



## D2.1 METHODS FOR CREATING LOCAL DIALOGUE

WP2: Building service design concept with the youth /co-design workshops with the youth, researches, institutions and companies

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<b>Authors and contributors</b>	
<b>University of Lapland</b>	<b>Professor, Dr. Satu Miettinen Dr. Tarja Juvonen Pirjo Puurunen Professor, Dr. Anneli Pohjola Maija Rautiainen</b>
<b>University of Leeds</b>	<b>Dr. Tang Tang</b>
<b>South African San institute</b>	<b>Julia Dammann</b>

## 1. Introduction

The goal of this deliverable is to create a model and methods that enable empowerment and action in local context of the San youth. Their stakeholders have extremely important role in both providing services as well as lobbying for their cause to improve the situation in the local context. When the public service production doesn't have vast resources available the role of civil society and non-governmental organizations become more and more important in the service production as well as in the service delivery. Further, it is fundamental to develop means for local dialogue that enables communication between different stakeholders and San youth. This deliverable is focusing on service design and other creative methodologies that can be utilized for creating wellbeing at the local level in South Africa and Namibia. Service design has become an important tool for creating insights and understanding over complex societal challenges and finding new solutions for underserved and marginalized communities. This deliverable is presenting service design and other creative methodologies as an instrument of dialogue for the underserved communities of San youth focusing on youth and their stakeholders as change-makers. It is looking at service design as a platform to create both foresight and solution oriented process to create dynamic capabilities through local dialogue to respond to the needs of underserved communities.

Service design is a tool to develop public-private partnerships and create new service offerings to both accommodate citizen's needs and create competitive social capital for the communities. The value of service design in creating local dialogue is in its ability to concretize abstract contexts, help the ideation and conceptualizing processes as well as in its support for innovation process. One of the focuses in PARTY project is to offer practical frameworks and tools that enable designers, researchers and practitioners to understand and manage complex societal development processes where the dialogue between different stakeholders and the youth is needed. In PARTY project especially visual, performative and storytelling tools have been experienced functioning and potential for future development. These are developed further as a tool for creating local dialogue. Being concerned for the society is not a new phenomenon among local developers and designers but there is an evident need to shift the focus from the single issue of designer's' or developer's responsibilities and tasks towards taking a more holistic approach to socially responsible design, creating local dialogue and discussing how this can contribute to the capabilities of communities. How it is possible through local dialogue to deconstruct preconceived ideas about how things should be done and to generate new solutions that could eventually transform and change society?

### 1.1. Empowerment

The empowerment of the San youth communities is one of the implicit and explicit goal of the PARTY project. The goal for creating local dialogue is to enable and increase empowerment. Research methodology in the area of empowerment studies is developed for example by the feminist research and social work research. In PARTY project we are looking at practise-based service design research as an enabler. *"Empowerment is the capacity of individuals, groups and/or communities to take control of their circumstances, exercise power and achieve their own goals, and the process by which, individually and collectively, they are able to help themselves and others to maximize the quality of their lives"* (Adams 2008). Zimmerman (2000) defines empowerment as *"an intentional, ongoing process centered in the local community, involving mutual respect, critical reflection, caring, and group participation, through which people lacking an equal share of resources gain greater access to and control over those resources"*.

In PARTY project, service design is used as a process that enables empowerment as Rappaport (1984) also defines it as “the mechanism by which people, organizations, and communities gain mastery over their lives.” *Empowerment is the process* of obtaining basic opportunities for marginalized people, either directly by those people, or through the help of non-marginalized others who share their own access to these opportunities. It includes encouraging, and developing the skills for, self-sufficiency. The process enables individuals/groups to access personal or collective power, authority and influence. It encourages people to gain the skills and knowledge that will allow them to overcome obstacles in life and their environment and help them develop within themselves or in the society.

The concept of empowerment dates back to American community psychology (Rappaport 1981). In the discipline of education, empowerment is traced back to the work by the Brazilian humanitarian and educator, Freire (1973), and his attempts to literate the oppressed communities through education (Hur, 2006). Empowerment is discussed in the connection of the oppressed or marginalized groups of people such as indigenous people, working class people, women. The roots of empowerment lay for instance in the labor movement and in the feminist studies also quite nearby thinking is theology of liberation. Sociological term: empowerment addresses members of groups that social discrimination processes have excluded from decision-making processes through – for example – discrimination based on disability, race, ethnicity, religion, or gender. Adams (2008) discusses, that is social work empowerment offers an approach that allows social workers to increase the capacity for self-help of their clients – to be as a self-empowered person fighting abuse/ oppression; a fight, in which the social worker takes the position of a facilitator.

Empowerment is about strengthening the capacity of people to exercise their rights, either as individuals or as members of a community. Empowerment as a term has two different “orientations” – more individual and more societal or community based - so as its roots in psychology and societal movements – however it is important to remember that many psychological and individual issues are based on experiences of structural factors (oppression, inequality, power relations, being powered over, violation, neglect of own language and culture etc.). The phenomena are structural and societal based but at the same time, they have impact on people as individuals (low self-esteem, lack of trust, feeling oppression, lack of encouragement etc.).

## 1.2. Dialogue

In PARTY process service design is applied as critical, reflective and dynamic process that enables change and dialogical attitude. Dialogical relationship is build on critical thinking it both enables and creates more critical thinking. To be able to work the dialogue needs both empathy and sympathy between participants as well as trust, hope, humility and love. When these factors are in place the communication is possible. PARTY project is addressing Paulo Freires' (1972) educational philosophy that is based on three functional models that describe the learning process:

1. the thematic model, which describes the organization of the subject matter of the studies
2. the model of praxis, which describes the student's working process
3. the model of the dialogical learning context.

*“The aim of Freirean pedagogy is to enable the oppressed to express themselves and to commit themselves to transformative action for liberation. Individual action for liberation requires that the student is aware of reality, understands the transformative power of a word and encounters his/her own humanity and liberty”* (Hannula 2000).

Many of the PARTY activities are based on youth and stakeholder engagement and generating dialogue and thus learning about each others' situations and learning. PARTY project is focusing on methods that enable empathy, understanding of the real life situation and ability to contextualise the challenges that the participants have. In the stakeholder engagements and dialogue there has to be enough diversity to enable multi-vocality and heterogeneity to include variety and diversity of voices. *"Diversity in stakeholder dialogue is strongly linked to the concept of 'learning'. Learning is a frequently used concept in studies on participation in relation to innovation processes and sustainability. In a stakeholder dialogue, learning takes place through the interaction with other actors. This has been referred to as 'social learning' in social psychology, The idea that interaction between people with different perspectives can lead to the emergence of new insights."* (Cuppen 2012)

In PARTY project dialogue between stakeholders is needed to enable learning, empathy and empowerment. The project is focusing in studying how service design and creative means can be used to enable this dialogue. How visualisation and storytelling methods can enable learning, empathy and communication between stakeholders? Through dialogue it is possible to understand agency and capacity for initiating and maintaining collaboration and technological or social change, thus identify of the opportunities to develop service design methods and design services that support the dialogue.

Dialogue, public dialogue, public participation, citizen participation are a range of processes which are referred to in this paper under the generic heading of community dialogue processes. There are two elements that are believed to characterize a genuine community dialogue process. For a process to be a community dialogue process it should involve the following elements (Kass 2000):

1. Deliberation – careful consideration of evidence, social interaction, discussion and debate, consideration of a range of views, and the opportunity to reevaluate initial positions.
2. Inclusion – involvement of a diverse range of individuals and groups, including previously excluded groups who are not represented in the normal stakeholder discussions. To define community dialogue processes as: specifically designed processes at the community level (rather than government and institutional) that involve both deliberation and inclusion and are based on the belief that such inclusion is a citizen's right, may improve the accuracy of decision making and/or may assist in the community's acceptance of decisions. (Parker & Duignan 2005)

Isaacs (1999, p9) defines dialogue as 'a shared inquiry, a way of thinking and reflecting together'. Contrasting with the word 'discussion' where people are bouncing the ideas back and forth so that to convince others of an opinion, dialogue is a means to enable "inquiry into, and understanding of, the sorts of processes that fragment and interfere with real communication between individuals, nations and even different parts of the same organization" (Bohm et al., 1991). The essence of dialogue is mutual learning through which attitudes about relationships with others are shifted from making one's particular point prevail to achieving a greater understanding and fellowship that occurs among the participants. As Isaacs (1999, p19) state, "dialogue is a conversation with a center, not sides. It is a way of taking the energy of our differences and channeling it toward something that has never been created before. It lifts us out of polarization and into a greater common sense, and is thereby a means for accessing the intelligence and coordinated power of groups of people." Therefore, dialogue studies focus on the provision of a space within which allows participants to give their attention to the content of thought and enables the subtle unfolding process of creative participation between participants. Bohm (1996) identifies four principles of dialogue 'participation, coherence, awareness or proprioception, enfoldment'. Isaacs (1999) relates Bohm's principles to four key practices for dialogue which includes 'listening, respecting, suspending and voicing'.

Although the dialogue is considered as an endless process without a predetermined purpose or apparent agenda other than the dialogue itself (Bohm et al., 1991), in the practice, there is a need for a consensus by including all participants' voices. Senge (2006) points out two types of consensus: 'focusing and down' to seek the common denominator in multiple individual views, which is a collection of commonalities; and 'opening and up' to look at a larger reality that absorbs multiple perspectives, revealing new ideas participants have not seen alone. Bohm (1996) suggests that dialogue has a potential for profound change, because it uncovers assumptions and reveals incoherence in the thought that includes intellect but also people's feelings, emotions, intentions and desires. Such dialogue informs an ethical approach that engenders dignity, honesty and trust built upon equitable personal relationships, and also a valuable approach that could break the vicious circle of action, nourish new thoughts and create joint solutions by suspending judgment and respecting all contributions.

## 2. Research methodology

This deliverable as well as the development of PARTY model and methods for local dialogue are based on constructive design research, which is defined as: "Design research in which construction – be it product, system, space, or media – takes center place and becomes the key means in constructing knowledge". Koskinen, Zimmerman, Binder, Redström and Wensveen (2011) claim that design researchers need methodological and theoretical flexibility. They propose to understand the methodology of constructive design research as being shaped primarily by three different contexts: the lab, the field and the showroom. Each one of these contexts is characterized by their own research culture adapted from other research traditions: the natural sciences, social sciences and art. Constructive design research is many ways connected to research through design (e.g. Zimmerman et al., 2010, Frayling, 1993), where research and design process are simultaneous/overlapping and research emerges from and with design practice.

In PARTY project the models and methods have been developed and discussed through design sessions, workshops and engagements with different stakeholders. In tables 1 and 2 these engagements and meetings are listed.

**Table 1:** Stakeholder meetings with institutions, business and local government for creating local dialogue

Name	Location/ Date visited	Type of organization/ business	Connection with youth/service offered to the youth	Methods used in stakeholder meeting (group discussion, interview, showing a video, drama, contextual interview in local school or similar with the stakeholder etc)
Memoria Vryman, Mentor, supervisor NACCW, Kimberley and 20 care and youth worker from Platfontein, Kimberley	Isibindi Safe Park Platfontein, Kimberley 19/07.2017	NGO	Youth work among San youth	Group discussion about the challenges among San youth and the youth/ family work done among San youth and their families in Platfontein, Kimberley
Willem Odendaal Lawyer at Legal Assistance Center (LAC), Namibia	Windhoek and Kunene Region 4-9/09.2017	NGO	Legal advice and representation for local communities including San communities	Discussion about legal cases concerning the San people, Consultation with communities Discussion about cooperation on writing a publication on the topic
Ministry for Marginalised communities	Tsumkwe 14-15 September 2017	Representatives of the government	Governmental officials	Organisation of a consultation meeting to discuss the adoption of a new legislation concerning



				the rights of indigenous peoples in Namibia
Teacher Tsumkwe School	12 September 2017	Teacher	Teacher	Short visit of the school, presentation and introduction to the class of the Party Project and the organisation Ana//Jeh San trust
XKfm Radio station in Platfontein, Kimberley	10 October 2017	Local radio station operated by SABC (South African Broadcasting Corporation)	Education Initiatives in Platfontein	Stakeholder mapping sessions (2)
Nina Maritz, Nina Maritz architects	25 October 2017	Business owner, developer	Housing and public service construction projects connected with San people	Stakeholder mapping session
Kileni Fernando	25 October 2017	NGO leader	NGO work to improve the position of the San youth	Stakeholder mapping session

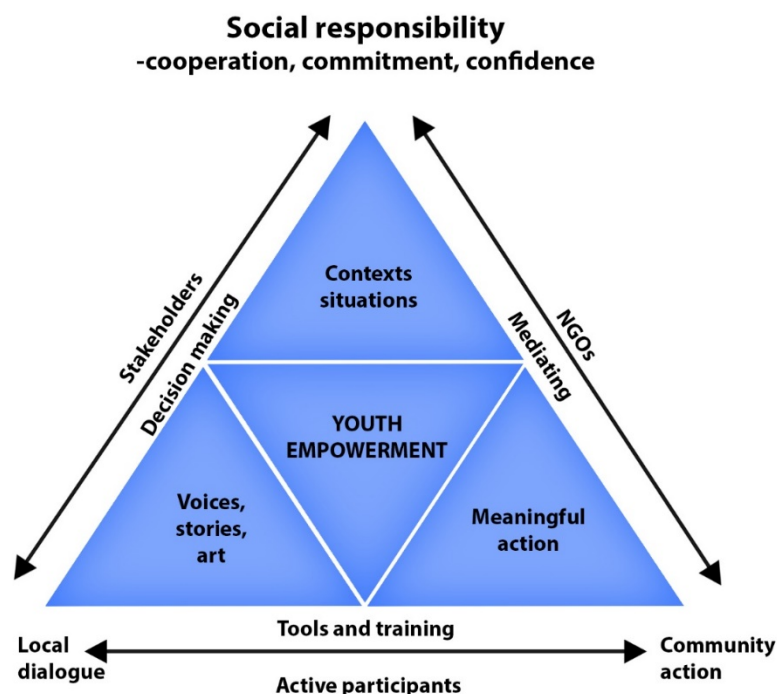
**Table 2:** Events and experiments with institutions, business and local government for creating local dialogue

<b>Name of the host/contact person</b>	<b>Date and location</b>	<b>Organisation</b>	<b>Relationship to San youth</b>	<b>Method and outcome</b>
Nina Maritz, Nina Maritz architects	25 October 2017	Business owner, developer	Housing and public service construction projects connected with San people	Comments on the Pitching event; Discussion and consultancy about youth and San youth empowerment
Kileni Fernando	25 October 2017	NGO leader	NGO work to improve the position of the San youth	Comments on the Pitching event; Discussion and consultancy about youth and San youth empowerment
Bruce M. Parcher	31 October 2017	Co-ordinator for TUCSIN, the Namibia University Centre	Stakeholder, promoting education and academic success within Namibian youth	Discussion and consultancy about youth empowerment and stakeholder dialogue, developing empowerment ladder
Ben Begbie-Clench	2 November 2017	Namibia Desert Foundation	Stakeholder, environmental issues	Discussion and consultancy about youth empowerment and stakeholder dialogue, development of empowerment ladder and PARTY model for stakeholder dialogue
Julia Dammann, Chakwanda Mahongo and Sarie Munawgo	26/09 and 3 - 10/10. 2017 Platfontein, Kimberley	The South African San Institute	Basic introduction of portraiture to San youth	Four photography workshops and evaluation of photos taken by the participants, and short social media training

### 3. PARTY conceptual framework for holistic understanding of empowerment and local dialogue

The aim of the research project is to facilitate the empowerment of the San-youth by applying service design methods and tools. The main concepts in the study design are youth empowerment, and local dialogue as a means of facilitating empowerment. Empowerment is always a process, which is taking impact from several individual, communal, organisational and social elements and complex ensemble of relationships between these elements. This requires extensive contextual perception of the conceptual framework (figure 1).

The general goal of the framework is social responsibility in improving the possibilities of vulnerable San youth, that can be built only by collaboration, joint commitment and trust. In this frame the core mission for the PARTY-project is to support the empowerment of San youth by the service design methods.



**Figure 1.** Contextual framework of concepts and their relations in the project.

Supporting the empowerment is requiring contextual understanding the living conditions, life situations and living environment of the youth. Culture, lifestyles and the conditions offered by the community are creating a framework, which frame the functional potentially of the youth. Planning the service design in operational and research methods can be based only to the understanding of the operating environment of the communal and cultural levels.

The central concept is *local dialogue* that is used as a resource of executing the empowerment process in action. The voice is given to the youth as an actor in the local community dialogue. In the joint collaboration between the researchers and the youth is created the local dialogue through service design. It is possible to hear the individual and cultural interpretations and future images of local actors by using the methods of art and stories. In processing your own life, culture and hopes by your own voice, the methods are taking part to the empowerment process.



Also taking into discussion ja listening the different organizational and administrative stakeholders it is possible to create mutual local understanding. At best can be created better collaboration and decision making to the youth, those who care for their affairs and those who impact to their living possibilities. The central societal goal of empowerment is to youth's rights to participate and influence to the decision making of their own lives.

This is why the process is important to implement the local dialogue also to wider *community action*, that will create more sustainable functional changes in the community. Significant action and activities are central elements in communal and individual empowerment process. To implement the communal actions, in the research there is created service design tools and methods, organized possibilities for learning and paid attention to training the trainers to support the community, so that the new models and forms of action could stabilize and develop.

To generalize the communal activities there is needed active participants, at the best there would be "fiery" developers and organizers among them, who would act as Primus motors promoting the community's goals and networking the stakeholders of various organizations and other partners. As a key mediators for supporting the community is often various organizations, non-governmental organizations (NGOs), such as Ana-Djeh and Tucsín (Tsumkwe).

In the theoretical framework, beside the central basic concepts (empowerment and local dialogue) there is also the development of multidirectional relationships. The question is dynamic process in complex operational environment, where is at the same time the necessary to structure many impressive relationships and actors. San youth is still in vulnerable situation in society and only a successful, theoretically justified, cooperative dialogue allows the emergence of impressive results. The process takes time and can take place through the small cooperative steps that the Party project is contributing to the development and exploration by the ways of service design.

#### 4. PARTY empowerment ladder for enabling local dialogue

The San youth is not homogenous group in all aspects but depending on the context (South Africa, Namibia) the youth have different local challenges. Whereas some San youth groups (Ana- Djeh and Khwattu!) are working with youth who are already in the vocational training or university education some group located in more rural context struggle with completing the primary education (Tsumkwe)( Hays 2011). For developing empowerment ladder that would enable stakeholder dialogue the base of the ladder needs to be well established (Saugestad 2006). PARTY empowerment ladder is addressing both the challenges in developing the base of the ladder that is focusing on the needs for developing needs in the primary education as well as the steps that would enable stakeholder dialogue in the local level (Brown & Haihambo 2015). In the base of the PARTY empowerment ladder there the needs of the San youth who are engaged in primary education.

The TUCSIN base of the empowerment ladder model is proposed by Bruce M. Parcher at The University Centre for Studies in Namibia, which is an organisation that runs projects that fit together like building blocks towards achieving the overall aim of lifelong learning, development of the individual, the society, Namibia and the world. They also work with community outreach among San and other youth in Tsumkwe area. TUCSIN has bought the Tsumkwe Lodge in 2014 and they are using it as a multi-purpose educational and development centre that benefits also the San Youth among other youth in the region. They are working with school children and youth in Tsumkwe area that also include large portion of San youth. TUCSIN is trying to support youth to finish primary school education and complete grade ten to success

academically. In addition to this they are developing methods and approach that would support academic self-confidence and self-actualization of San youth.

### The TUCSIN base of the empowerment ladder :

1. Knowing who you are? Encouraging the teaching of indigenous San tradition and heritage in connection of the primary school curricula, developing the curricula in way that it includes content familiar to the San youth (biology, geography, traditional customs that are familiar, things that they can ask from their community member and elders). This will support the development of self-actualisation and self-confidence. Strengthening and building on the traditional problem-solving ability that is used in local hunter-gatherer tradition (Bieseke & Hitchcock 2013).
2. Creating knowledge and self-confidence through field-trips to understand contemporary everyday practises outside one's own community. Exposing youth with their peers and parents in safe way towards outside community will help in gaining confidence in seeking new opportunities (Ketsitlile 2011).
3. Creating local opportunities through different strategies. In local context entrepreneurship skills and attitudes are needed (Langevang & Gough 2012) as well actions to create opportunities not only through training but through investment and action to create new possibilities to youth that are settled in local context and not seeking for moving outside community.

The PARTY project has been developing an empowerment process that addresses the San youth needs and uses service design approach to enable the local dialogue. San youth customer journey to create local dialogue is based on work completed with Ana -Djeh San Trust and series of service design workshops that have enabled local dialogue:

- **Phase 1:** Participating in a service design workshop to define and concretize the local challenges
- **Phase 2:** Participating in stakeholder mapping to identify the right channels for the dialogue and the right stakeholders that should be involved
- **Phase 3:** Participating in service design workshop to develop the content of the dialogue:
  - 1) learning to present the local challenge in concrete form for the stakeholders in visual or concept format
  - 2) learning to ideate, conceptualize and make a strategy about the proposed solution for the stakeholders
- **Phase 4:** Participating in the pitching event, exhibition or performance to discuss and gain comments/feedback from the stakeholders

GRACE-model that was developed in PARTY Deliverable 2.3 *Models and methods for preventing the youth marginalisation and creating local dialogue accomplished*

to identify the needs in the base of the ladder as well as enables action that can be built on strengths and creative ability that the youth have. Based on Rocha's (1997) ladder of empowerment, models and approaches to the youth empowerment we propose "PARTY empowerment ladder" as a tool to increase youth empowerment, stakeholder dialogue and local grass-root innovations. For example, focusing on "atomistic individual empowerment" (Rocha, 1997), we have developed a 'training the trainers' programme with the youth. Research collaboration includes stakeholders from both the academia and the third sector. Especially the third sector organisations have been active in the project. Built on Sen's (1999) 'capabilities' approach, we use artistic and creative tools and methods so that the participation becomes more accessible and attractive for all the user groups and participants, irrespective of education level or experience. In this case, the feelings of power are gained through self-control and recognition

of the importance of resources available in the surrounding environment at the ‘individual empowerment’ level in Rocha’s ladder. At the next level of the ladder, ‘mediated empowerment’, we discuss the conventional design skill, prototyping as strength of a design approach that helps the youth develop a better knowledge for problem-solving and action plan generation. By considering the shift from a focus on individual empowerment to a focus on community empowerment, a number of the opportunities dilemmas and challenges are highlighted in relation to the replication and scaling-up of service design and grassroots actions.

PARTY empowerment ladder addresses individual and community needs and dialogue that enables empowerment.

#### PARTY empowerment ladder:

<b>PARTY empowerment ladder</b>	<b>Service design case</b>	<b>Service design tools</b>	<b>Power experience and locus of empowerment (based on 1997)</b>
<b>1 Discover:</b> Identifying and verbalizing local challenge, discover your ability and courage to collaborative action	Creating a social sculpture/ NUU language school Upington	GRACE model, Poster, design activism (artivism), photography, collaborative and participatory workshops	Daily living skills Self-help Personal satisfaction Support Individual
<b>2 Communicate:</b> Create a message and a storyline, communicate through expanded networks and social media	Message to the Future/ Nu language school Upington	GRACE model Video, storytelling	Self-help Personal satisfaction Support Individual
<b>3 Impact:</b> Developing an informed decision, developing a voice and shared message with the community, making an impact to the community	<ul style="list-style-type: none"> <li>• Training the trainers, Ana- Djeh San Trust &amp; Khwattu!</li> <li>• Radio program <i>XKfm</i>, Platfontein</li> <li>• Developing ethical protocol</li> </ul>	Co-design, experimenting, video, broadcasting	Knowledge and information for proper decision making Individual development Moralized action Individual/community

## 6. Findings

The focus in PARTY project has been the use of service design in creating the local dialogue. The role of local organisations is immensely important in this as well as the local contextual understanding and the respect to the San youth, their communities and tradition and contemporary culture. Service design methods enable creating holistic understanding to local context as well as to challenges both the local organisations as well as the San youth and their communities encounter. Service design creates understanding about the concepts related to local empowerment. Meaningful encounterings with purpose and action are something that all stakeholders are reaching out. Tools and training are the means for creating capacities that

enable dialogue. In the case of PARTY project this is focusing on service design and the use of art and creative tools to create both capacities and meaningful action.

Main framework and tool that PARTY project have been able to create are “*the conceptual framework for holistic understanding of empowerment and local dialogue*” as well as the PARTY process and empowerment ladder. All of these utilize artistic and service design methods in creating empowerment and local dialogue. Main prerequisite for enabling local dialogue is in discover one's self awareness, worthiness and sense of self pride as well as ability and courage to collaborative action. The main impact of PARTY project is in discovery phase where the main focus is on use of service design and creative methodologies for supporting self-help and individual growth as well as problem-solving skills that support solution orientations. This was demonstrated especially in the service design workshops facilitated by PACO design collaborative.

## 6.1. Impact

The short term impact would lay in the discussions and engagement activities with the stakeholders raising awareness of the issues and challenges of the San youth. Development of the framework, process and PARTY empowerment are keys to more long term impact and means for creating more structural change. Raising awareness and dialogue are keys to policy change. This would need more time and large scale local and national effort.

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