers

Organising an intervention based on OW principles in a Western context is a daunting task. The OW methodology introduces a new paradigm that challenges the status quo and makes its implementation complicated. The long-time efforts to set up an OW by our colleagues in Marsh Farm, UK, are a witness to this (see addendum A). Introducing an OW asks for a fresh and innovative approach, combining passion and professionalism while being able to rebel and deliver. It also requires a lot of organisational capacity of the project partners, typically not found in the kind of pioneering organisations that are active on the frontiers. We opted for a project partnership between Amsterdams Steunpunt Wonen and Diversity Joy that could combine organisational capacity with innovative interventions. This partnership has been tested on several occasions when the demands for results rose and we entered the deep waters of the project. Transparency and dialogue have been invaluable in this process. On top of that we all learned to behave in more organised ways.



Bottom-up or top-down

To what extent can a top-down facilitated process be bottom-up? In practice this is mostly a false dilemma, as a lot of bottom-up initiatives need top-down support and top-down initiatives need bottom-up ownership in order to be sustainable. Still this narrative often presents itself and can paralyse the conversation. One professional asked for example: "What should we do when citizens want to do a project that excludes other people? We have to do what they want, but..." Mostly these remarks come from people outside the process or stem from very fixed ideas about role and function. From our perspective the process is much more fluid. We, facilitators and participants, build common ground through our activities and relationships. In this common ground ideas circulate, values are shared and power dynamics shift. To get back to the example, with a shared value like inclusion, it is hard for participants to come up with a project that excludes. Even if some participants would propose this, they would in all likelihood be 'corrected' by other participants. To enable fluidity in the process, our task as professionals is to facilitate ways in which people can empower themselves, hand over processes where possible, and at the same time not deny or belittle our role as professionals.

Confusion of roles

As project partners we took many different roles in the course of the BazO: project manager, process designer, facilitator, communicator, coach, mediator, motivator, lecturer, negotiator, lightning rod, co-traveller, shoulder to cry on and more. All these roles ask for different attitudes and skills, and all of them trigger different reactions and expectations with the participants and

co-professionals. As described above, we look for flexibility in the process. At the same time we have seen role confusion between ourselves as project partners, and we have seen how these 'fluid' roles can create confusion for participants and ourselves. Within the limited staffing of projects like these there is no easy solution - and maybe we don't need a solution - but we have become very aware of the effects of so many roles during such a long project timespan.

Scaffolding our own learning

Activity theory, and its concepts like scaffolding and the Zone of Proximal Development, have been a tremendous help in our understanding of what we have been doing; it was a major part of the scaffolding of our own learning. As with all genuine theory and models, less is more, and the beauty is in the simplicity. Working with these concepts showed how simplicity can create a roadmap for the complexity of real life processes. In this publication we have introduced some basic concepts around Activity Theory and its wisdom around learning processes. We have applied it in our description and analysis of what BazO has meant. As might become clear to the reader, in the BazO project we operated on the edge of our Zone of Proximal Development, doing things we couldn't do alone. Besides the theory and methods that helped us, the ongoing availability of Gavin Andersson for reflection and coaching was a special and crucial element in our own scaffolding. As we have been building relationships with the BazO participants, he has built relationships with us in unconditionally giving us access to his knowledge and wisdom, and beyond.



'Inspired by' versus 'co-creating with'

Inspiration is one thing, co-creating with people and organisations that inspire you brings the work to another level. We have been in direct touch with the source of the Kwanda and OW methodology during the whole process. We invited Lebo Ramafoko (Soul City) and Gavin Andersson (Seriti Institute) to the Netherlands for lectures, seminars, conferences, inspiration sessions and coaching. Thus creating the opportunity for direct reflection with the 'source' on dilemmas that we encountered in the implementation of Kwanda in the Netherlands. We connected them to our existing partners in South Africa (**Phaphama Initiatives**), extending their relevant networks in community work. We visited OW facilitator-training in South Africa to deepen our knowledge and experience in the methodology. We translated relevant documents into Dutch, to open up training materials to professionals here. We visited Marsh Farm Outreach twice, to be in direct touch with our European partner implementer. And in Marsh Farm we met Ivan Labra from Chile, one of the 'elders' in the methodology, who then visited BazO Amsterdam with a learning session on 'social psychology of the large group'. In conclusion, we built a co-creative international network that transcends the specific project that we helped bring to life. A network that fits the mission of E-motive as the visionary initiator of Kwanda in the Netherlands.

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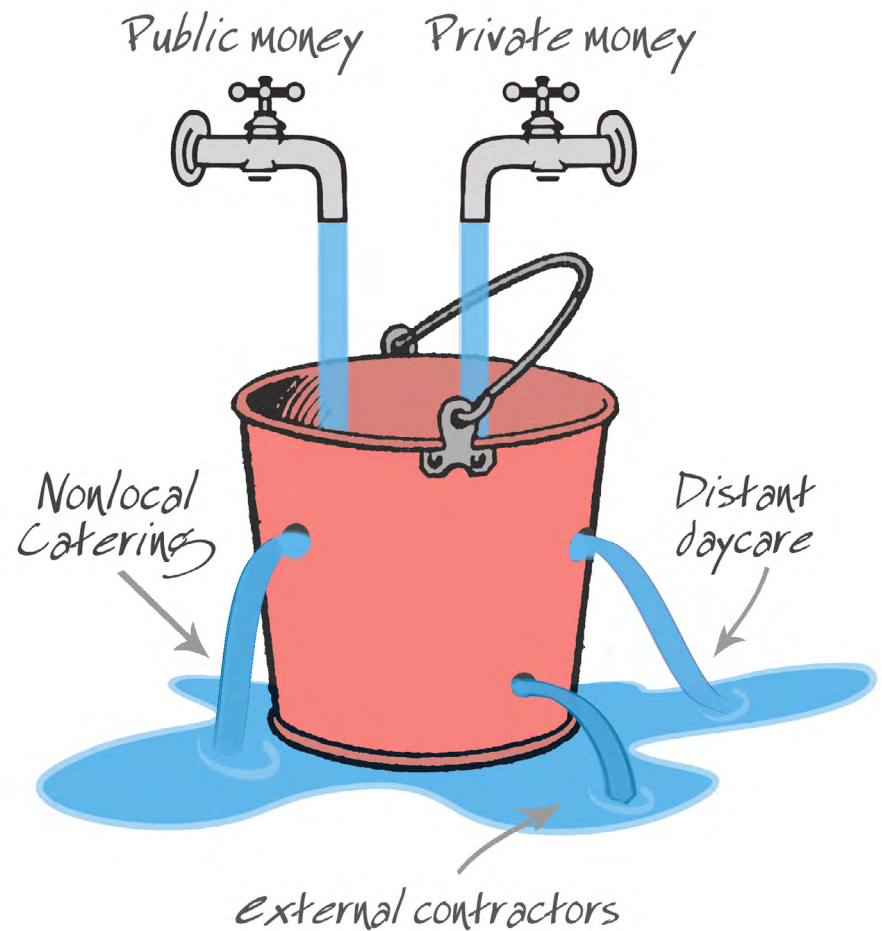
Addendum A: The Organization Workshop in Marsh Farm UK

*By Léon Beckx
and Tom Schram*



In February 2011, representatives of Amsterdams Steunpunt Wonen and Diversity Joy visited Marsh Farm Outreach in Luton, near London, where Marsh Farm Outreach (MFO), a grassroots community group, has been working for 10 years to arrange an Organization Workshop (OW) in their estate Marsh Farm. In 1995 Marsh Farm made international news headlines after social problems, like high unemployment, deprivation and institutional neglect on the estate erupted into three days of rioting, involving hundreds of local residents, local police and the Metropolitan Police riot squad from London. Although the police tried to control the situation, it was the Exodus Collective, a group of rave organisers and community activists, who brought the riots to an end by staging an improvised dance party out of town, drawing 1500 young people from the area and calming them down (for more see Marsh Farm Outreach, 2015).

Members of the Exodus Collective, which later formed MFO, continued to make plans, and campaigned to rejuvenate their local economy, local democracy and community fabric. Part of their plans was to set up an OW. OW experts like Ivan Labra and Gavin Andersson have been visiting Marsh Farm to help the group set up the process, but the OW has been stalled due to resistance in local government and other stakeholders. In practise this meant writing elaborate business plans, doing feasibility reports, thorough market research, surveys and Social Return on Investment (SROI) analysis of the OW. All these efforts resulted in one of the most comprehensive and painstaking preparations of an OW and proved to be an invaluable source of information for the Dutch



visitors. Amongst others, MFO pointed to the concepts of Plugging the Economic Leaks and the importance of local economy. As they explained a lot of people think money has to come from outside to make something happen in their community. This is, to an extent, valid, however most people are unaware of how much money already flows into their area and crucially, how that money is spent. MF Outreach surveyed 650 Marsh Farm householders to map the economic flows and found an amount of private and public money flowing into the estate every year that exceeded everybody's expectations. Unfortunately most of this money immediately leaked out of the community. If more residents and organisations would spend their money inside the estate, more people could benefit from it. Finding those leaks meant finding opportunities for community enterprises.

Four years later, May 2015, we visit Marsh Farm again, where a complete OW in a Western context is now in action. Ivan Labra has come from Chile to be the director of the process. Other facilitators, part of the local Crew, are in action, working with a group of 50 participants for six weeks. Participants are clearing out a terrain that over the years developed into a dump. A building is set up in the centre of the place, following building principles from the stone ages. There is a marquee where participants find shelter and where daily learning sessions are organised on the Theory of Organisation. There is a catering group, a group for safety & health, planters are made from old wood to start vegetable gardens and gravel roads are created to allow people to walk around in the place.





Lessons learned

This was another context, another history, another process, and yet: working from the same principles and concepts as Kwanda Netherlands, trying to catalyse organisational awareness and bringing community entrepreneurial activity to life. A few weeks later Ivan Labra visits BazO in Amsterdam and facilitates a learning session for the BazO group on social psychology of the large group.

For Ivan Labra - as for everyone - Marsh Farm was the first time to experience what it means to do the work in contemporary Western Europe. And although the BazO Action Week had a different shape and form, interesting similarities were found in assessing the possibilities and challenges in the process. We mention just a few:

- It is less easy in a West European context than in Africa or Latin America to gather together large groups of people for interventions like these. BazO and Marsh Farm each mobilised around 50 participants, compared with hundreds of participants elsewhere.
- An important reason for this is the social welfare system in West European countries, that guarantees unemployed people a basic income, and at the same time does not allow them to earn money without losing that income. This takes a basic motivator and driver away in mobilising participants for an OW. It also removes an important stimulus to reach efficiency and discipline in the work processes in the OW itself, where the participants' enterprise gets paid for its output in terms of product, not for hours worked or just presence.

- Nevertheless, participants can be motivated and find other reasons to join and give their best. A strong motivator seems to be the sense of belonging that comes with working in a group like this; the possibility of personal growth and vocational skills training and the perspective of normalising one's life pattern.
- Activity drives thinking and behaviour: where people pick up new activities, or do existing activities in new ways; it will have an impact on their thinking, mind-sets and behaviour. Whether in a 'historical' OW, an Organization Workshop in Marsh Farm or an Action Week in Amsterdam Nieuw-West, this principle becomes visible in the learning process through 'transformation of participation'.

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Addendum B:
Calendar:
short history of
the Kwanda
exchange
project





- **2008/2009:** Oxfam Novib / E-motive, as one of the partners of Soul City in South Africa, engages the Dutch organisation WijkAlliantie to partner with Soul City. The aim is to translate the Kwanda methodology to the Dutch context of participatory work in neighbourhoods. The focus is on media and edutainment.
- **2009:** Fact finding mission by WijkAlliantie in South Africa, witnessing the making of the Kwanda television series.
- **September 2009:** The Dutch organisation Diversity Joy is invited by WijkAlliantie as a training partner for Kwanda in the Netherlands. Diversity Joy is already related to and supported by E-motive, exchanging with the South African organisation Phaphama Initiatives.
- **January 2010:** Lebo Ramafoko (Soul City) and Gavin Andersson (Seriti Institute) visit Amsterdam for the launch of Kwanda in Bos en Lommer, a neighbourhood in Amsterdam West. Conclusion: the methodology of the Organization Workshop is more complex than foreseen, questions raised about the possibility of filming people in the process (especially with the Muslim population).
- **Spring 2010:** WijkAlliantie drops the Kwanda project in the Netherlands. Project is on hold, Diversity Joy continues the relationship with Gavin Andersson and Lebo Ramafoko.
- **Summer 2010:** Amsterdams Steunpunt Wonen (ASW) develops an interest in Kwanda, via E-motive. ASW and Diversity Joy start to connect on Kwanda.
- **October 2010:** Conference 'Empowered Participation' by ASW, assisted by Diversity Joy. Conference about participatory methodologies and Civic Driven Change. Lebo Ramafoko and Gavin Andersson are invited as key speakers, presenting Kwanda at the conference.
- **December 2010:** Partnership between ASW, Diversity Joy, Amsterdam Government and the Janus coalitie, a partnership of the mental care-organisations Volksbond, Regenboog Groep en Omslag, seeking participation of their clients in new participatory methodologies in Amsterdam neighbourhoods. Aim: to start pilots in Amsterdam using the Kwanda methodology. Shift of focus from media and infotainment to participative methodologies, especially the Organization Workshop methodology of Seriti Institute (Gavin Andersson).
- **February 2011:** representatives of ASW and Diversity Joy visit Marsh Farm Outreach near London, where a community group already for a longer time works on organising an OW.
- **May/June 2011:** Delegation of Diversity Joy visits 10-day Seriti Organization Workshop Seminar in Hekpoort, South Africa. Presence of Ivan Labra, very experienced in the OW methodology in Latin America and Africa.
- **2011/2012 general:** Establishment of a city-level management group for the Amsterdam Kwanda project in the making
- **November 2011:** Gavin Andersson in Amsterdam. Information rounds with Hogeschool van Amsterdam (HVA), Bos en Lommer professionals and Diversity Joy trainers.
- **Spring 2012:** start of Kwanda Bos en Lommer, institutional negotiations (welfare organisations, local government, care organisations, ASW, Diversity Joy).

- **July 2012:** Kick-off 2-day workshop for local professionals in Bos en Lommer. Mobilisation of participants follows after summer holidays.
- **August 2012:** formal policy paper 'Vertrouwen in de Stad': Amsterdam will organise Kwanda pilots in Bos en Lommer, Amsterdam Noord and Nieuw-West under the label 'Bewoners Gestuurde Wijkontwikkeling' (BGW).
- **September 2012:** HVA Minor on innovation in participatory methodologies. 3-day kick-off by Diversity Joy using Kwanda as a starting point. 6 students start internships in the Bos en Lommer project.
- **November 2012:** Bos en Lommer project on hold, problems with local welfare organisations and government involved, insufficient mobilisation of participants.
- **December 2012:** Amsterdam government decentralises BGW budget to local neighbourhood boards. Position of ASW and Diversity Joy as project management and training partners in all three local pilots less obvious.
- **December 2012:** Global Locality Week. Gavin Andersson visits Amsterdam. Intensive sessions with Hogeschool van Amsterdam (HVA) and civil servants of Central Amsterdam and local government boards. Distillation of key elements and concepts of the OW as a way to free up the Amsterdam pilots in finding their own expression of these principles.
- **February 2013:** Mini conference HVA on Kwanda methodology and HVA research.
- **Spring 2013:** Amsterdam North and Bos en Lommer take their own routes and de facto disconnect from ASW and Diversity Joy and the methodological principles of the OW and Kwanda.
- **June 2013:** Amsterdam Nieuw-West contracts ASW and Diversity Joy as project management and training partners for their BGW. Inclusion of professionals from government, local welfare and care organisations and local housing corporations in the process.
- **July 2013:** On a mini conference with professionals of the three BGW pilot Diversity Joy presents a Dutch translation of the OW Manual and the Theory of Organisation by Clodomir Santos de Morais.
- **September/October 2013:** start of the BGW pilot in Nieuw West. Six-day training with active citizens and professionals.
- **November 2013:** Lebo Ramafoko of Soul City in Amsterdam as a speaker on Kwanda at the E-motive Day and the Borders to Cross Conference.
- **November 2013:** community mapping Nieuw-West; design of various projects in building maintenance, catering and healthy food, communication, food gardens. Project is renamed from BGW to BazO: Bewoners Aan Zet Osdorp.
- **December 2013:** Workshop about Local Economy with potential institutional contractors in Nieuw-West.
- **December 2013:** pitching BazO projects to potential contractors in the neighbourhood.
- **January/February 2014:** Further project development , coaching.

- **March 2013:** Decision to scale down from and Organization Workshop (4-6 weeks) to an Action Week, June 2014. For the Action Week an 'Informal Association BazO' is formed and a shared bank account is opened.
- **April/May 2014:** Preparations for the Action Week, in which projects can activate new volunteers, scale up and become more visible. Project initiators can start to experiment with their role as manager (versus executor) and mobilise contracts in the neighbourhood. Shared preparations: planning, budgeting, logistics, agenda of the week.
- **May 2014:** Kwanda Expert Meeting nr. 1; OW principles and concepts, introduction to BazO.
- **May 2014:** Community Centre 'De Deo' is handed over to BazO. A first management group is formed.
- **June 2014:** Action Week, 'De Deo' as central spot. 2500 volunteer hours mobilised, 55 participants involved.
- **June 2014:** National Kwanda Expert Meeting by ASW nr. 2; visiting the BazO Action Week.
- **July 2014:** Evaluation with participants and projects.
- **Autumn 2014:** Difficult to restart the overall process; project initiators focus on their own projects.
- **October 2014:** Gavin Andersson in Amsterdam for ASW Final Expert Meeting on Kwanda and follow up visit to Arnhem (which later on would lead to further cooperation).
- **November 2014:** Project initiators in Nieuw West decide to continue the process and work towards a formal community cooperative BazO. Weekly meetings of a core group of project Initiators.
- **December 2014:** conflict around the management of community centre De Deo. After a dramatic departure of the existing management group a new management group is formed.
- **January 2015:** 3-day team training with 15 new participants. Three earlier participants join the Diversity Joy facilitation team of the workshops and have their first training experience.
- **February 2015:** BazO Residents Meeting and BazO Network Meeting.
- **March 2015:** serious talks about establishing the cooperative. Involvement of a cooperatives expert. Discussions about who takes what role in the board of the cooperative become tense.
- **April 2015:** Combined Diversity Joy, ASW and BazO team visits Marsh Farm Outreach in Luton near London. In Marsh Farm Ivan Labra heads the first real and complete OW in Europe, together with a local team of facilitators.
- **April 2015:** Trust issues arise: do we trust each other enough to establish a BazO Cooperative together in Nieuw West?
Conclusions:
 - let's take a few steps back and sit and talk about our shared goals, about trust, respect etc., and then establish the cooperative;
 - let's structure our meetings better, let's not talk in every meeting (project or general ..) about everything;
 - let's take ownership instead of leaning on facilitators of ASW and Diversity Joy.

- **May 2015:** Ivan Labra visits the BazO project in Amsterdam Nieuw-West and gives a lecture on socio-psychological aspects of organisation in the Deo.
- **June 2015:** open ended situation around establishing a 'Coöperatieve Vereniging BazO'. For the time being, the existing projects will organise on their own behalf, finding each other in cooperation where fit, but not institutionalising their cooperation in a formal cooperative structure.
- **July 2015:** launch publication, in presence of Gavin Andersson, many Kwanda enthusiasts and BGW partners.



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Notes
on the
authors



Gavin Andersson, Seriti Institute

One of the co-creators of Kwanda, the reality TV show on community transformation, and one of the people who conceptualised the Community Work Programme that supplements existing livelihood strategies by providing many thousands of people across South Africa with a predictable number of days of work per month. His approach towards community development has reached over 70,000 South Africans. He holds a PhD in Development Studies, is founder and head of the Seriti Institute in South Africa and is a renowned international expert in Civic Driven Change.



Tom Schram, Diversity Joy

Founder and manager of Diversity Joy, a not-for-profit organisation for life skills and organisation work in a wide variety of contexts. Diversity Joy was established in co-creation with the South African NGO, Phaphama Initiatives, one of the first sizeable exchange projects facilitated and financed by E-motive. Tom is an economist and facilitator, coach and consultant. He combines 22 years of experience in the financial sector with a varied facilitation practice in the social domain. He is one of the key facilitators of the BazO project in Amsterdam Nieuw-West.

Léon Beckx, Diversity Joy

Léon is a psychologist and a dancer and integrates his community work with movement and other forms of art. From 2007 till 2014 he was co-managing Diversity Joy, focusing on organisation development, methodology and the design of workshop concepts. One of these concepts is the Mandela University, an education program for new facilitators that leads to community building initiatives in Norway, Sweden, Romania and Cyprus. Léon currently lives in Sweden where he is engaged in creative placemaking; working on the edge of culture, community and placemaking. He is one of key facilitators of the BazO project in Amsterdam Nieuw-West.

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