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**SHARING STORIES, BUILDING BONDS: THE RECONCILIATING POWER OF A
NARRATIVE**

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A Capstone Paper submitted in partial fulfillment of the requirements for a Master of
Peacebuilding and Conflict Transformation at SIT Graduate Institute in Brattleboro, Vermont,

USA. PIM76

August 2020

Advisor: John Ungerleider Ed.D.

“Sharing Stories, Building Bonds: The Reconciling Power of a Narrative”

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Acknowledgments

I am thankful for my core circle of support, specifically Garrison W Priddle, Alysha Page, Jared Jones and Elise Anderson for reading every single section of this paper hundreds of times, supporting and motivating me over the last years of my education. I am also grateful to the director of Vusumnotfo Katherine J. Gau and all other staff at Vusumnotfo, James Tsabedze, Nomcebo Shezie and Sikhumbuzo Mkhabela, for giving me the space to work and supporting me with translations, cultural insight and never ending acceptance.

Lastly, the greatest thank you to my advisor John Ungerleider for seeing me through to the end of my Capstone, even though it took longer than planned. Without all of you this Capstone would never have been completed!

Dedication

This paper is dedicated to my sweet Khosi, you can do everything you set your mind to, I love you Khos!

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“We find these joys to be self-evident: That all children are created whole, endowed with innate intelligence, with dignity and wonder, worthy of respect. The embodiment of life, liberty, and happiness, children are original blessings, here to learn their own song. Every girl and boy is entitled to love, to dream, and belong to a loving “village.” And to pursue a life of purpose.”

—Raffi, “A Covenant for Honouring Children”

Abstract

The Vusumnotfo Persona Doll Programme is a program that incorporates Way of Council, traditional storytelling and dialogue together to enable community preschool teachers in rural Eswatini to use the Persona Doll Approach with their students. Many *emaSwati*¹ are not given the support to develop their Emotional Literacy, leading to a continued cycle of emotional abuse and community trauma. The Vusumnotfo Persona Doll Programme is designed to give preschool teachers the necessary skills to navigate this shared trauma, create a safe space for these teachers to confront their own trauma and work together to create a culture of healing for the students they interact with. Due to the Covid-19 International Pandemic we were unable to implement this program for this paper, however we were able to develop the program fully, and create a plan to put it in place during the 2021 academic year, with all Eswatini Covid-19 restrictions being taken into account.

Keywords: The Persona Doll Approach, Emotional Intelligence, Emotional Literacy, Preschool Children, Vusumnotfo, Kingdom of Eswatini

¹ *emaSwati* translates to multiple Swazi people, whereas *liSwati* translates to a single Swazi person.

Introduction

After spending a year studying for my Masters of Arts in Peacebuilding and Conflict Transformation from the School for International Training (SIT) Graduate Institute, in Brattleboro Vermont, I reflected back on what I had learned and what I hoped to bring with me to Eswatini² when I traveled there for my 27-month Peace Corps volunteer service. I realized quite quickly that I needed to concentrate on identifying the critical developmental gaps that exist in rural Eswatini³. What I found was that focusing on how teaching empathy in children could curb the cycles of abuse in rural Eswatini, and how we could create a new culture of acceptance, growth and healing through the anti-bias and emotional literacy program of Persona Dolls was my path forward. I was able to see that through; creating a pilot workshop program with six strategically selected community preschool teachers, and developing a training manual surrounding the Persona Doll project, for the Local Non-Government Organization (NGO) Vusumnotfo⁴ was where I could have the most personal and professional community growth.

Vusumnotfo is an NGO that works directly with the Community Preschool Teachers in their area of operations⁵ (Vusumnotfo, n.d.). My interest in this topic came about during my 27-

² In 2018, the Kingdom of Swaziland’s name was officially changed to the Kingdom of Eswatini (legal notice #80 of 2018).

³ Please note, there is no clear decision on the proper grammar for *siSwati* words related to the capitalization of prefix and root word. For this paper I will be using what is taught in most textbooks, the prefix lowercased and the first letter of the root word capitalized. When the government changed the name of the kingdom from Swaziland to Eswatini, we entered into a period of confusion on the right way to write the language.

⁴ ‘The literal translation of Vusumnotfo is “to revive the economy”, however in SiSwati “umnotfo” refers to anything that brings value to the greater good (children, relationships, natural resources, health, surplus....) so “economy” is understood to be broader and deeper than just financial. Thus within the Swazi context “Vusumnotfo” is understood as “reviving all that is needed for the betterment of the future”.’

⁵ Vusumnotfo Area of Operations: **The 17 communities in northern Eswatini that formed Vusumnotfo (Eswatini Not-for-Profit #RT/7979)** - Entfonjeni Inkhundla - *Hhelehhele, Lomshiyo, Hhohho (west), Mvembili (west), Ndwandwe, Mshingishingini and Vusweni*; Etimphisini Inkhundla - *Mvembili (east), Mashobeni, Madelezini, and Ludzibini*; Mayiwane Inkhundla - *Mkhweni, Mavula, Emfasini, Mkhuzweni and Herefords*; and Ndzingeni Inkhundla - *Nkamanzi*. **Area of operation:** Population 47,463 people related to 5,932 homesteads (based on the average extended family unit), equals 5% of national population; 30 x 40 Km, equals 7% of land area; 17 Chiefdoms, equals 5% of the Chiefdoms; and 4 Tinkhundla, equals 7% of the 55 national constituents (Vusumnotfo, 2020, p.1).

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month service as a Masters International Peace Corps Youth and Development Volunteer⁶ in one of the communities in which Vusumnotfo works (Lungungu, Vusweni)⁷, where I was given many opportunities to put my experiential learning tools gained while working towards my Masters degree from SIT to use.

Through this community connection I was given the prodigious opportunity to come and work for Vusumnotfo at the completion of my Peace Corps service. As stated in their official overview, (2020):

Vusumnotfo is a Swazi Not-for-Profit organization whose formation was authorized by community leaders in northern Eswatini following the 1991/92 droughts. These leaders identified “dependency” as the underlying factor limiting sustainable development at community level. They attributed the deep roots of “dependency” to be interwoven issues specific to Eswatini and the region. To reverse this negative cycle of “dependency” in ways relevant to their communities, they formed Vusumnotfo. Accordingly our strategy reflects Eswatini’s many proverbs that *the betterment of the future is through the child - “Umntfwana ngumliba loya embili”* (please see Appendix C for more information).

While working in Lungungu and later, with Vusumnotfo I was able to see firsthand how the underdevelopment of emotional literacy has limited the development of Eswatini, and the community healing that comes with that development. This led me to work with the pre-existing program known as the Persona Doll Approach (PDA).

Early on in our use of the PDA, it became apparent that there was a need to adapt and develop a training and program design specific to the unique realities of rural Eswatini. The

⁶ Master’s International equipped Peace Corps Volunteers with the education and skills to serve successfully and, in turn, helped students earn an advanced degree. In 2016 the Peace Corps ended this program.

⁷ GIS location: -25.84498328 S, 31.384773 E

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following review should clarify the need for this Persona Doll workshop and program, and why I have planned a multi-intervention design. Following that I will situate the Persona Doll Program in our Eswatini context, describe the Persona Doll Eswatini program design, the four-part workshop plan, its evaluation and lastly in the Appendixes the creation of the Vusumnotofo Persona Doll Programme Training Manual.

Literature Review

Research globally on the Persona Doll Approach (PDA) has been incredibly limited. Some of the most notable include Babette Brown (1999, 2001 and 2005), Lee-Anne Buchanan (2007), Nicola Ann Irish (2009), Carol Smith (2009 and 2013), and Mary Ellin Logue and SooJoung Kim (2011). As this paper and training workshop design are being done in Eswatini, I have chosen to rely heavily on the research of Carol Smith, Nicola Ann Irish and Lee-Anne Buchanan, three of the main and best-known researchers of the PDA in South Africa. Additionally, for this literature review, I have chosen to review five specific types of documents; evaluation reports of multiple training programs, empirical research reports of multiple studies done, two masters dissertations, training manuals, and opinions from experts in the field of the PDA. I will also be examining early childhood education and psychosocial support practices in Southern Africa. Lastly, I intend to touch on what an anti-bias curriculum is, and how it has been used in the past with early childhood education.

Current Educational Practices in Southern Africa

Current education practices in the Southern African region are unique to this part of the world. There is very little research on early childhood education in Eswatini, however there is ample research on what has occurred in South Africa. As examined in a yearlong case study

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from 2017, referencing statistics from the 1945 academic year, during the apartheid era, only 8% of black children received either primary or secondary education. Additionally, white children had ten times the amount of money spent to give them access to proper education, when compared to that of black children (Richter & Samuels, 2017, p. 12). This same study states that there was a clear division between children in community preschools compared to children in affluent urban schools (Richter & Samuels, 2017, p. 13). As a result of the apartheid era, many barriers to educational access were created that still exist in today’s society.

As a nation, South Africa has made it a priority to provide early childhood education to all of its children, leading them to the creation of Grade R⁸. At face value this is seen to be a step in the right direction, however when examined further, Richter and Samuels when analyzing the 2017 academic year see that there are many inequalities, leading to a continued division between those living in the rural communities verses the urban centers (Richter & Samuels, 2017, p. 15). As stated by South African law, to teach in a primary or secondary school, a teacher is required to be certified, whereas to teach in a community preschool the same cannot be said. Individuals teaching at these rural community preschools, as is the same in Eswatini, often have no higher than a Form 3 certificate⁹. Both Eswatini and South Africa are gradually working to bring the education standards up, but lack of proper funds and poor salary potential has led many certified teachers to choose urban government schools (Richter & Samuels, 2017, p. 15).

The Government of Eswatini has since 2010 felt there was a need for better Early Childhood Development (ECD) practices. In 2010, the government conducted a large-scale awareness campaign that aimed to educate the Kingdom on the importance of ECD. The Government of Eswatini recognizes there is a need to address the barriers to access that are a

⁸ This is South Africa’s equivalent to American preschool.

⁹ This is the Eswatini equivalent to Grade 10 in the United States and South Africa.

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result of both “preschools being privately owned and thus charge exorbitant funds,” and the fact that “most children are from poor backgrounds and they cannot afford the fees charged in the ECCE¹⁰ centers”. Additionally they recognize that there is a need for psychosocial support with *emaSwati*¹¹ ages 0-8 (Ministry of Education and Training Eswatini, n.d.). Thus far, there has been no major push forward for adequate psychosocial support for the preschool students in the Kingdom. Connecting this lack of adequate support with the lack of professionally educated teachers, it is very clear why these students are not succeeding in their emotional development.

South Africa vs. Eswatini

Location is one of the most important aspects of research. In South Africa, there have been a number of studies and papers written about the PDA. South Africa is a nation that borders Eswatini on three of its four sides and is only 12 kilometers (7.5 miles) away from Vusumnotfo. However, through this literature review it has become very apparent that “the levels of language, understanding, exposure and education are vastly different in the rural areas of Eswatini” when compared to that of South Africa (Andreoli, 2019, p. 1). Eswatini as a nation relies heavily on South Africa for electricity, agricultural products and everyday goods; their economy is copiously supported by the South African economy. There are many who live in the Southern African region who believe that Eswatini is just another state of South Africa, the reality on the ground however, proves that this opinion is incredibly flawed.

Conducting a separate program on the use of Persona Dolls in Eswatini is truly necessary, mainly due to many issues that *emaSwati* experiences are vastly different than those of South Africans. This literature review shows that the economic, cultural and language differences

¹⁰ ECCE stands for early childhood care and education

¹¹ *emaSwati* translates to multiple Swazi people, whereas *liSwati* translates to a single Swazi person.

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between Eswatini and South Africa were too diverse to rely only on the training materials that have been developed by and for South African use.

South Africa has 11 national languages, one of them, being *siSwati*. When examining the “*Persona Dolls Training Making a Difference Manual (2015)*” four out of 11 languages were represented. The manual itself was written fully in English, with one chart available with Emotional Intelligence (EI) words translated into *isiXhosa*, *isiZulu* and *Afrikaans* (p 29). The manual is also available fully in *isiXhosa* and *Afrikaans*. Due to this manual not being written in *siSwati*, a barrier has been created that causes it to be inaccessible to community preschool teachers in Eswatini, who lack fluency in the English language. Additionally, *Persona Doll Training SA*, focuses heavily on the concepts of “inclusion, and addressing issues of prejudice and unfairness”(Smith, 2013, pp. 23-24). South Africa is still reeling from the apartheid generation, whereas Eswatini is not.

As part of her Masters of Education at the University of the Witwatersrand, Johannesburg, Irish (2009) developed a training manual for the *Ububele*-Persona Doll¹² program. This manual was written in English, with one chart available compiling a list of “feeling words” in *isiZulu*, *seSotho* and English (Irish, 2009, p. 111). This manual proves to be more adaptable to the realities that exist within the Vusumnotfo area of operations. It asks the “what”, the “why” and gives a solid roadmap for achieving the “how”. Compared to the “*Persona Dolls Training Making a Difference Manual (2015)*,” Irish chooses to focus first on what EI is and the importance of active listening, non-verbal’s and personal reflection. She does not introduce the actual *Persona Dolls* until the third session (Irish, 2009, pp. 83-113).

¹² *Ububele* is an Nguni word meaning Kindness.

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The manual that has since been used with the *Ububele*-Persona Doll program is a step in the right direction for use in Eswatini, while still having many aspects that need to be adjusted to work in the realities in the rural communities. In the beginning of the “*Ububele Persona Doll Practitioners’ Manual*” they begin with feelings of negativity and fear, however, not adequately explaining what empathy looks like. The scenarios that are used are filled with English names, and situations that are not as relatable as Vusumnotfo would like. Many words that are used are words that rural preschool teachers will not have a connection to (i.e. practitioner). Additionally, this manual shows that they have very different classroom environments. *Ububele* recommends not having groups of children larger than ten, however in Eswatini the official standard is 26.6 students to one teacher, while the majority of Vusumnotfo preschools have one teacher, one classroom and at least 35 children (Trading Economics, n.d.). The suggested schedules would need to be adapted to make sense in the Eswatini timetable and there would need to be additional time spent going over feeling words.

Vusumnotfo plans to connect their program directly to “*Growing Children Straight and Strong*”, one of their main early childhood training materials (*Growing Children*, 2013).

Vusumnotfo hopes to use this Persona Doll Training Manual as a tool in connection with their already developed early childhood development program. Finally, Vusumnotfo intends to use the researcher (Miss Breanna Thompson) as a community-implementing partner, sending her to the different preschools for teacher support in the early days of this project (Irish, 2009, pp. 83-113).

According to Smith (2013) “Recipients of PDA training typically have a range of prior training, experience and skills. They include ECD practitioners, teachers, NGO trainers, lecturers, social workers, occupational therapists, psychologists, child care workers, and home visitors” (Smith, 2013, p. 25). Whereas Irish and Buchanan believe that “the need to utilize such

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paraprofessionals in mental health services is of critical importance in South Africa” (Irish, 2009, p. 6). Irish recognized the lack of trained professionals within South Africa, and was able to keep that in mind while she was creating her program. Most of the community preschool teachers that Vusumnotfo works with do not have higher education. The majority of them have not completed their high school education. This in and of itself creates a large barrier to understanding, not only to a language being used, but also to the lack of prior training on the concepts of EI.

Emotional Intelligence (EI) and Literacy

A report conducted by Swaziland Action Group Against Abuse (SWAGAA) found that “88% of children under the age of 14 in Eswatini, experience either physical or psychological abuse within their homes” (Swaziland Action Group Against Abuse & UNICEF, 2007). There are limited resources available for children who experience abuse in Eswatini, leading many children to internalize causing them to have a low EI, and limited Emotional Literacy. As seen readily from the original 2019 Persona Doll Training, Andreoli saw first hand the lack of Emotional Literacy that exists with the Vusumnotfo preschool teachers (Andreoli, 2019).

According to Dan Goleman Emotional Intelligence “refers to the capacity for recognizing our own feelings and those of others, for motivating ourselves, and for managing emotions well in ourselves and in our relationships” (Goleman, 1998. p 680). Goleman believed that EI can be taught to children, and that it could be improved within children when being taught by a teacher with high EI. Additionally, he believed that individuals with high EI are more likely to succeed in all they attempt to do.

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Steve Hein (1996) views EI differently, he believes that “Emotional intelligence is the innate potential to feel, use, communicate, recognize, remember, describe, identify, learn from, manage, understand and explain emotions” (Hein, 1996). According to Hein, the educational environment that we put children in has huge implications on their self-esteem and emotional development. He hypothesized that the experiences from home life will manifest in their own ways in the classroom environment. Looking back at the SWAGAA report of 88% of children experiencing physical or psychological abuse in the home, we can contextualize the impact a lack of EI will have on each student in the classroom, especially if their teacher has not had the opportunity to develop their own EI.

On July 17th, 2018 King Mswati III of Eswatini signed into law the Sexual Offences and Domestic Violence Act (SODVA) (Eswatini Government, 2018). This law put in place new legal protections for victims of abuse. According to SODVA “emotional, verbal and psychological abuse’ means degrading, demeaning or humiliating conduct towards an aggrieved person, including insults, name calling, threats to cause emotional pain, obsessive possessiveness or jealousy” (Southern Africa Litigation Centre, 2019, pp. 28-29). Up until this law was put in place, there was no comprehensive legal aid for victims. This is an important aspect to understand when analyzing the Eswatini context, and understanding why many of the preschool teachers have not had the ability to develop their EI.

An Anti-Bias and Empathetic Approach

An anti-bias and empathetic approach is one of the main characteristics of the Persona Doll program, as described in the “*Four Anti-Bias Curriculum Goals*” (Derman-Sparks & Edwards, 1999). “A basic principle in early childhood work is that when educators treat children

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as if they are strong, intelligent, and kind, children are far more likely to behave in strong, intelligent, kind ways. They are more likely to learn and thrive and succeed” (Derman-Sparks & Edwards, 1999, p. 1). The Four Goals are as follows:

Goal 1: “Each child will demonstrate self-awareness, confidence, family pride, and positive social (group) identities.”

Goal 2: “Each child will express comfort and joy with human diversity, accurate language for human differences and deep, caring human connections.”

Goal 3: “Each child will increasingly recognize unfairness, have language to describe unfairness and understand that unfairness hurts.”

Goal 4: “Each child will demonstrate empowerment, and the skills to act, with others or alone, against prejudice and/or discriminatory actions.” (Derman-Sparks & Edwards, 1999, pp. 4-5).

It is very important to remember that young children will mimic what they see. If they are being educated in an environment that is safe and supportive, as anti-bias education centers are expected to be, they will have a higher chance of developing respect for themselves and others as well as a strong sense of self (Derman-Sparks, 1996).

Lack of Emotional Literacy, Empathy Awareness and Development

While it is true that an anti-bias and empathetic approach is a large part of the PDA, one large concern is that none of the literature linked to the official Persona Doll Training organizations in the United Kingdom and South Africa, discuss the need to teach the concept of empathy. The literature dives straight into negative issues without first defining and acknowledging the importance of empathy. As stated in “*Changing Our Worlds: Arts as*

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Transformative Practices” “empathy is often an early casualty in conflict escalation or moments of trauma” (p.14). Defined by Benjamin Broome as a relational quality, one that focuses on the “between” rather than the traditional psychological view, relational empathy looks at both affective and cognitive attempts to approach the understanding of the other (Broome 2015, pp. 180-200). Smith explains, that when discussing the use of the Persona Dolls in the rural communities on the outskirts of Cape Town “...there is very little understanding about the importance of supporting psychosocial development” (Smith, 2013, p. 29). Much of the work that Smith and the Persona Doll Training SA are associated with fails at addressing the “how” of developing EI, she sees that there is a need to go deeper, but has of yet, not been able to adapt a program to fill that gap.

As summarized by Smith in a retelling of a classroom's first interaction with Jesse, their Persona Doll “The reason he’s (Jesse) upset and a bit worried is that his mum isn’t that well. At school some of the children hear about this and they’ve been saying nasty things about Jesse and his family...” (Smith, 2013, p. 26). This leads to a discussion about HIV and AIDS, but there was little to no build up to this and no chance for the children to build a relationship with Jesse, the Persona Doll. Developing a relationship with the Persona Doll is the first step and one of the most important ones. Without that trust and comfort, no child will have the chance to properly bond with their Persona Doll, meaning they will be unable to discuss the difficult topics that the Persona Dolls were developed to discuss.

According to Buchanan in *“The Use of Ububele Persona Dolls in an Emotional Literacy Programme with Pre-School Children”* experiences early in a person's life are considered as important to their development, as their personality, behavior and internal representations (Buchanan, 2007, p. 16). Early childhood is the most effective time to learn about acceptance,

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empathy, peace and tolerance (Acar & Çetin, 2017, p. 97). The *Ububele* Educational Psychotherapy Trust¹³, also runs a PDA program within their preschool in Alexandria Township, Johannesburg. The realities on the ground in Alexandria Township are much more inline with those of Eswatini. In contrast to the Persona Doll Training SA, *Ububele* focuses on the EI of both the child and adult. *Ububele* recognizes that the most crucial variable for creating emotionally healthy children is to create teachers who have high EI. As Vusumnotfo learned early on in their use of the Persona Doll’s, the lack of emotional literacy of their preschool teachers had more impact on the final results than the well thought-out training, which had been done over many years in Cape Town, South Africa.

As stated by Buchanan, every workshop that is done through the *Ububele* Persona Doll program is very different. She believes that the majority of the materials used in training must come from the participants. It is important for facilitators to remember that through this training, the goal is to have all participants achieve understanding of their “own emotional awareness and their perceptions of children and their emotions”(Irish, 2009, p. 6). Many studies have shown that educators who partake in a small group training of the PDA report changes in their personal attitudes as well as their methods of teaching (Acar & Çetin, 2017, p. 115). This shows a huge divide between the two main practitioners of the PDA in South Africa.

Storytelling

Storytelling is a practice with a long history in Southern Africa. As a region the different tribes have used storytelling as a method to pass down their history, teach their language and

¹³ For more information on Ububele Educational Psychotherapy Trust, please visit their website: <https://www.ububele.net/>

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make important decisions about the future. In the book “*Decolonising Colonial Education: Doing Away with Relics and Toxicity Embedded in the Racist Dominant Grand Narrative* (2018),” the author suggests that one of the biggest differences between modern education and that of African tradition is that “the so-called modern education is imparted through oral and written media while the latter was only imparted through oral and practical media” (Mhango, 2018, p. 5). Additionally Brown (2001), suggested that using storytelling as the form of communication between the Persona Dolls and children, would not only require children to develop active listening skills, but also promote empathy as they are forced to connect with the story, something that has traditionally been used in Southern African culture.

In a project done over the course of four semesters with preservice teachers, Logue and Kim (2011) found that many of their preservice teachers had little to no experience with diversity. They discovered that many were unaware of their judgments, but through use of the Persona Dolls, they were able to “identify one’s own biases, beliefs and attitudes through reflection and narrative” (Logue, Bennett-Armistead, & Kim, 2011, p. 6). In this study they were able to examine how storytelling could be used, and at what impact. They saw that many of these preservice teachers did not have a high level of storytelling skills, but that throughout this program “these stories helped the preservice teachers develop storytelling skills but also confidence in talking about difficult issues and refraining from judgment when trying to elicit others’ opinions” (Logue, Bennett-Armistead, & Kim, 2011, p. 6). For these preservice teachers, they were able to recognize how important storytelling was for them, and were then able to use it to benefit their students' schooling.

The PDA is still relatively new to Southern Africa, and brand new in Eswatini. However, it has been seen in numerous studies to have an effective positive change on preschool teachers

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and their students (Acar & Çetin, 2017, p. 116). In the literature, no previous research has been carried out in Eswatini in relation to empathy in children and how it may help curb the cycles of abuse through the use of the PDA. By introducing an emotional literacy program for preschool teachers, we hope to create a culture of acceptance, growth and healing. Looking at the internationally published work on this subject, while qualitative research is plentiful, research on the “how to” succeed is very limited. As this is the first academic work of this kind on the Persona Dolls Approach in Eswatini, it is believed that it will fill an important void in the related literature and act as a significant point of reference for future research.

Situating the Persona Doll Approach in the Kingdom of Eswatini

The Kingdom of Eswatini has a very long history of trauma, with the HIV/AIDS epidemic as the most infamous. As a kingdom of 1,093,236 individuals, 27.3% of the population is living with HIV (Eswatini, 2018, p. 1; USAIDS, 2018). This trauma has led to many other concerns within their copious rural communities. Eswatini has a large percentage of families without a parent present (child headed households), according to the World Food Program Country Brief (WFP) for 2018, it was estimated that 45% of all children in Eswatini are classified as either orphaned or vulnerable (*WFP Eswatini*, 2018). In a 2006 report by UNICEF, it was estimated that over 10% of the homesteads¹⁴ in Eswatini were classified as “child headed” (UNICEF Swaziland, 2006). Additionally, there is extreme gender-based violence (GBV), income inequality, intergenerational sexual abuses, rampant sexually transmitted infections (STI), teenage pregnancies and severe child abuse, just to name a few.

¹⁴ In a Swazi context homestead refers to a single compound, while household refers to the family divisions within the compound. Family divisions are usually born from one father with more than one son; sons who then marry and have their own families and build their own houses within the same compound.

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From my experiences here in Eswatini with local community members, I have learned that as a culture, *emaSwati* bury their trauma. In *siSwati* this is known as *Tibi Tendlu* or [the dirt that binds]. A very common example of *Tibi Tendlu* could be when families often agree to hide or ignore the abuse that is taking place within the home (N. Shezie, personal communication, June 18, 2020). Between the years 2015 and 2017 a community documentary was created titled *Tibi Tendlu*. This film was recorded in partnership with Vusumnotfo and within the communities that they operate (*Tibi Tendlu*, 2017). As summarized on their official website (2017):

Tibi Tendlu, The Dirt That Binds was a two-year film and photography project exploring this normality. Rooted in participation and dialogue, art was used as a vehicle to witness and challenge the female position in society, while celebrating the strength, dignity and grace of Swazi women (Gardner, 2017).

Many in Swazi society believe that expressing their emotions makes them weak. As individuals continue to bury these issues, the trauma intensifies. The Swazi youth today are at a stage where they have two options; continue to bury their trauma or learn to process and express. I believe that this starts with the children, and the Persona Doll Program is the ideal project to start this ripple.

Persona Doll Approach (PDA): Background

This positive ripple has the potential to be the first step to community wide healing, and the Persona Doll Program is uniquely situated in this effort. As stated in the Introduction of *Persona Dolls Training Making a Difference Manual (2015)*:

The Persona Doll Approach is an anti-bias, active learning approach for adults and children. It builds on universal storytelling traditions to promote inclusion, and address

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issues of prejudice and unfairness. It develops emotional literacy/emotional intelligence (EI) and self-esteem in a non-threatening way. Persona Dolls are life-like, culturally appropriate girl and boy dolls made of cloth. Each Doll is given a ‘persona’ or identity, and transformed into a unique personality with cultural and social class backgrounds, family situations, abilities and disabilities, fears and interests. The approach promotes the psychosocial development of children, and encourages empathy and the development of ethical values. (p.2)

The Persona Dolls are dolls used by a trained adult, who is known and trusted by the children. Ideally, after these adults have been trained they will be able to engage EI with their students. Trained adults can use these dolls to reflect on the student’s lives by giving the doll a back-story or "persona." By allowing students to project their own struggles to the doll, the students build their capacity for empathy. In Eswatini very few people have had the opportunity to develop the necessary skill of empathy; using the Persona Dolls with the children gives them that chance!

Vusumnotfo: Background

As an organization, Vusumnotfo follows the “Vusumnotfo Monitoring Framework”, which then drives their Learning Standards Curriculum these two texts, have been my main guides (Vusumnotfo, n.d.). The “Vusumnotfo Monitoring Framework” consists of five steps: Level 0, the baseline, no knowledge on the subject. Here participants ask ‘what can they do?’ and ‘what is their attitude and understanding of the subject?’ (*sitting/kuhlala*), Level 1, raising awareness (*crawling/kukhasa*), Level 2, increasing knowledge (*standing/sukuma*), Level 3, strengthening skills (*walking/kuhamba*) and Level 4, effective practice (*running/kugijima*). Within our Swazi context, most people have never been given the chance to move past level 0,

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regarding both emotional and social and value skills. By recognizing this, and having concrete proof from our prior attempt at a Persona Doll training workshop, we are able to start anew at level 0, and work together to move our teachers down this path of growth.

In mid-2019, Vusumnotfo tried to start the Persona Doll program with their preschool teachers. A trainer from South Africa (Kim Andreoli) came to run this training. Throughout this training it was seen that neither Kim nor the participants were ready to dive into the black hole of rural Swazi women’s trauma. The director of Vusumnotfo (Katherine J. Gau) gave me the task of typing up the practice stories the preschool teachers created. One preschool teacher wrote the following (2019):

Today I feel sick and I am confused what is happening in my life. Yesterday along the way home I met my uncle, a brother to my stepmother. Without greeting, he took me to the forest next to the road, I refused to go with him, so he started to beat me. I cried loud and shouted to get help. No one came, then I was raped. Life is bad for me now
(Vusumnotfo Community Preschool Teachers, 2019, p. 5).

It was obvious then, that for this program to have any success with our rural communities we would have to peel it back and start as simple as possible, but also, have someone who understands the realities of these teachers. It was then that we (Katherine J. Gau and myself) discussed and agreed on the necessity of this project, and the ample benefits using it for my masters capstone would bring to all parties involved (Vusumnotfo, n.d.).

We have utilized the stories from all participants, and trainers of the original PDA training, to map out our desired plan. Vusumnotfo recognized the need to build off of our prior failures. Through using session plans from Kim, the Persona Doll Training SA Manual, *The*

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Ububele Persona Doll Practitioners Manual and our collected participant worksheets, we have been able to design a program, better suited to our language, cultural, educational and personal realities.

Theory to Practice

I have achieved this program design through the use of multiple tools and resources gained while studying at SIT. Those have included the use of three learning objectives from the Youth Programs Leadership and Design course, John Paul Lederach’s *“The Moral Imagination, The Art and Soul of Building Peace”* and *“Building Peace, Sustainable Reconciliation in Divided Societies”*, Johan Galtung’s *“Conflict: Human Needs Theory”* Paulo Freire’s *“Pedagogy of the Oppressed”* and the collection of *“Little Books”* as guides, for this project. Specifically, how to design youth programs, youth behavioral and development issues and practical and logistical issues with developing a program plan, all while following the Learning Standards roadmap set by Vusumnotfo (Vusumnotfo, n.d.). Following that, I looked into the root causes of these traumas (lack of basic human needs) and created a program based in theory that will allow us to put to practice what Galtung, Lederach and Freire have hypothesized.

“Without empathy, nothing works”-Jose Andres

The real value of the Persona Doll Program is that it teaches empathy. By training community preschool teachers to use the Persona Dolls, we are allowing them to process through their own personal trauma. We are allowing them to recognize that they carry trauma every day. We are allowing them to heal.

Training Program Design

The Vusumnotfo Persona Doll Programme is a combination of traditional storytelling, Way of Council, dialogue, peer support development and use of locally made dolls that represent the identities of our community teachers and students. My plan is to introduce the Vusumnotfo Persona Doll Programme through Activity 1.2 of Vusumnotfo Objectives and Activities¹⁵. As Vusumnotfo has a large area of operations, I plan to focus on a select regional area. Ideally, after this first group of preschool teachers has been trained, they will then act as the trainers for the next group. By implementing this program in rural community preschools, we are allowing it to grow within the small local communities, as well as in a larger regional aspect.

As this is the first of its kind in Eswatini, this could turn into a long-term income source for Vusumnotfo and the rural community preschool teachers as the program grows. Ideally, teachers will eventually learn to make their classroom dolls out of readily available resources, so as not to have to purchase them from an outside organization. As Eswatini does not currently have a local partner for the Persona Dolls creation, this could be a space our teachers can develop. As we are starting in the Northern Hhohho region, we hope that over time we will be able to reach the underserved populations, in rural communities, with hopes of eventually doing annual training with our Persona Doll Training Manual, for preschool teachers nationally, at a set rate.

Theory of Change

The Vusumnotfo Persona Doll Programme hopes to engage with both adults and young children. We recognize that having an environment that supports participation from both children

¹⁵ Please see Appendix C for Vusumnotfo Overview

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and adults is the only way to have a meaningful effect and hopeful change on the youth of tomorrow. Throughout my time at SIT Graduate Institute, I took many courses that aided me in the development of this program. In the Youth Leadership Program and Design course, I learned about how important it was to bring together empowerment and development. Therefore, I have made certain to have opportunities for our participants to learn, but also opportunities for them to be the teachers. Additionally, Youth Leadership Program and Design taught me “all backups have backups” (*Youth Program*, 2017). This has been incredibly important, as I am designing and implementing the Vusumnotfo Persona Doll Programme, in the middle of the Covid-19 International Pandemic. My Foundations One course taught me the importance of cross-cultural communication, and the importance of the five stages of effective multicultural teams; forming, storming, norming, performing, adjourning (Halverson, 2009, pp. 84-88). Hence I have made sure to include Way of Council and dialogue to the program design.

Throughout all of my courses Paulo Friere’s *Pedagogy of the Oppressed* was utilized, focusing heavily on the differences between banking education and problem-posing education (Freire & Ramos, 1996, pp. 52-67). Banking education, also known as the traditional model of education is one that separates the teacher and student. One is expected to deposit information to the other, who is expected to receive as if they are a bank account. In this model, students are only containers that are to be filled with knowledge, a system where students memorize what is narrated to them. A system where the teacher is rated based on the amount of information her students can receive. Typically this system takes away the creative expression of a child, and never has them ask how or why something is (Freire & Ramos, 1996, pp. 52-60). Problem-posing education on the other hand, is considered the method of critical thinking for liberation of the masses. This system is based on the concept that students teach teachers and teachers teach

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students. All parties are recognized as cognitive, people who have their own thoughts and understanding of a subject. Problem-posing education is a system based in reflection and a “constant unveiling of reality” (Freire & Ramos, 1996, pp. 60-67).

This has led me to incorporate the concept of both educational models into my design; showing how banking education is used in Eswatini overall and why problem-posing education is the method that will have the greatest amount of forward movement for our participants and children. Lastly, Initiatives of Peacebuilding helped me learn to design a proper program and how to make it sustainable. As a result of this, I have been able to refer back to other program designs and Theories of Change, to aid me in creating, defending and implementing the Vusumnotfo Persona Doll Programme.

The Vusumnotfo Persona Doll Programme Theory of Change has been designed based off of the official Vusumnotfo Theory of Change (please see Appendix D). This program is an activity tool under Activity 1.2 Community Preschool Teaching, of the official Vusumnotfo Overview (please see Appendix C) “to strengthen skills of community preschool teachers to effectively engage in practices aligned with early developmental milestones and learning standards; including the inclusion of children with special needs” (Vusumnotfo, 2020, p. 2). For this program we recognize that having a Theory of Change that is easy to understand while also covering the full concept of the program is of utmost importance. It is also important to remember that it must always link back to our overall objective as an organization. Our Theory of Change can be seen in Chart 1.

We have three main internal enablers and five main external enablers that need to be recognized to situate our Theory of Change. Internally we recognize that we must always have two trainers, someone fluent in English and another fluent in *siSwati*. We realize that as an NGO

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working in a non-native English speaking culture we must conduct all workshops with support from both languages, and have someone readily available to give *siSwati* context when needed. It is also important to note that each staff member of Vusumnotfo will be trained on the PDA. Lastly, we need to recognize the relationship that already exists between the staff of Vusumnotfo and the community preschool teachers. These teachers have been coming to Vusumnotfo for many years to participate in monthly workshops aimed at supporting them to be better teachers for their students. There is already a trusted relationship, which has enabled this program to be put in place easier.

Our external enablers are also of utmost importance. The majority of our preschool teachers live on gravel roads that have very limited access to public transport and where available, it can be quite costly. All of our teachers are women, Eswatini is a traditional patriarchal kingdom and there are very specific social roles that women are expected to play. This connects with the culture of *Tibi Tendlu* and the trauma that most *emaSwati* women have experienced. The Kingdom of Eswatini only recently passed SODVA, and as such many are still living in the rules of the past. As a kingdom we are still learning how to move forward in a way that supports the most at risk individuals. Lastly, we recognize that currently we do not have a local supplier of the Persona Dolls. The stocks of dolls that Vusumnotfo owns were purchased via Persona Doll Training SA, which is both a financial and logistical barrier. Eventually Vusumnotfo hopes to develop the capacity for teachers to create their own Persona Dolls.

Our Theory of Change has three main levels (Overall Goals, Intermediate Outcomes and Activities). The overall goals of this project are four:

1. Behavior changes in regards to empathy.
2. Create a community able to discuss emotional vulnerability.

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3. Break the cycles of abuse in rural Eswatini.
4. Wide spread use of the Persona Doll Approach.

We recognize that as a small and local NGO we will not be able to create these large scale behavior changes, therefore we have chosen to draw our line accountability line just below our overall goals.

Our intermediate outcomes or the goals of our small-scale program are what we hope to achieve at the completion of this activity. This program will only be complete when all community preschool teachers have been trained on the PDA. These outcomes are as follows:

1. Community members become open to combating *Tibi Tendlu*
2. The Persona Doll Approach is being used correctly across 50% of all trained community preschools in the Vusumnotfo Area of Operations.
3. *SiSwati* Speakers develop their Emotional Literacy vocabulary.
4. Participants start to develop and express empathy with their own children and preschool students.

Each of these intended outcomes will ideally lead to large-scale change over the coming years.

We recognize that behavior change is not an easy thing to monitor, however we hope to be planting the seeds for long term growth.

To achieve these outcomes we have created a number of activities that will support each intended outcome. Each of our activities will overlap and support multiple outcomes. Together all activities will create our training manual and training program that will be used to train our community preschool teachers. We have chosen to break our plan into three stages. These stages being:

1. Teacher Engagement

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2. Teacher Leadership
3. Creative Social Change

The following three sections will break down each layer of our Theory of Change, and give more detail on how each activity supports the end goals of this program.

Teacher Engagement

As stated above our first intermediate outcome is “Community members become open to combating *Tibi Tendlu*”, this in our view is the most important part of the equation. If we do not address this cultural block we will never succeed in our goals. To have any chance of addressing the lack of empathy within the Eswatini culture, we first need to get our preschool teachers to engage on a deeper level. Our training design involves the use of Way of Council, dialogue and traditional storytelling. As we need to create a safe and open space for there to be any chance of open communication, beginning with a method of communication that is culturally understood is ideal.

We will also engage deeply with Team Building activities. As the participants go through the training program they will be assigned a Community Peer Support Team. This will be a cluster that has been created based on the geographical location of each preschool. These teams will start as a way for teachers to have support closer to them than Vusumnotfo, however in the end when we have achieved Teacher Leadership, these will be the way we train new teachers.

In Eswatini, there is a concern with how to better develop emotional literacy and expression among children. For the youth to ever be fully empowered, they need to exist within a safe, challenging and rewarding environment, while at the same time be treated in a manner that shows the adults in their life believe in them and are willing to share leadership roles. We will combat this issue with methods of communication that require teachers to share communication

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time and space. We will also at this point open them up to new Emotional Literacy vocabulary words in *siSwati*; this will aid us in achieving our third outcome. As teachers gradually learn how to communicate in a more open and accepting way, we will bring in the Persona Dolls for them to use in the group settings.

Teacher Leadership

Level two of our Theory of Change is teacher leadership. The teachers at this point will have their own Persona Dolls and will have been put into their Community Peer Support Groups. There will be a total of four training sessions, and throughout each session teachers will be expected to use their Persona Dolls for practitioner practice. Use of a Persona Doll takes time to become comfortable with; we have chosen to run our program over the course of four sessions for this reason. Our second intended outcome is the hope that the PDA is being used properly in 50% of preschools that have a trained teacher. Throughout the four-month training cycle, the researcher (Miss Breanna Thompson) will travel to each community preschool to check in on how the dolls are being used.

As the sessions continue the teachers will gradually learn about empathy, how to be empathetic and how to teach empathy to others. This will support achievement of intended outcome four, “participants start to develop and express empathy with their own children and preschool students.” Once the training manual has been completed and all participants have attended each training session we will be able to monitor and evaluate over the following months if the teachers are achieving leadership roles or if more training and support will be needed.

Creative Social Change

We recognize that our line of accountability falls here, at the completion of Teacher

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Leadership. The final level is the final goal of the Vusumnotfo Persona Doll Programme Theory of Change. Through teacher empowerment, teacher leadership, and empathy development our community preschool teachers have the potential to start the ripple of massive social change within their respective rural communities. Over time their ability to achieve EI will educate the youth of tomorrow on the importance and benefits of being emotionally literate. This will gradually aid in creating lasting change within the rural communities surrounding the cycles of abuse and buried trauma.

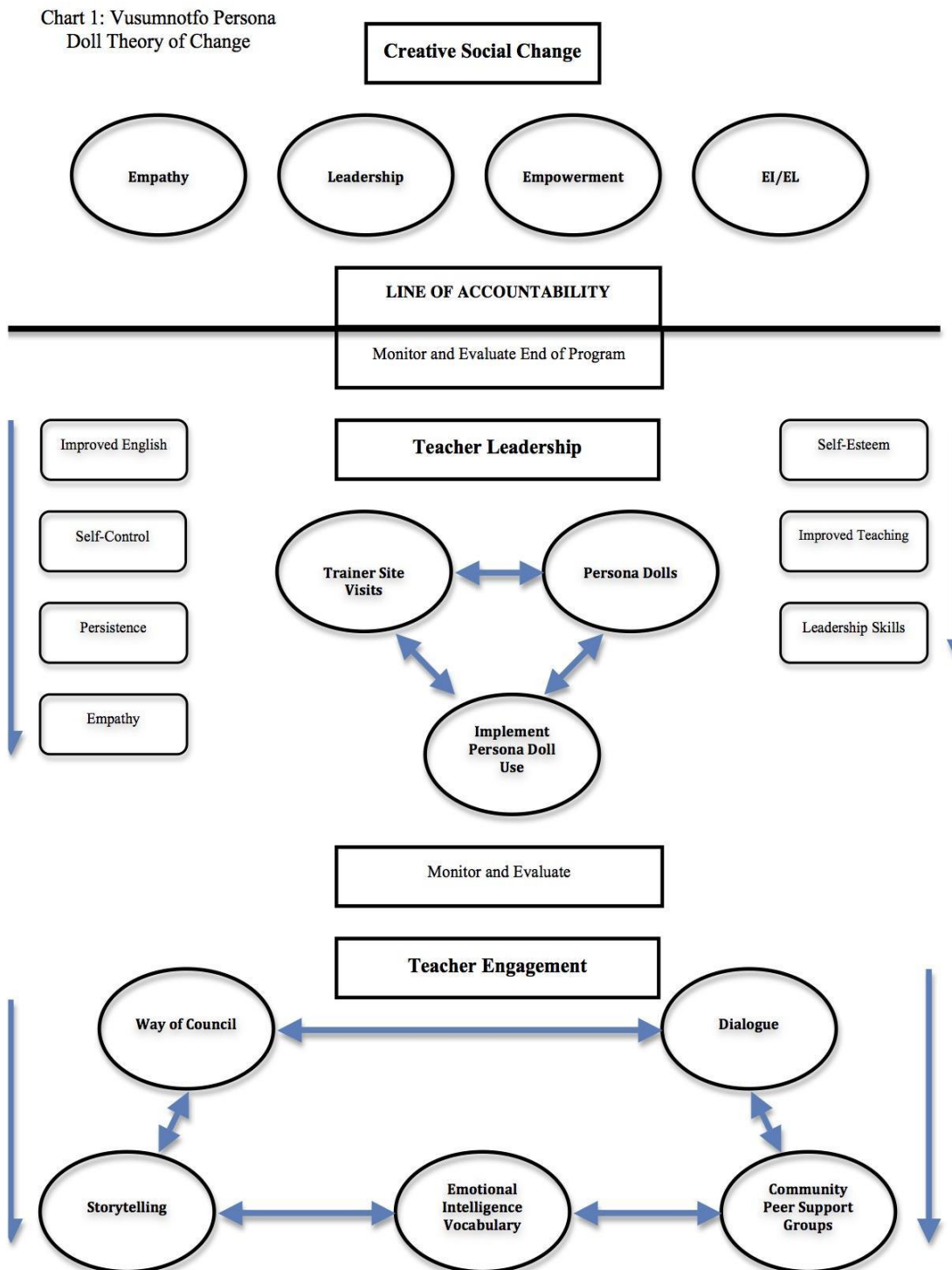
This Theory of Change is one of the main drivers of our monitoring and evaluation plan. As stated by Economic Change:

Theory of Change Models are a graphic representation of a change process – They are used to define the building blocks used to reach your goal (often looking at outcomes, results, accomplishments, or preconditions). They summarise your approach and the impact your project or organisation is trying to achieve (Economic Change, 2015).

This Theory of Change has been created to work as a road map for our program development. It illuminates the hopes and dreams of the program, aids us in monitoring and evaluating to see if what we are doing is having a positive effect, and allows us to think on both a micro (our rural community preschools) and macro (Eswatini culture as a whole) level. Our program spans the course of a full school year (January to December). Each session is about one month apart, followed by many months of observation. At the completion of the program (December) we will do an end of program evaluation, following this we will do yearly check ins to evaluate if there has been any progress post training and see if our teachers have moved any closer to our final goal! Lastly, we will do small intake groups yearly to continue the spread of the program. We will adapt our training plan yearly based off of the results of the prior years cohort.

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Chart 1:



Way of Council, Storytelling and Dialogue

Way of Council, Storytelling and Dialogue are three different methods of communication that fall under the same Peacebuilding umbrella. In this section I will provide a background to each and explain how and why each method of communication will be used in the Vusumnotfo Persona Doll Training Program.

Way of Council

Way of Council, also known as a Circle Process, has deep roots in Native American and African cultures. In past generations a talking circle would be used to make group decisions, discuss important community issues and even make decisions about government involvement on native land (Pranis, 2014, p. 13; Zimmerman & Coyle, 1991, p. 79). As stated in *The Little Book of Circle Processes : A New/Old Approach to Peacemaking*:

Emotional and spiritual expressions that reflect the personal perspective of the speaker, but are not assumed to be the same for others, have a place in the Circle. Circles assume that conflicts and difficulties have emotional and spiritual content for participants and that effective resolutions require exploring the emotional and spiritual content as well as the physical and mental content (Pranis, 2014, p. 39).

This shows how connected emotional physical and mental content are. In this program I intend to bring in the concept of emotional wellbeing, being placed at the same level of importance as physical wellbeing. Additionally, I hope to pull in the spiritual aspects of Way of Council.

In a Circle Process participants may only speak if they are holding the talking stick. The talking stick can be any object that has meaning to the group. It is agreed as a group, which direction the stick will be passed by and all participants are reminded that they are not required to speak. Often there will be three full circle passes of the talking stick. “The talking piece

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creates a level of order in the dialogue that allows the expression of difficult emotions without the process spinning out of control” (Pranis, 2014, p. 46). This process allows each individual the space to explore what they are comfortable sharing. Often in these sessions individuals are pulled to speak outside of their comfort zone, when this happens, it is believed that the spiritual center of the process is asking them to continue as their experience may have an impact on others. This allows participants to not only express themselves, but also allows them to “speak from a deep place of truth” (Pranis, 2014, p. 48).

There are ten steps to properly leading a circle, they are the roadmap to the Council process. Each participant will be given a handout titled, “*Ten Steps to Leading a Council*,” for their use in implementing these skills in the classrooms. They are as follows:

1. Create a centerpiece, this will be in the center of the circle.
2. Bring the group together by taking a deep breath as a team.
3. Invite a prayer or dedication.
4. Share the question to the group.
5. Identify the talking piece, the leader will do this.
6. The council leader will begin by giving their own answer to the questions. Following their answer, they will pass the talking piece to the left.
7. Second response round. What spoke out to you, or are there any additions you wish to add?
8. Third response round. There is no order to this, anyone can take the talking piece and share what struck them.
9. Check out round. What is something that you will take away from the council?

10. Bring the council to a close, either with a song, a prayer or a deep group breath
(LeVasseur, 2016).

Storytelling

Storytelling is an integral part of the Way of Council process. It is also a traditional method of sharing information in Eswatini. One big difference between the two is that Council requires a talking stick whereas traditional storytelling does not. For our program we will incorporate storytelling when using the Persona Dolls with each other, and eventually with our preschool children. When storytelling is done properly it forces individuals to use a different level of listening. According to Pranis, storytelling allows our bodies to relax, it allows us to become more open and less anxious towards those around us. This method of listening is based on our emotions and allows us to feel the story before we have had the chance to screen it for content. Lastly this allows the information to be internalized faster, enabling us each to understand what is being said and understand the other (Pranis, 2014, pp. 51-52).

Dialogue

Dialogue, the final method of group communication that I intend to utilize, brings together both storytelling and circle processes. There are many definitions of what dialogue is, but for our purposes we will use the following:

Dialogue is a communication process that aims to build relationships between people as they share experiences, ideas, and information about a common concern. It also aims to help groups take in more information and perspectives than they previously had as they attempt to forge a new and broader understanding of a situation (Schirch & Camppt, 2007, pp. 10-11).

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Our hope is that through the use of dialogue we will be able to gradually move participants through a process of recognizing their own trauma, actively listening to the traumas of others and finally connecting those traumas together as a common struggle of *emaSwati*, with the hopes of creating a space for them to work together towards a better future for their children.

Dialogue has the ability to touch on foundational aspects of five different learning objectives, they are as follows:

1. Leadership & Personal Confidence/Empathy/Self-Esteem
2. English Language & Communication Skills
3. Cross-cultural Understanding
4. Understanding and Discussion of Current Issues
5. Building Community, Appreciation & Friendships among young leaders

(Context for Dialogue, n.d.).

Our intention is to utilize each of these learning objectives to not only enable long term healing, but to also give our teachers empowerment, that they can eventually pass down to their students. The teacher and student are no longer opposites, through dialogue they become “teacher-student with student-teachers”, both being taught together through dialogue. Essentially together, they have become “jointly responsible for a process in which all grow” (Freire & Ramos, 1996, p. 61).

The purpose of using Way of Council, Storytelling and Dialogue is to give a voice to our teachers, a voice that allows them to share their experiences in a safe and open space. We also hope that it allows them to develop their active listening skills. Lastly, we hope that they are able to gain empowerment, through a common experience with fellow teachers, and push themselves to strive for a lasting change for the children they work with every day.

Peer Support Program

A key feature of our program plan is to create a Peer Support Network for our teachers. Ideally, this network will be based on both; location and skill set. We have chosen our first cohort of participants based on where their preschools are geographically located and if they are at a high skill level of the “*Growing Children Straight and Strong*” curriculum, which will enable them to use their Persona Doll effectively. If we train teachers who are clustered close to each other, training, transport and long-term sustainable support will be easier to achieve. We do not want our teachers to become dependent on Vusumnotfo, and having teachers that are close to one another trained, will enable them to visit each other's schools to observe and support their fellow teachers.

Ideally, we will train between five and ten teachers per training cycle. Small groups have been chosen due to the sensitive nature of our program, smaller groups lead to greater participation from our members as well as more face-to-face time with the facilitators (Context for Dialogue, n.d.). These teachers will be located within walking distance of each other, and as we train, we will require each teacher to visit the schools of their training group so as to see how each teacher is utilizing their Persona Doll. As time goes on, the teachers who have been trained will support newly trained teachers, allowing them to become the community based trainers. Our hope is that over time the teachers become self sufficient in their use of the PDA.

Icebreakers and Team Building Activities

The last pieces of our program design puzzle are Icebreakers and Team Building Activities. We have chosen team building activities due to what an amazing tool they are. Team Building activities allow the full group to work together towards a common goal, while then

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having a debrief, allowing them to process and apply what they have learned into the real world situations that they are living in. Team building activities are not common knowledge or used often in Eswatini. This will create some challenges, with participants not understanding or wanting to participate in something that is foreign, while at the same time open their eyes to a potential new method of group facilitation.

Icebreakers are again, not common practice in Eswatini. As a teacher in a community high school, I attempted to engage my students with icebreakers and there was a high level of push back. For this program, I have sat down with a Vusumnotfo staff member to discuss and plan for activities that will be more culturally accepted by our community preschools¹⁶.

We will do one team building activity for every session and incorporate icebreakers at the start of every session and after breaks. We will start with simple activities such as circle groupings or concentric circles and eventually work our way to higher level communicative activities, such as the human knot or shared humanity. Ideally as we do our first training cohort, we will learn better what works and what does not. Following that we will take feedback from all of our participants and create three different lists of icebreakers and team building activities.

These lists will be:

1. Activities that worked well and will continue forward (have explanations of how they have been adapted to work in an Eswatini context).
2. Activities that did not work, and will not be used again (have explanations as to why it did not work and how it was adapted to try and function in an Eswatini context).

¹⁶ All cultural queries have gone through Nomcebo Shezie, a staff member of Vusumnotfo as well as a neighbor to myself in my community.

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3. Activities that we wish to try for the next cohort (have an explanation from a *liSwati* of why they believe the activities will be effective with our participants, and how they suggest we modify it to be culturally appropriate).

Developing a program design that works in the Eswatini context is key for this program. It was easily seen in the past that using a program designed for South Africans would not work here. Our hope is that through trial and error we will eventually have a program that has been fine combed to work with any rural Eswatini participant.

Workshop Design

The Vusumnotfo Persona Doll Programme workshops were designed with two educational models in mind. These two models are the Vusumnotfo Monitoring Framework and David A. Kolb’s Cycle of Experiential Learning, as described and utilized during the on campus phase at SIT. Vusumnotfo’s Monitoring Framework consists of five steps.

Vusumnotfo Monitoring Framework and Optimal Learning Model

These steps as stated in the Vusumnotfo Background section are as follows:

1. Level 0, the baseline, no knowledge on the subject and asking “what can they do?” and “what is their attitude and understanding of the subject?” (sitting/*kuhlala*),
2. Level 1, raising awareness (crawling/*kukhasa*),
3. Level 2, increasing knowledge (standing/*sukuma*),
4. Level 3, strengthening skills (walking/*kuhamba*)
5. Level 4, effective practice (running/*kugijima*)

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The Vusumnotfo Monitoring Framework is still in the process of being properly written down. There is a system that is followed closely and a very experiential methodology behind it, however due to the framework not being officially public I have been asked not to go into great detail for this section. As stated above there are five aspects of the framework, these aspects are what Vusumnotfo uses to plan and implement all projects and activities within the over arching programming. Each aspect of the framework is achieved through use of the Optimal Learning model (*Transforming Our Teaching*, 2008).

The optimal learning model has four main layers, which are listed below. The full model can be seen below in Chart 2.

1. I Do: Demonstration
2. We Do It: Shared Demonstration

Handover of Responsibility

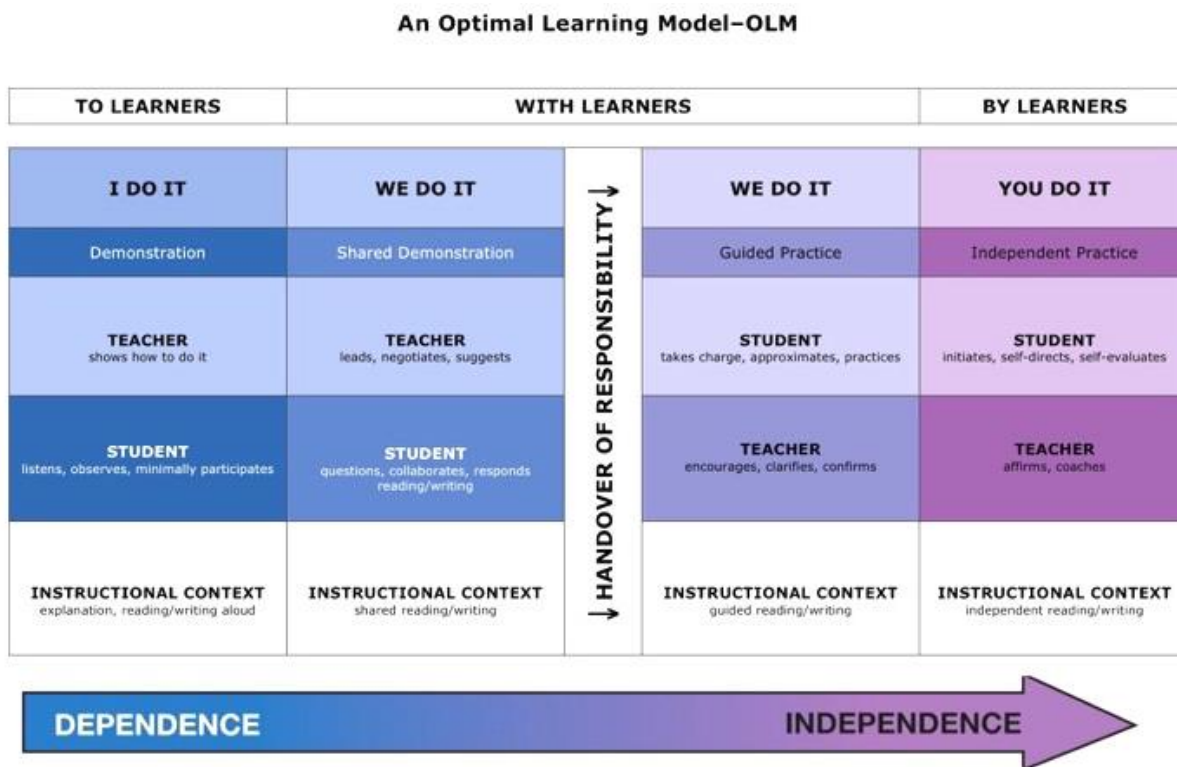
3. We Do It: Guided Practice
4. You Do It: Independent Practice (*Transforming Our Teaching*, 2008, pp. 3-5)

Each aspect of this model has a process that participants are required to work through before they have achieved success. The Vusumnotfo Monitoring Framework is heavily rooted in this concept. As we train our teachers we walk them through this process. We demonstrate what we hope for them to learn and then have them work together with us to explain the concept. After this we try and hand over the responsibility, this is where we are able to see who has moved from crawling to standing to walking.

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Once a teacher has started to walk within our training model, we do a guided practice, where our teachers are given the chance to take charge. The final aspect, one very few of our teachers have yet to achieve is independent practice. Many of our teachers are good at what they do, but some struggle to transcend past traditional Eswatini methods of teaching. This goes hand and hand with the Experiential Learning Model. In our framework we are focusing on the shift from Dependency to Independence, where as Kolb is looking mostly at learning through doing.

Chart 2:



REGIE ROUTMAN

Experiential Learning

Kolb’s model is slightly different. As explained in Chart 3, we can see that there are four continuous stages. In staying on the Persona Doll theme we will use the PDA as an example of Kolb’s model.

1. Concrete Experience- Teachers are shown the Persona Doll in the here and now, they are given the opportunity to see how they work.
2. Reflective Observation- The teachers now have the chance to look at what is working and what is not with the Persona Dolls. They are given the chance to observe and reflect.
3. Abstract Conceptualization- Teachers now spend time thinking about ways in which to improve the Persona Doll use.
4. Active Experimentation- Finally, teachers are given the chance to use their Persona Dolls. They are able to bring about all that they have learned and attempt to use their dolls in the group setting. With each practice use of the Persona Dolls, they are able to reflect back on each time they have used the Persona Dolls. They build on it every time, until they have achieved a level of proficiency that enables them to become practitioners (Kolb, 1984).

Chart 3:

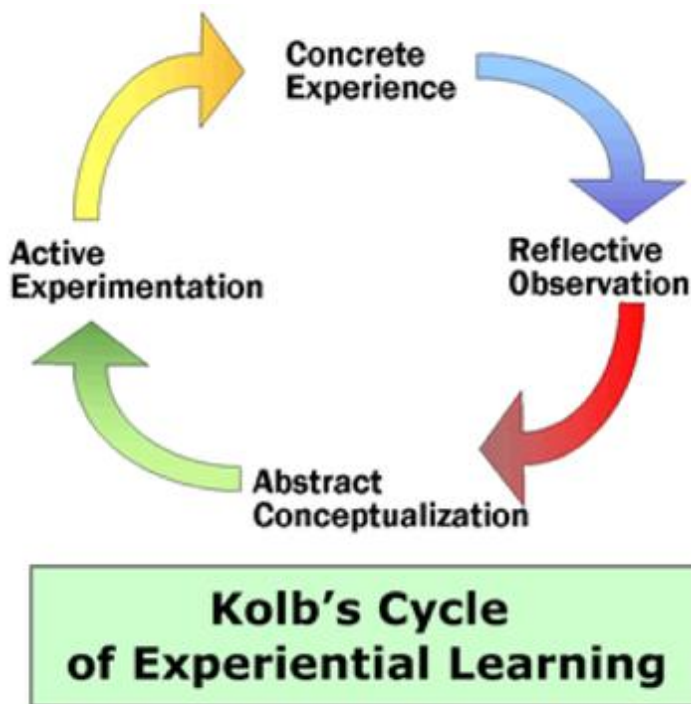


image by Karin Kirk

One very important aspect of Kolb's cycle is that it does not require there to be a traditional style of teacher present. The relationship between teacher and student is less formal than that of traditional education, and it enables there to be a greater level of sharing knowledge through experiential methods. There have been immense amounts of literature created on the concept of experiential education and banking education. Banking education, as described in *Pedagogy of the Oppressed*, speaks of an educational model that is “suffering from narration sickness” or a system in which “knowledge is a gift bestowed by those who consider themselves knowledgeable upon those whom they consider to know nothing” (Freire & Ramos, 1996, pp. 52-53). In Eswatini what is important to realize is that as a culture, banking education is the method of all education, where there is almost no room for evolution of practice. One incredible

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outcome of the PDA is that it forces teachers to allow students to be creative, and forces them to properly think about what is being said to them. The PDA does not allow the teacher to stifle that creativity and open mindedness, it forces them to realize that both the students and teachers learn and teach each other. This approach no longer allows students to be minimized, forcing them to continue to be cogs in the machine of the greater society that exists in rural Eswatini (Freire & Ramos, 1996, pp. 52-68).

For the experiential education model to have any value there are four main aspects that must be observed.

1. All participants must be actively involved in the experience
2. All participants must be able to reflect on their own experience
3. All participants must use their analytical skills to conceptualize that the learning experience
4. All participants must be able to take what they have learned and adapt it to their real world (Kolb, 1984).

This can be achieved in a few ways, the most important being the relationship between “teacher” and “student”. There must be critical thinking and creative expression engaged in all aspects of the learning experience. In Eswatini, the educational system is based on verbal lessons, reading of texts, rote memorization and the psychological conditioning of the differences between teacher and student. Through the Vusumnotfo Persona Doll Programme, we are attempting to break this cycle of banking education, and move forward towards more of an experiential cycle of learning, a cycle where all teach each other (Freire & Ramos, 1996, pp. 52-68).

Workshop Road Maps

In this program I have decided to introduce a different method of communication per session (i.e. Way of Council, Dialogue and Storytelling). This will open up these methods to be learned with group members. We will then be able to see who prefers which method and which is most effective in our environment. After the first three sessions have been completed, we will incorporate all three methods of communication into our final session. Ideally we will be able to show how each method can be used when working with the persona dolls. Each session will be a full day (8am-2pm). This is due to access to transportation for members. We will be feeding all participants both tea and lunch.

Our first and last session will look slightly different from the second and third. The first session will be used as a welcome session. We will go into detail on what the PDA is, what the history with Vusumnotfo is. If there are members of our training group who partook in the prior training we will have them share their experiences. After we have gone into the background of the program, we will give a short introduction to who I am, and who each community participant is. For the most part, those who have been selected for the pilot program have a background with both Vusumnotfo and myself, but giving a quick refresher is always important. Lastly we will give out the short one page overview of Vusumnotfo.

After we have done introductions we will then do a quick icebreaker. As stated before, icebreakers are not common in Eswatini, whereas energizers are used by teachers on a near daily basis. For that reason we have chosen to start with the “Name Game with Gestures”, an icebreaker that is also an energizer (Norton, 2017, pp. 29-30). Once the group has become slightly more comfortable with each other, we will go over the Participant Informed Consent form; this has been translated into *siSwati* for ease of access. We have decided that participants

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will need to sign off on this form for each session, we want them to have the option of no longer participating if at any point they decide they are no longer interested or comfortable.

Once forms have been signed and collected by myself, each member of the group will be asked to fill out a quick survey. This survey will serve as a way for us to see where their baseline is regarding empathy and empathy development. This master survey can be found in Appendix F and G. With each session this form will be adjusted to fit with what we are learning that day and what our members learned in the last session.

The following is an outline of our program plan. Additional detailed workshop plans are available in Appendix E:

1. Introduction and Opening Prayer
2. Ice breaker
3. Pre Workshop Survey
4. Explanation of Concept of Communication
 - a. Way of Council (session 1)
 - b. Dialogue (session 2)
 - c. Storytelling (session 3)
5. Team Building Activity and Debrief
6. Tea Break
7. Energizer Chosen by Group Member
8. Explanation of Concept
 - a. Emotional Literacy (session 1)
 - b. Active Listening (session 2)
 - c. Empathy vs. Sympathy (session 3)

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9. Use of Communication Method and Debrief
 - a. Way of Council (session 1)
 - b. Dialogue (session 2)
 - c. Storytelling (session 3)
10. Bring in Persona Dolls (After session 1)
 - a. Create the Persona of their Persona Dolls (session 2)
 - b. What are Open and Closed Questions (session 3)
 - c. Link Everything Together (session 4)
11. Debrief
12. Post Workshop Survey
13. Homework and Closing Prayer

Group Norms

Group norms will be the next activity of the workshop; they will come directly after the pre survey. Group norms are important for creating a safe space where all members can be vulnerable, feel safe and be respected. Our hope is that through the creation of group norms we are able to become more empathetic active listeners and all be on our best behavior when engaging in our workshop activities. I have pulled a generic suggested list of group norms, which can be seen below:

1. Be respectful.
2. Don't Interrupt: Let each speaker finish
3. Listen with intention and an open mind.
4. Use “I” statements; speak for yourself.
5. Don't attack another speaker for differing views.

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6. Everyone participates!
7. Keep confidentiality: What’s said in the group stays in the group (Ungerleider, 2016, p. 18).

Outside of these suggested norms the group will come up with their own. Our goal is for them to start to think what engages them and what hinders them in group communication. We will have our group norms posted on the white board in front of our classroom. At the beginning of every workshop we will come back to our group norms and see if anyone has suggestions of things to add or adapt for better communication at any point of the day. Group norms are a group contract that all participants agree to abide by, for the good of the process.

Within our workshops we will utilize three methods of communication, Way of Council, Dialogue and Storytelling. With each method, we will tackle a different theme and question. During our final session we will utilize all three methods of communication with our Persona Dolls to enable full and active participation from all members, no matter which method they prefer. All three hold a special place in the program, but when taken back to the communities, it will be up to the teachers to choose which method they are most comfortable with to engage their students through. We recognize that every person is different, and will gravitate towards their own preferred method of communication, therefore giving a few options is a necessity.

Way of Council

Way of Council, as described above, is deeply connected to the spiritual plane. Many who participate report feeling that they have been moved to engage more than they normally would. For the Vusumnotfo Persona Doll Programme, we have chosen Way of Council to be the

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first form of group communication, in the hopes that it will connect deeper spirituality (that is already heavily present in Eswatini) and the sharing of experiences.

For our first session we will give a short overview of what a circle process is and what the different aspects of one are. Following that we will ask the participants two different questions. First, we will ask them something very simple, **“tell us about a time when you felt loved.”** Following this prompt we will engage in the circle process as described in the Training Program Design section, and see where it takes us. This specific question has been chosen due to the prior experience with running a Persona Doll Training. I have recognized that we cannot and should not start our process with a negative experience, therefore we have chosen to begin with asking participants about a time they felt loved.

Following this we will ask them their second question, **“tell us about a time you showed someone else love.”** This question has been chosen, in the hopes of forcing our teachers to reflect on how they treat others, as well as to start to understand the concept of empathy. Empathy growth is one of the key foundational requirements for EI that we must teach our participants; Way of Council is our first intentional step down that path.

Dialogue

For the dialogue session, I have chosen specific topics that will aid all participants in learning the concept of dialogue use it properly and reflect on the discussions that come from it, just as we did in the Way of Council session. Our overarching theme will be the concept of active listening, and why it is important. Hopefully throughout the Dialogue session we will be able to empower *emaSwati* women living in a traditional male oriented society. For clarification

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purposes, we are not giving our teachers therapy; we are however, giving them the space to explore different emotions and experiences together in a safe space.

We will start our session by going over how to actively listen, and the ways in which to identify if they are listening to reply or to understand. We will then go into our dialogue process. The dialogue prompts will be as follows. **What are some similarities you see in how children are raised now versus when you were a child? What are some differences? How do you think this has affected children’s emotional development and wellbeing?** The goal of this session will be two-fold. Teach our teachers the importance of active listening, but also how to look at an experience and reflect on and critique it, for a positive move forward. Dialogue is unique in having the ability to work towards both of these goals, allowing participants learn from experience and reflection.

Storytelling

Our final method of communication will be storytelling. Storytelling is connected deeply to the PDA, hence why we are bringing it in during the second to last session. We will ask our teachers to each share a story of a time their Persona Doll had a positive experience, after all participants have engaged, we will ask them to share a story of a time their Persona Doll had a negative experience. In our last Persona Doll training, the teachers did a decent job of creating positive experience stories, but when it came to the negative they were unable to create stories that had both age appropriate phrasing and support for their children. At this point we will have gone over deeper meanings behind empathy and communication, leading to the hope that they are able to engage at a different level (Vusumnotfo Community Preschool Teachers, 2019).

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If our teachers are unable to communicate on a level that is appropriate for their students, we will then take a step back and go back over the concept of empathy, sharing a story, being age appropriate and in general working through trauma. Through the Way of Council and dialogue sessions, we hope to be able to create a safe space where participants see themselves in each other. A space that is a step in the directions of group healing. Additionally we will focus on the concept of what open and closed questions are. Many of our teachers struggle with this; therefore as they share their stories, we will ask them to question each other about different aspects of the story or their Persona Doll. This will force them to engage in information grabbing questions, and learn first hand how closed questions make the PDA more difficult.

Once session one has been completed, we will bring the actual Persona Dolls to our participants. Following this, each participant is expected to carry and use their doll for the remaining sessions and for homework activities between sessions.

Monitoring and Evaluation Plan

The Vusumnotfo Persona Doll Programme has a three-part monitoring and evaluation plan. At the start and end of every workshop we will have the participants fill in a survey. The answers to this survey will be how we evaluate their progress through the program. Secondly, following the four months of workshops, the trainer will visit each preschool three times to observe how each teacher is using the skills they gained during the training sessions. Lastly, at the end of each session we will have a debrief as a Vusumnotfo team. Essentially we will sit down and debrief what worked, what didn't and how we can improve for the next session. Following these three steps we will write up quarterly reports for our funders, forcing us to look back at our objectives and original goals to see how we have progressed. Ideally we will see that

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we are moving forward at a proper pace, but the joy of a good monitoring and evaluation plan is that we are able to see where we are falling short, which enables us to adapt.

As seen in Appendix F and G, we have created a short survey for our group. This survey is a master list, and different questions will be used for different sessions. All of the questions revolve around either emotional literacy or the use of the Persona Dolls. We intend to use this as a guide for our workshops every month. Other than our first workshop, everything we do will be directly linked to how our participants responded on this survey at the end of the prior session. At the completion of our training program we will have them do the entire survey, to grade where they now stand. Again at the end of our program time period (the end of the academic year) we will again have our participants take this survey. Ideally, we will see positive growth over the full course of the year within each teacher.

Following our four training sessions, Vusumnotfo will take a small step back. Our intention is to see how the participants utilize their peer support group, and how they stand on their own. I will be visiting each school a total of three times over the course of the eight months following the workshops. These visits will not be announced to the participants, they will be informed that these visits will happen, but not when they will happen. Over the course of working with these preschool teachers, I have learned that if they know I am coming they prepare differently and are on their best behavior. For us to get the best results, we need them to act as they would on any given day, therefore they will not be informed of when their visits will take place.

Lastly, as a Vusumnotfo team we will sit down and debrief each training workshop. We will discuss how things went, what does each team member think needs to be improved, what didn't work, and what was effective. Our team has three native *siSwati* speakers and two native

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English speakers. Each member interprets the reactions differently when watching how participants interact with training sessions. I will mostly run the trainings, with active support from each team member to bring in language and cultural support as well as early childhood development reference.

Once we have completed the first full one-year cycle of this program, we will sit down and work through the training manual, notes and observations, and what was monitored and evaluated over the course of the 12 months. Following this, I will create new lesson plans based off of what we noticed and debriefed on. Before we do another intake we will sit down and go over the new lesson plans, make sure we agree on what has been created, and share them with the prior cohort of trained teachers to receive feedback. All previously trained teachers will be incorporated into the following training cycles, so as to not only support their fellow teachers, but also to continue to develop their own skills. This will allow for the creation of a community-sustained program that will hopefully be long lasting and far-reaching.

Next Steps (Why no Implementation for this Paper?)

Over the course of the first eight months (January- August) of the 2020-year, this program was envisioned, discussed, designed and then planned. As a result of the world wide Covid-19 pandemic (World Health Organization, n.d.), there was no safe way to implement this program while following the Kingdom of Eswatini Covid-19 Guidelines (Eswatini Government, 2020, pp. S1-S15)¹⁷. This was quite disheartening to Vusumnotfo, however as described above we used that time to fine tune our plan, and create a top notch monitoring and evaluation plan so

¹⁷ These guidelines have been regularly updated. All updates are available at the following webpage: <http://www.gov.sz/>

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that when we are able to run our pilot program we have an easy to follow road map. This will allow us to not only implement easier, but also see where activities can and should be improved.

We received our initial funding for this program through the Solon Foundation. Our intention is to apply for additional funding for the 2021 year. This will enable us to implement, monitor, evaluate, report back to Solan and make the changes that will need to be made to create a running sustainable program for our Vusumnotfo community preschools. As a result of this capstone project we have spent ample time developing our rationale for this program as well as how we hope to incorporate it into our already existing structure. We have also been able to hand pick who will be part of our pilot cohort. We will spend the last four months (September - December) working with our community partners to ensure that we have hit all of our marks for the following year of programming. Additionally, we will use this paper as the starting point for our grant proposal to the Solan Foundation. Lastly, we will set our calendar for the 2021-year, with these four training workshops in place, so as to fully incorporate it into our Preschool Training Program.

In experiencing the Covid-19 pandemic, we have realized that there is a need to always have a backup plan. For this, we have created a Covid-19 extension backup plan. We recognize that the world will be living with the effects of Covid-19 for a very long time, and as such we recognize that we need to create a method forward that allows us to not only run our program, but also allows us to all keep safe.

Conclusion

When I started working on developing this program in the beginning of 2020, I was expecting to create a pilot program, implement it with a group of specifically selected preschool teachers, and use that pilot to inform how Vusumnotfo would move forward and motivate

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applying for additional funding to continue with the use of the Persona Dolls. At no point was I expecting to have to create about ten backup plans, which would all eventually be deemed not safe within the Eswatini COVID-19 regulations. Vusumnotfo had expected to continue to have the group of community preschool teachers coming to our monthly trainings for educational development and capacity building. We had anticipated being able to visit the community preschools that our selected teachers work in, to run our small workshops at community level. Additionally, we had anticipated having access to easy border movement, enabling me to participate in a Persona Doll Training with the Ububele Educational Psychotherapy Trust, to experience how a different organization uses the PDA to benefit their preschool teachers and students.

Sadly, none of the above expectations were able to happen. As the COVID-19 regulations became stricter, more people in Eswatini began to get sick, public transport became more limited, borders remained closed and schools kept their doors shut for more than four months, the process for this project had to adapt greatly. As explained above in the Next Steps section, this international pandemic defiantly affected us, but in the long run it allowed us more time to develop our program, train our staff properly and solidify our funding request for the 2021 academic year. As a Vusumnotfo team, we worked hard throughout the panic to find different ways to keep ourselves safe, and through this we were able to learn to create many tools that will support our greater community training as a whole.

Through research, reading and planning Vusumnotfo has gained many things. Vusumnotfo has learned of another NGO very close, that works within similar borders as us, an organization that fits into our model better than the one we originally connected with. Vusumnotfo has been forced to finalize their program overview and organization Theory of

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Change. Lastly, Vusumnotfo has been able to sit down and put the time and energy that was needed into navigating the issues that we had with our original Persona Doll Training, and come up with steps forward that would best support the communities we work within.

Throughout the completion of this paper Vusumnotfo has been able to develop a Vusumnotfo Persona Doll Programme Training Manual, this can be seen in the appendixes of this paper. As an organization, we may not have been given the opportunity yet to run our program, however, we have been given the opportunity to create it to function in the world we currently live in. I am very optimistic in my expectations for the 2021 academic year, and the teachers we hope to train. Through use of our surveys, observations and open communication we will be able to monitor and evaluate how our program is moving, make the changes that need to be made and then bring in a new cohort of teachers to experience a training that has been tested and adapted to be specific to Eswatini.

When I first decided I wanted to use the Vusumnotfo Persona Doll Programme as my capstone project, I knew that one of the main hopes was to develop a program that was specific to what *emaSwati* in the rural communities experience. Most NGO's create programming that comes from the urban centers, not the rural areas, where the work is most needed. Often that lack of proper understanding and situating leads to programs failing. This manual and training plan has been developed with the rural voices in mind, and in collaboration with many from the rural area, who know first hand the experiences and misconceptions that exist. This will enable us to begin the process of teaching empathy to community preschool teachers in hopes of curbing the cycles of abuse in rural Eswatini, creating a new culture of acceptance, growth and healing through the anti-bias and emotional literacy program officially known as The Vusumnotfo Persona Dolls Programme. By teaching our teachers, they will begin to educate their students on

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the importance of emotional development, planting the seeds to a better future filled with community members who have high emotional intelligence, high emotional literacy and copious amounts of empathy.

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Appendix A

Participant Informed Consent (English)

Title of the Inquiry: Sharing Stories, Building Bonds: The Reconciling Power of a Narrative

Researcher Name: Breanna Nicole Thompson

My name is Breanna Nicole Thompson and I am a graduate student at the School for International Training. I am conducting this research as part of my Capstone thesis, exploring “How teaching empathy in children can curb the cycles of abuse in rural Eswatini, and how we can create a new culture of acceptance, growth and healing through the anti-bias and emotional literacy program of Persona Dolls”.

I would like to invite you to participate in this inquiry project. Your participation is voluntary. Please read the information below, and ask questions about anything you do not understand, before deciding whether to participate. If you decide to participate, you will be asked to sign this form and you will be given a copy of this form.

Purpose of Inquiry

The purpose of this study is to investigate the deep community trauma that exists in rural Swazi communities. The results will be broken down into concrete activity designs that will be implemented through a training program in collaboration Vusumnotfo.

Inquiry Procedures

Your participation will consist of engaging in four workshops, where you will be interviewed, observed and given a short questionnaire. Additionally, you will be visited by the researcher (Breanna Nicole Thompson) at your community preschools. Here you will be observed. All materials will be used with Vusumnotfo.

Potential Risks and Discomfort

There are no foreseeable risks to participating in this inquiry and no penalties should you choose not to participate; participation is voluntary. During the process you have the right not to answer any questions or to discontinue participation at any time.

Potential Benefits to Participants and/or Society

There is one specific benefit to your community, and that is the creation of the Persona Doll Training Manual. Outside of that, there is the potential for you as an individual to process through your own deeply ingrained trauma.

“Sharing Stories, Building Bonds: The Reconciling Power of a Narrative”

Confidentiality

We will have three different options of confidentiality. First you give us the permission to use your story in both English and siSwati, along with your photo. This will be a signed form. The second option is use of your story with a changed name and no photo. The third option is not to share at all, but to have in the records for Vusumnotfo, this would allow us to use your experience for our research understanding, but not share it with anyone.

Participation and Withdrawal

Your participation is voluntary. Your refusal to participate will involve no penalty or loss of benefits to which you are otherwise entitled. You may withdraw your consent at any time and discontinue participation without penalty.

“I have read the above and I understand its contents and I agree to participate in the inquiry. I acknowledge that I am 18 years of age or older.”

Participant’s signature _____ Date _____

Researcher’s signature _____ Date _____

Confidentiality Consent

Please select which of the following three choices you are comfortable with.

- a) You may use my story, photo and name.
- b) You may use my story, with a changed name.
- c) You may use my story for background research but are not allowed to share it.

Appendix B

Imvumo yalofuna kungenela lolucwaningo

Sihloko selucwaningo: Kucoca tindzaba, Kwakha budlelwane: Emandla ekubuyisana ngekucoca tindzaba

Libito lemcwani: Breanna Nicole Thompson

Libito lami ngingu Breanna Nicole Thompson ngifundza esikolweni sase International Training. Ngenta lolucwaningo lokuyincenye yekupheta tifundvo tami, ngibuketa kutsi “Kufundzisa bantfwana kuvelana kunganciphisa kuhlukubetana emakhaya, nekwakha lisiko lekwemukela, kukhula kanye nekwelulama ngekusebentisa tifundvo letisebentisa bomdoli, letigwema lubandlululo tiphindze tifundzise ngekukhula kwemiva.

Ngiyakumema kutsi ube yincenye yalolucwaningo. Ulingenela ngoba utsandza lolucwaningo. Fundza nayi imininingwane lengentansi, ubese ubuta imibuto ngalongakucondzisisi ungakatsatsi sincumo sekungenela lolucwaningo. Uma uvuma kungenele lolucwaningo, utawucelwa kutsi ufake sitfupha kulelifomu futsi utalifola nawe lelifomu kutsi utigcinele ekhaya.

Ingcikitsi yalolucwaningo

Ingcikitsi yalolucwaningo kuhlolisisa kukhatsateka lokukhulu lokukhona emimangweni lesemakhaya Eswatini. Imiphumela itawehlukaniswa kubese kwakhiwa ngayo tifundvo letitawusentjetiswa ngevusumnotfo.

Imigomo yalolucwaningo

Lolucwaningo lucuketse imihlangano-sikolwa lemine, lapho utawubutwa khona imibuto, ubuketwe uphindze ubhale timpdvulo temibuto lemifishane ephepheni. Utawuphindze uvakashelwe ngumcwani (Breanna Nicole Thompson) enkulisa lofundzisa kuyo emmangweni. Lapho utawubuketwa nakhona. Tonkhe tintfo tekusebenta titawusentjetiswa naVusumnotfo.

Lokungahle kube yingoti noma kungakuphatsi kahle

Kute lokubonakala ungatsi kungahle kube yingoti kulolucwaningo, futsi kute nebucala lotawubekwa bona uma ukheta kungalungeneli lolucwaningo, ulungenela ngoba ufuna. Lucwaningo lusachubeka unelilungelo lekuyikheta imibuto loyiphendvulako noma ulushiye emkhatsini lucwaningo nome nini.

Lokutawuzuzwa ngulabangenele lolucwango noma ummanago

Kunye lokumcoka lokutawuzuzwa ngummango, kwakhiwa kwencwadzi yekufundzisa ngabomdoli. Lokunye ngaphandle kwaloko, kutsi nawe longenele lolucwaningo ungasitakala ngekukhatsateka lonako ngekhatsi.

Kugcina imininingwane yakho

Kunetindlela letintsatfu tekusebentisa imininingwane yakho. Yekucala kungaba kutsi usiphe invumo yekusebentisa indzaba yakho ngeSingisi nangesiSwati, kanye nesitfombe sakho. Loku kuba lifomu lelinesitfupha sakho. Yesibili indlela kungaba kusebentisa indzaba yakho kepha kungasetjentiswa ligama lakho sibili nesitfombe sakho singafakwa. Yesitsatfu indlela kungaba kutsi kungasetjentiswa lutfo lwakho kepha kube khona nje emabhukwini aka Vusumnotfo kutsi nawe ulungenele lolucwaningo, loku kungasinika litfuba lekutsi sisebentise lwati lwako kucondza lolucwaningo, kepha kungakhonjiswa noma kunikwe labanye.

Kungenela lolucwaningo kanye nekuphuma kulo

Ungenela lolucwaningo ngoba ufuna. Kwala kwakho kungenela lolucwaningo angeke kukwemuce inzuzo lebekufanele uyitfole. Noma bosowuvumile, usengashintja umcondvo ujikise lesincumo sekungenela lolucwaningo ubese uyalushiya lungakapheli, angeke ubekwe licala ngaleso sento.

“Ngikufundzile lolokungenhla futsi ngiyacondza kutsi kukuketse ini, futsi ngiyavuma kungenela lolucwaningo. Ngiyavuma kutsi ngineminyaka lelishumi nesiphohlango noma ngetulu”.

Sitfupha salongenela lucwaningo _____ Lusuku _____

Sitfupha semcwaningi _____ Lusuku _____

Invumo yekugcina imininingwane yakho

Khetsa yinye indlela yekugcina imininingwane yakho kuleti letintsatfu, lova ukhululeka ngayo.

a) Ungayisebentisa indzaba yami, sitfombe sami kanye nelibito lami.

b) Ungayisebentisa indzaba yami, ngeligama lelingasilo lami

c) Ungayisebentisa indzaba yami kwenta lolucwaningo, kepha angikuniki invumo yekutsi ukhombise nome unike labanye.

Appendix C

VUSUMNOTFO - *Parenting for a Sustainable Future*TM

Our Aim - *To build human capacity, by strengthening skills at family and community level, in practices that support the development and learning of young children, as the roots for a sustainable future*

Our Motto - *Do what you can, with what you have, now*

Our background - Vusumnotfo¹⁸ is a Swazi Not-for-Profit organization whose formation was authorized by community leaders in northern Eswatini, following the 1991/92 drought. These leaders identified “dependency”¹⁹ as the underlying factor limiting sustainable development²⁰ at community level. They attributed the deep roots of “dependency” to be interwoven issues specific to Eswatini and the region. To reverse this negative cycle of “dependency” in ways relevant to their communities, they formed Vusumnotfo. Accordingly our strategy reflects Eswatini’s many proverbs that *the betterment of the future is through the child* - “*Umntfwana ngumliba loya embili*”.

Our rationale is based on a large body of international research, also reflected in this traditional wisdom. During the period between prenatal through the first nine years, a child develops the physical, emotional, language, communication, cognitive, social, and value structures that lay the foundation for their lifetime. Children naturally depend on adults to nurture their developmental needs (dependency). If adults are not able to do so, a child’s development falls behind. Consequently, this child will have limitations to overcome, some of which are insurmountable. Conversely, a child who achieves early development milestones and learning standards has the fundamentals for attaining the skills to meet their own needs as adults (independency) and, thereafter, to nurture the needs of the next generation (inter-dependency).

Therefore, Vusumnotfo strengthens skills at family and community level in practices that support the development and learning of young children. Advancing the development and learning of young children in turn builds human capacity. Over time, building human capacity results in communities able and willing to improve environmental, social and economic conditions; hence - *Parenting for a Sustainable Future*.TM

Our objectives focus on four inter-related problems restricting children from developing and learning at family and community level in Eswatini. These are: 1) insufficient understanding of how young children develop and learn, and factors that influence this, 2) limited financial management practices, 3) poor nutrition practices, and 4) inadequate infrastructure and management practices.

Our activities and methods teach participants to use simple, effective, self-reliant and ecological practices to tackle these four inter-related problems at family and community level. As “giving things” furthers “dependency”, our activity methods are 1) training, 2) structured technical and material support²¹ and 3) mentoring; hence our motto - *Do what you can, with what you have, now*.

¹⁸ The literal translation of Vusumnotfo is “to revive the economy”, however in siSwati “umnotfo” refers to anything that brings value to the greater good (children, relationships, natural resources, health, surplus....) so “economy” is understood to be broader and deeper than just financial. Thus within the Swazi context “Vusumnotfo” is understood as “reviving all that is needed for the betterment of the future”.

¹⁹ “Dependency” or “dependency syndrome” is a mindset that encompasses 1) on the one hand adults relying on external means to meet their needs, solve their problems, and on the other hand 2) organizations providing support through strategies not rooted in local realities and timeframes. While all children are born dependent on others to meet their needs, “dependency” refers to when this mindset continues past the normal dependency “ages and stages” of human development.

²⁰ Sustainable development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs. The 3P’s of sustainable development are: 1) Planet - *do no harm to the natural systems*; 2) People - *holistic development of human capital*; 3) Profit - *generate a surplus, to reinvest in the people and planet*. (Our Common Future 1987)

²¹ Technical and material support, structured to each activity and situation (integrated within a community’s time-plan to complete practical tasks).

“Sharing Stories, Building Bonds: The Reconciling Power of a Narrative”

VUSUMNOTFO - Parenting for a Sustainable Future™

Vision	Communities, able and willing to improve environmental, social and economic conditions ²²		
Mission	To build human capacity, by advancing the development and learning of young children ²³		
Goal	To strengthen skills at family and community level, in practices that support the development and learning of young children		
Objectives	<p>1. Early Childhood Training - tackling insufficient understanding of how young children develop and learn, and factors that influence this.</p> <p>Programme Objective - to advance sustainable practices that support inclusive, early development and learning of children at family and community level.</p> <p>Specific Objective - to increase participants’ knowledge of early childhood development and learning, including factors that influence this; and to strengthen skills in practices that improve early learning.</p>	<p>2. Livelihood Training - tackling limited financial management and poor nutrition practices.</p> <p>Programme Objective - to advance sustainable improvements in financial and health indicators at family level.</p> <p>Specific Objective - to improve participants’ financial and nutritional security practices, through self-reliant and ecological methods.</p>	<p>3. Infrastructure and Management Support - tackling inadequate infrastructure and management practices.</p> <p>Programme Objective - to advance sustainable infrastructure and management practices at community level.</p> <p>Specific Objective - to improve community infrastructure and management of preschools, water & sanitation systems, and hygiene & conservation practices, through integrating a community’s time-plan to complete practical tasks.</p>

²² Sustainable development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs. The 3P’s of sustainable development are: 1) Planet - *do no harm to the natural systems*; 2) People - *holistic development of human capital*; 3) Profit - *generate a surplus, to reinvest in the people and planet*. (Our Common Future 1987)

²³ Every child achieves early developmental milestones and learning standards, to each child’s full potential.

“Sharing Stories, Building Bonds: The Reconciling Power of a Narrative”

<p>Activities²⁴</p>	<p>1.1. Parenting -</p> <ul style="list-style-type: none"> · Train - to increase knowledge of early childhood development and learning, including factors that influence this. · Conduct a veterinary clinic annually - to use animal care to motivate responsibility and empathy in children. · Provide structured technical and material support to children with special needs at family level - to link families to technical services and material support; to train in the care and stimulation of children with special needs; to provide technical and material support for relevant home improvements; to mentor accordingly. <p>1.2. Community Preschool Teaching -</p> <ul style="list-style-type: none"> · Train (in-service) - to strengthen skills of community preschool teachers to effectively engage in practices aligned with early development milestones and learning standards; including the inclusion of children with special needs. · Mentor - to observe teaching; to use experienced preschool teachers to assist with training of new teachers; to advise on issues arising. <p>1.3. Manage a library for community preschool teachers, to motivate bilingual reading.</p>	<p>2.1. Entrepreneurship -</p> <ul style="list-style-type: none"> · Train - to increase knowledge of basic financial literacy. · Train - to form savings & lending groups and to strengthen members’ skills to effectively engage in savings & lending practices, resulting in reliable access to business loans for individual members. · Mentor - to train nominated, potential new members; to verify groups’ quarterly and financial year-end records; to supply record books; to train in follow-on topics; to advise on issues arising. <p>2.2. Perma-Gardening for Nutrition -</p> <ul style="list-style-type: none"> · Train - to increase knowledge and to strengthen skills in perma-gardening practices for healthy eating habits. · Provide structured technical and material support - to provide information and plant “start-up” material. <p>2.3. Demonstrate the use of permaculture practices throughout Vusumnotfo operations, to motivate sustainable living.</p>	<p>3.1. Community Preschools -</p> <ul style="list-style-type: none"> · Train - to increase knowledge of sustainable infrastructure and management practices for community preschools. · Provide structured technical and material support (integrated within a community’s time-plan to complete practical tasks) - for improving the infrastructure of preschools. · Mentor - to supply record books; to compare performance against management standards; to advise on issues arising. <p>3.2. Community WASH²⁵-</p> <ul style="list-style-type: none"> · Train - to increase knowledge of sustainable infrastructure and management practices for water and sanitation systems, and hygiene and conservation practices related to these. · Provide structured technical and material support (integrated within a community’s time-plan to complete practical tasks) - for improving the infrastructure of WASH. · Mentor - to supply record books; to compare performance against management standards; to advise on issues arising. <p>3.3. Demonstrate the use of data throughout Vusumnotfo operations, to motivate sustainable infrastructure and management practices.</p>
<p>Problem Statement</p>	<p>To tackle four inter-related problems restricting children from developing and learning at family and community level in the 17 communities that formed Vusumnotfo. These are: 1) insufficient understanding of how young children develop and learn, and factors that influence this, 2) limited financial management practices, 3) poor nutrition practices, and 4) inadequate infrastructure and management practices.</p>		

²⁴Collaboration - our influence extends beyond the seventeen Swazi communities that formed us: 1) through service contracts, our training is available to participants from outside our area of operation, 2) strategically, we partner with national and international projects that complement our nine core activities.

²⁵ WASH: Water, Sanitation and Hygiene-domestic water and sanitation systems, and hygiene and consecration practices related to these.

VUSUMNOTFO - Parenting for a Sustainable Future™

Our Aim - To build human capacity, by strengthening skills at family and community level, in practices that support the development and learning of young children, as the roots for a sustainable future.

Our Motto - Do what you can, with what you have, now

Vision - Communities, able and willing to improve environmental, social and economic conditions²⁶

Mission - To build human capacity, by advancing the development and learning of young children²⁷

Goal - To strengthen skills at family and community level, in practices that support the development and learning of young children.

Programme Objectives and Activities²⁸ -

1. Early Childhood Training Programme - to advance sustainable practices that support inclusive, early development and learning of children at family and community level:

1.1. Parenting - i) train in early childhood development and learning, including factors that influence this, ii) conduct a veterinary clinic (to use animal care to motivate responsibility and empathy in children), iii) provide support to children with special needs at family level.

1.2. Community preschool teaching - train (in-service) and mentor in practices aligned with inclusive early learning.

1.3. Manage - a library for community preschool teachers, to motivate bilingual reading.

2. Livelihood Training Programme - to advance sustainable improvements in financial and health indicators at family level:

2.1. Entrepreneurship - i) train in basic financial literacy, ii) train, form, and mentor savings & lending groups.

2.2. Perma-gardening for nutrition - i) train in perma-gardening practices for nutrition, ii) provide information and plant “start-up” material.

²⁶Sustainable development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs. The 3P's of sustainable development are: 1) Planet - *do no harm to the natural systems*; 2) People - *holistic development of human capital*; 3) Profit - *generate a surplus, to reinvest in the people and planet*. (Our Common Future 1987)

²⁷ Every child achieves early developmental milestones and learning standards, to each child's full potential.

²⁸ Collaboration - our influence extends beyond the seventeen Swazi communities that formed us: 1) through service contracts, our training is available to participants from outside our area of operation, 2) strategically, we partner with national and international projects that complement our nine core activities.

2.3. Demonstrate - the use of permaculture practices throughout Vusumnotfo operations, to motivate sustainable living.

3. Infrastructure and Management Support Programme - *to advance sustainable infrastructure and management practices at community level:*

3.1. Community Preschools - i) train and mentor in sustainable infrastructure and management practices, ii) provide structured technical and material support for infrastructure improvements (integrated within a community’s time-plan to complete practical tasks)

3.2. Community WASH²⁹ - i) train and mentor in sustainable infrastructure and management practices. ii) provide structured technical and material support for infrastructure improvements (integrated within a community’s time-plan to complete practical tasks)

3.3. Demonstrate - the use of data throughout Vusumnotfo operations, to motivate sustainable infrastructure and management practices.

Problem statement -

To tackle four inter-related problems restricting children from developing and learning at family and community level in the 17 communities that formed Vusumnotfo. These are: 1) insufficient understanding of how young children develop and learn, and factors that influence this, 2) limited financial management practices, 3) poor nutrition practices, and 4) inadequate infrastructure and management practices.

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²⁹ WASH - Water, Sanitation and Hygiene - domestic water and sanitation systems, and hygiene and conservation practices related to these.

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Appendix D

VUSUMNOTFO - Parenting for a Sustainable Future™

Our Aim - To build human capacity, by strengthening skills at family and community level, in practices that support the development and learning of young children, as the roots for a sustainable future

Our Motto - Do what you can, with what you have, now

Vusumnotfo - Overview

Vision: Communities, able and willing to improve environmental, social and economic conditions; hence - *Parenting for a Sustainable Future.*™

Mission: To build human capacity, by advancing the development and learning of young children.

Goal: To strengthen skills at family and community level, in practices that support the development and learning of young children.

Vusumnotfo - Theory of Change

Vusumnotfo defines “parenting” as the actions of adults towards advancing the holistic development and learning of the next generation i.e. “parenting” that goes beyond a biological relationship.

Each generation will always have both universal and unique challenges. Children who achieve early development milestones and learning standards (to each child’s full potential) will result in communities that are able and willing to improve the environmental, social and economic challenges of their generation. By so doing, “parenting” that supports the development and learning of the next generation, will be passed on and on.

During the period between prenatal through the first nine years, a child develops the physical, emotional, language, communication, cognitive, social, and value structures that lay the foundation for their lifetime. This is based on a large body of international research, also reflected in traditional wisdom.

Children naturally depend on adults to nurture their developmental needs (dependency). If adults are not able to do so, a child’s development falls behind. Consequently, this child will have limitations to overcome, some of which are insurmountable.

Conversely, a child who achieves early development milestones and learning standards has the fundamentals for attaining the skills to meet their own needs as adults (independency) and, thereafter, to nurture the needs of the next generation (inter-dependency).

Over time, our goal of strengthening skills at family and community level in practices that support the development and learning of young children, is aimed at every child achieving early developmental milestones and learning standards, to each child’s full potential.

“Sharing Stories, Building Bonds: The Reconciling Power of a Narrative”

Programme Objectives and Activities:

- 1) To advance sustainable practices that support inclusive, early development and learning of children at family and community level - by increasing participants’ knowledge of early childhood development and learning, including factors that influence this; and by strengthening skills in practices that improve early learning.
- 2) To advance sustainable improvements in financial and health indicators at family level - by improving participants’ financial and nutritional security practices, through self-reliant and ecological methods.
- 3) To advance sustainable infrastructure and management practices at community level - by improving community infrastructure and management of preschools, water & sanitation systems, and hygiene & conservation practices, through integrating a community’s time-plan to complete practical tasks.

Problem Statement:

To tackle four inter-related problems restricting children from developing and learning at family and community level in the 17 communities that formed Vusumnotfo.

These are:

- 1) insufficient understanding of how young children develop and learn, and factors that influence this;
- 2) limited financial management practices;
- 3) poor nutrition practices; and
- 4) inadequate infrastructure and management practices.

Our activities and methods teach participants to use simple, effective, self-reliant and ecological practices to tackle these four inter-related problems at family and community level.

As “giving things” furthers “dependency”, our activity methods are 1) training, 2) structured technical and material support, and 3) mentoring; hence our motto - Do what you can, with what you have, now.

Thus both our programme strategy and our methods ensure that our activities do not inadvertently further dependency but instead strengthen skills at family and community level in sustainable practices to tackle these four inter-related problems in the 17 communities that formed Vusumnotfo.

The community leaders who authorized the formation of Vusumnotfo identified “dependency” as the underlying factor limiting sustainable development at community level. They attributed the deep roots of “dependency” to be interwoven issues specific to Eswatini and the region.

To reverse this negative cycle of “dependency” in ways relevant to their communities, they formed Vusumnotfo. Accordingly our strategy reflects Eswatini’s many proverbs that *the betterment of the future is through the child* - “*Umntfwana ngumliba loya embili*”.

Appendix E

Workshop Session 1 Plan:

1. Introduction: Open with a Prayer

Persona Dolls were originally used as a tool to confront the affects of discrimination. The Vusumnotfo Persona Doll Programme will focus more so on our Learning Standards. In particular we hope to utilize the Persona Dolls as a tool in developing our teacher and student’s emotional and social and value learning standards.

Following introductions each person will be given a Participant Informed Consent Form to read and sign.

Group norms: Go over the ones that I have chosen and ask if members have any additions to the norms. Remind them that there will be plenty of opportunities to add to the list.

2. Ice Breaker: All of our teachers know each other and know who Vusumnotfo is due to their long history of coming to our monthly workshops. We will have teachers say who they are, what school they teach at and if they partook in the prior PDA training.

Following that, teachers will have to state where the teacher opposite them works.

3. Pre Workshop Survey: Each participant will be expected to answer a select few survey questions. This will be used as a monitoring tool to see where the baseline is and where they have moved to at the end of each session.

4. Explanation of Concept of Communication: Way of Council

- a. What is it?
- b. Why are we using it?
- c. How do we do it?

5. Team Building Activity and Debrief: Name game with gestures.

6. Tea Break

7. Energizer Chosen by Group Member

8. Emotional Literacy: We will go over these questions as a group. Ask each participant to think on what each question is asking.

- a. What does it mean to be literate?
- b. What are emotions in your eyes?
- c. What do you think being emotional literate means?

After we have asked these questions, we will ask the group members to think if they have a student who is emotionally literate?

9. Use of Communication Method: Way of Council (Trainer, Breanna Thompson will lead the Council)

- a. Council Questions:
 - i. Tell us about a time when you felt loved?

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- ii. Tell us about a time you showed someone else love?

10. Debrief:

- a. What have we learned today?
- b. Questions, comments or concerns?

11. Post Workshop Survey: Each participant will be expected to answer a select few survey questions. This will be used as a monitoring tool to see where the baseline is and where they have moved to at the end of each session.

12. Homework: Participants will be expected to keep a record of their time at home between sessions.

- a. Have they noticed a difference in how they interact with others?
- b. Do they see emotional literacy, or lack there of in their everyday activities?
- c. Have they brought anything they learned into their daily lives?

13. Close with a Prayer

Workshop Session 2 Plan:

1. **Introduction:** Welcome everyone back. Open with a Prayer. Check in with participants, open the space for comments from the past month.

Following check in each person will be given a Participant Informed Consent Form to read and sign.

Group norms: Go over the ones that were agreed on last month, and check if there are any new ones to be added.

2. **Ice Breaker:** Elephant Walk
3. **Pre Workshop Survey:** Each participant will be expected to answer a select few survey questions. This will be used as a monitoring tool to see where the baseline is and where they have moved to at the end of each session.
4. **Explanation of Concept of Communication: Dialogue**
 - a. What is it?
 - b. Why are we using it?
 - c. How do we do it?
5. **Team Building Activity and Debrief:** Group Juggling (will need three balls)
6. **Tea Break**
7. **Energizer Chosen by Group Member**
8. **Active Listening:** We will go over these questions as a group. Ask each participant to think on what each question is asking.
 - a. When they listen to someone else speak, what goes through their mind?
 - b. What does it mean to listen to reply?
 - c. What is active listening and what are the different aspects of it (i.e. eye contact, facial expressions, reflection etc.)?
 - d. How do you feel when someone does actively listen to you?
9. **Use of communication method: Dialogue**
 - a. Dialogue Prompt: What are some similarities you see in how children are raised now versus when you were a child? What are some differences? How do you think this has affected children's emotional development and wellbeing?
10. **Persona Dolls:** How to create a persona. We will do this as a large group and then in pairs work on creating personas for each teacher. Teachers will be taking their Persona Doll home with them today, to start getting used to them and practice using them.
11. **Debrief:**
 - a. What have we learned today?
 - b. Questions, comments or concerns?

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12. Post workshop survey: Each participant will be expected to answer a select few survey questions. This will be used as a monitoring tool to see where the baseline is and where they have moved to at the end of each session.

13. Homework: Participants will be expected to keep a record of their time at home between sessions.

- a. How are they using their Persona Dolls in their classroom and home life?
- b. How have the community members reacted to their life size doll?
- c. How have the children responded?
- d. Create two stories to share at our next session. One positive experience of your doll and one negative.

14. Close with a Prayer

Workshop Session 3 Plan:

1. **Introduction:** Welcome everyone back. Open with a Prayer. Check in with participants, open the space for comments from the past month.

Following check in each person will be given a Participant Informed Consent Form to read and sign.

Group norms: Go over the ones that were agreed on last month, and check if there are any new ones to be added.

2. **Ice Breaker:** Gotcha
3. **Pre Workshop Survey:** Each participant will be expected to answer a select few survey questions. This will be used as a monitoring tool to see where the baseline is and where they have moved to at the end of each session.
4. **Explanation of Concept of Communication: Storytelling**
 - a. What is it?
 - b. Why are we using it?
 - c. How do we do it?
 - d. How can we incorporate it into use with the Persona Dolls?
5. **Team Building Activity and Debrief:** Helium Stick
6. **Tea Break**
7. **Energizer Chosen by Group Member**
8. **Empathy versus Sympathy:** What do these two terms really mean?
 - a. Go over what empathy (putting yourself in the shoes of another) and sympathy (feelings of pity for others misfortunes).
 - b. What does it mean to have empathy for your students?
 - c. How do you teach empathy to your students?
9. **Use of communication method:** Storytelling
 - a. Last session's homework was to start creating stories for your Persona Doll. For our Storytelling section we will go around in a circle and share the stories that you have created.
 - i. Be informed that as we go through we will also be stopping to discuss positives and negatives to your stories. We will first start with a positive experience with your doll. Make sure to share their name, where they live, where they go to school and that she is visiting us today. After we do a round of positives, we will attempt to discuss a negative experience.
10. **Persona Dolls:** What are open and closed questions?
 - a. We will go over the concept of open and closed questions. This is specifically useful when we are using our Persona Doll with our students and asking them questions about the story you just shared (i.e. “How do you think this experience

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made Kwanele feel? Why do you think that?” rather than “Is Kwanele sad today?”).

11. Debrief:

- a. What have we learned today?
- b. Questions, comments or concerns?

12. Post workshop survey: Each participant will be expected to answer a select few survey questions. This will be used as a monitoring tool to see where the baseline is and where they have moved to at the end of each session.

13. Homework: Participants will be expected to keep a record of their time at home between sessions.

- a. How are they using their Persona Dolls in their classroom and home life?
- b. How have the community members reacted to their life size doll?
- c. How have the children responded?

14. Close with a Prayer

Workshop Session 4 Plan:

1. **Introduction:** Welcome everyone back. Open with a Prayer. Check in with participants, open the space for comments from the past month.

Following check in each person will be given a Participant Informed Consent Form to read and sign.

Group norms: Go over the ones that were agreed on last month, and check if there are any new ones to be added.

2. **Team Building Activity:** Human Knot
3. **Pre Workshop Survey:** Each participant will be expected to answer a select few survey questions. This will be used as a monitoring tool to see where the baseline is and where they have moved to at the end of each session. This will be the last Pre Workshop Survey.
4. **Explanation of Concept of Communication:** Do a quick recap of each communication concept that we have learned over the last 4 months. Have each participant share their personal favourite and experiences with each method.
5. **Persona Dolls:** Go over how themes of visits are decided, how the Persona Dolls are introduced to the children, and how to properly plan and structure the Persona Doll visit.
6. **Tea Break**
7. **Energizer Chosen by Group Member**
8. **Experimentation of Persona Dolls:** We will do three rounds of Persona Doll visits. Three teachers will be chosen to lead each round. This will be a way for the facilitator to take a step back and let the teachers engage fully. This will be how we determine where they are at in their abilities to use their Persona Doll in their personal preschools.
9. **Debrief:**
 - a. What have we learned today?
 - b. Questions, comments or concerns?
 - c. Schedule peer support network visits: this group was chosen to be their own support group for the Persona Doll use. We will make a schedule for the next three months where every week teachers will visit different preschools within the network. This will allow them to support each other and hone their skills.
 - d. Schedule facilitator visits to each preschool over the course of the next three months.
10. **Post workshop survey:** Each participant will be expected to answer a select few survey questions. This will be used as a monitoring tool to see where the baseline is and where they have moved to at the end of each session. This will be the final survey that participants do. In this survey they will also add any comments on their feelings about the workshop's and how it could be made better for the next cohort.
11. **Close with a Prayer**

Appendix F
Pre and Post Workshop Questionnaire English

*Please note, this is a master survey list, throughout the project these are the questions that will be asked, however each survey will only consist of the specific questions that fit with that workshop. Additionally, translations are not word for word.

1. What is empathy?
2. What is happiness?
3. What is trauma?
4. How do you feel when you see your friend happy?
5. How do you feel when you see your friend upset?
6. What are your thoughts on these dolls?
7. Are there any concerns about carrying these dolls?
8. Do you have any questions about carrying these dolls?
9. Have your feelings towards your doll changed?
10. Why did you pick this specific doll?
11. What skills would you like to learn throughout this program?
12. Do you feel that you have gained any skills?
13. Do you have any questions to add to our parking lot for today?
14. Do you have any concerns to add to our parking lot for today?

Appendix G

Imibuto yekucala nekuphetsa umhlangano-sikolwa

**Naka naku, lolu luhla lwelucwaningo, lena ngimibuto letawubutwa umsebenti usachubeka – kodywa lucwaningo ngalunye lutawusebentisa imibuto lehambelana nalomsebenti lowentiwako. Kwengeta, lokuhumushwa akukentiwa ngeligama ngalinye.*

1. *Yini sihawu?*
2. *Yini injabulo?*
3. *Yini kukhatsateka?*
4. *Uva kunjani uma ubona umngani wakho ajabulile?*
5. *Uva kunjani uma ubona umngani wakho atfukutsele?*
6. *Ucabangani ngalemidoli?*
7. *Tikhona yini tincabekelwano ngekuphatsa lemidola uma uhamba nayo?*
8. *Ikhona yini imibuto ngekuphatsa lemidola uma uhamba nayo?*
9. *Imiva yakho seyishintjile yini ngemdola wakho?*
10. *Ukhetseleni lona umdola?*
11. *Ufuna kufundzani kuloluhlelo?*
12. *Uva ungatsi kukhona yini lokufundzile?*
13. *Unayo yini imibuto longayengeta kuloluhla lwanamuhla?*
14. *Unato yini tincabekelwano longatengeta kuloluhla lwanamuhla?*

Appendix H
English/SiSwati Emotional Literacy Vocabulary Page (Thompson, B.)³⁰

ENGLISH	SISWATI
Happy	<i>Jabula</i>
Love	<i>Tsandza</i>
Excited	<i>Tfokoata</i>
Trust	<i>Tsemba</i>
Kindness	<i>Umusa</i>
Lucky	<i>Inhlanhla</i>
Grateful	<i>Bonga</i>
Fed Up	<i>Kwanele</i>
Annoyed	<i>Dzinekile</i>
Scared	<i>Saba</i>
Pained	<i>Kubuhlungu</i>
Anguish	<i>Ngiyasha</i>
Irritated	<i>Kwenyanya</i>
Angry	<i>Tfukutsela</i>
Fearful	<i>Kwasaba</i>
Jealous	<i>Umona</i>
Hate	<i>Enyanya</i>
Sad	<i>Dzabukile</i>
Shy	<i>Dmahloni</i>
Uncertain	<i>Kungaciniseki</i>
Confused	<i>Dideka</i>
Tired	<i>Dziniwe</i>
Disappointed	<i>Jabhile</i>
Suspicious	<i>Kusola</i>
Guilty	<i>Secaleni</i>
Worried	<i>Khatsatekile</i>
Uncomfortable	<i>Angikakhululeki</i>
Small	<i>Kuncane</i>
Isolated	<i>Uwedvwa</i>
Lost	<i>Dukile</i>
Lonely	<i>Ngingedvwa</i>
Kind	<i>Nesihawu</i>
Accepted	<i>Wemukelekile</i>
Safe	<i>Vikelekile</i>
Warm	<i>Ntfokoto</i>

³⁰ All English to SiSwati translations are completed with support from Mr. Sikhumbuzo Mkhabela, the IT and Monitoring and Evaluation Specialists at Vusumnotfo.

Appendix I**Are these open or closed questions? English**

1. What is your favourite food?
2. Do you think this ball will float?
3. What games do you enjoy playing?
4. How do you feel when you are given a present?
5. How do you feel when someone takes your snacks?
6. How do you think Kwanele feels? Why do you think he feels that way?
7. Do you think sharing your snacks is a good idea?
8. How are you feeling today?
9. Tell me about what you are doing?
10. Are these 2 balls the same?
11. How are these 2 balls different?
12. Why do you like pink?
13. Are you feeling better today?
14. Are you afraid of dogs?
15. Why are you afraid of dogs?

Appendix J***Lemibuto lena ngulevulekile noma ngulevalekile?***

1. *Ngukuphi kudla lokutsandzako?*
2. *Uma ucabanga lebhola itawundanda yini?*
3. *Nguyiphi imidlalo lotsandza kuyidlala?*
4. *Uva kunjani uma uphiwa siphona?*
5. *Uva kunjani uma umuntfu atsatsa kudla kwakho lokumnadzi?*
6. *Uma ucabanga Kwanele utiva anjani? Uma ucabanga kwentiwa yini kutsi ative kanjalo?*
7. *Ucabanga kutsi kupha lomunye kudla kwakho ngumcondvo lomuhle yini?*
8. *Unjani namuhla?*
9. *Ngicocele kutsi wentani?*
10. *Lamabhola lamabili ayafanana yini?*
11. *Ehlukene kunjani lamabhola lamabili?*
12. *Umtsandzelani pink?*
13. *Utiva unjani namuhla?*
14. *Uyatesaba yini tinja?*
15. *Utesabani tinja?*

Appendix K

Examples of Questions to Ask When Creating Persona Doll’s Identity English

The following page is a short list of questions that you can ask, when developing the persona of a Persona Doll. Please remember that this list is not an exhaustive list, and many other questions can and should be used!

1. What is your doll's gender?

- a. Male
- b. Female
- c. Gender Neutral

2. What is the name of your doll?

3. How old is your doll?

4. Where is your doll from? (*please use details that a child you work with will be able to relate to.*)

5. What is your doll’s cultural background?

6. Is your doll religious? (*if so, please elaborate.*)

7. What is your doll's native language?

8. Does your doll speak any other languages?

9. Where does your doll live?

10. What type of house does your doll live in?

11. Who does your doll live with?

12. Where does your doll sleep?

13. What does your doll like?

14. What does your doll dislike?

15. Does your doll have any disabilities? *(if so, please elaborate.)*

16. What are some of your dolls favourite hobbies?

17. What does your doll like to eat most?

18. What does your doll hate to eat?

19. What are your dolls favourite home chore?

20. What is your dolls least favourite home chore?

21. What is your dolls biggest dream?

22. What is your dolls biggest fear?

23. What does your doll worry about?

24. What is your dolls most recent history? (*this could be a new family member, new home, new school etc.*)

Sichibelo L***Tibonelo Temibuto Longayibuta Uma Ufuna Kwakha Umcondvo Wemdola Wesimo Semuntfu SiSwati***

Lelengentansi luhla lwemibuto longayibuta uma ufuna kwakha umcondvo wemdola longumuntfu. Kumcoka kutsi ukhumbule kutsi loluhla alukapheleli, minyenti leminyeye imibuto lengasetjentiswa futsi kufanle kutsi isetjentiswa.

1. *Buyini bulili bemdola wakho?*

a. *Mdvuna*

b. *Msikati*

c. *Akanabo bulili*

2. *Ngubani libito lemdola wakho?*

3. *Mingakhi iminyaka yemdola wakho?*

4. *Ngukuphi ekhabo mdola wakho? (sebentitsa imicondvo lemelula kutsi umntfwana losebenta naye ayicondze.)*

5. *Unamasiko mani umdola wakho?*

6. *Kukhona vini lakholelwa kuko umdola wakho? (uma kunjalo, coca kabanti ngayo lenkholo.)*

7. *Lutsini lulwimi lwekutsalwa lwemdola wakho?*

8. *Uyatikhuluma yini letinye tilimi umdola wakho?*

9. *Ngukuphi ekhabo mdola wakho?*

10. Injani indlu lahlala kuyo umdola wakho?

11. Uhlala nabani umdola wakho?

12. Ulalaphi umdola wakho?

13. Ubukeka kanjani umdola wakho?

14. Yini langayitsandzi umdola wakho?

15. Uphila nekukhubateka yini umdola wakho? (uma kunjalo, coca kabanti ngaloko).

16. Utsandza kwentani umdola wakho?

17. Utsandza kudla ini umdola wakho?

18. Akatsandzi kudla ini umdola wakho?

19. Ngimiphi imisebenti yasekhaya layitsandza kakhulu umdola wakho?

20. *Ngumuphi umsebenti wasekhaya langawutsandzi mbamba umdola wakho?*

21. *Yini liphupho lelikhulu lemdola wakho?*

22. *Yini lakwesaba kakhulu umdola wakho?*

23. *Ukhatsateka ngani umdola wakho?*

24. *Yini lokutsandza kwenteka imphilweni yemdola wakho? (loku kungaba lilunga lelisha emndenini, likhaya lelisha, sikolwa lesisha ... nalokunye)*
