

[FREDSKORPSET]

Changes in the mind

A study of changes in values and relationships in Norwegian organizations and communities involved in the FK exchange programs.

Final Report

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Executive Summary

This study deals with the impact of Fredskorpset (FK) exchange programs in effecting changes on people's minds in Norway. We have analyzed *how* the FK exchange program and the presence of participants from the South may contribute to changes in values among people in the host organizations and in the Norwegian communities in which participant from the South participate. The focus is thus on the impact "back home" – in Norwegian local communities.

The purpose of the study was to:

1. Test the hypothesis in FK's Theory of Change, focusing on the values and relationships part of the model
2. Create knowledge about changes in values and relationships in Norwegian partner organizations and local communities involved in FK projects
3. Develop tools to collect knowledge that can be used later also by FK

There are three levels of findings in this study. These are presented in three chapters; 1) Drivers for change, 2) value changes and 3) their impact on the organizations and their surrounding societies

Our first main conclusion is that some **core drivers** need to be present among the Norwegian partner organizations if they are to be able to act as change-agents for people's minds. The most important core driver for change is what we have labeled as the *cultural broker(s)* in the Norwegian partner organization. They are the key to integrating the participants into daily social life in Norway – which again is a key for value changes and impact on society. The cultural brokers are the glue and the mediator between the participants from the South and the Norwegian organization and between the participant from the South and the people in the local community. The second core driver for change is when *the values of equity and reciprocity are embedded on an institutional level*. A key finding is that the shared values mean that the organization can work directly towards the target groups and the communities at large. The final core driver for value change is to take the usage of time and to carry out repeated exchanges – described as "*Process and accumulation*". We argue that several rounds of exchanges produce a set of experiences and knowledge that become a part of the cumulative effect for the organization. In the end these experiences are consolidated as values within the institution.

Our second main conclusion is; when the drivers for change are present in the Norwegian partner organization, we argue that **value changes** occur. It is impossible to confirm a new value, since values are neither static nor limited. The value changes do however contain some phases and patterns, which we, in this study, have categorized as value changes. These changes – again, are both processual and cumulative. They are processual because the mindset changes seem to start with one particular value change, which in turn seems to lead to a next value change. We have found that the value changes start off with an awakening interest of "otherness", which corresponds to FK's goal at "demystifying otherness". This value change, in turn, leads to the second value change, which we have labeled as "self reflection. The third value change we discovered was the "motivation for new knowledge". This value change occurs in particular when participants from the South are chosen because of relevant and desired skills and competence, in the eyes of the Norwegian partner organization. This, in turn, tends to create a desire and motivation for new learning among the Norwegians who are in touch with the participants. Their prescience *per se* creates a desire for learning more about the societies and cultures they represent. Those who interact with the

participant from the South and create relationships – or friendships - with them seem to develop an interest in political, social and cultural questions related to the participants’ background.

Our third and final conclusion is that the value changes do have an impact on the partner organizations and their social surroundings. Partner organizations which carry out repeated exchanges and simultaneously receive participants from the South build up an international commitment, both on an individual and organizational level. New social bonds are created – which in turn inspire solidarity work among other institutions in the same community. Finally, we argue that the presence of participants from the South in local communities through the FK project also opens for more tolerance and a greater understanding of other cultural minority groups in Norway – in particular immigrants and refugees from the South.

FK has currently started a process of establishing a monitoring and Evaluation (M&E) system. The role of this study is thus limited to advising on how results that are “hard to measure” may be transformed into criteria for partner selection, and indicators to safeguard success. We suggest that i.e. drivers, criteria to succeed over time by accumulation and relevant organizational processes are included in an M&E framework.

Conclusions

FK’s theory of change is an important element in efforts to *capture* drivers and to *facilitate* value changes in the FK exchange programs. This study shows “*what it takes*” to make the changes, *which changes* that are actually achieved and how these changes *affect the Norwegian organization and the community*.

Drivers for Change

- The key driver for a successful outcome in the organization in the North and its community is that the exchange program is **driven or coordinated by one or more local cultural brokers**. We found that the cultural brokers were experienced in cultural encounters. In addition, they shared one common value: Their worldview was driven by the idea of equality and reciprocity between people of the North and the South.
- The **cultural brokers embody a cultural understanding** and they approach the FK exchange through cultural sensitivity. They are cultural brokers between the local community and the “foreign” participant from the South.
- A **solitary cultural broker** makes the implementation and progress of the exchange **vulnerable**.
- A **community of cultural brokers strengthens the exchange program** and its potential outcome. A community of cultural brokers is important in order to follow up the participants both on the professional and social level.
- If the organization initially **shares the values** and goals of the FK, including its change theory, it may give expected outcomes “**a flying start**”.
- A key finding with the organization is that the **shared values with the FK programme**, at large, mean that they can **work directly towards the target groups and the communities** and schools at large.

- In addition to “initial drivers”, within small and large organizations, the presence of **process and accumulation factors** is found to be the main reason for success.
- The more “professional” the Norwegian partner is in terms of organizational structure, the more extensive is the outcome.
- All organizations, small and large, share the impediments of cultural brokers, initial drivers, accumulation and process. However, as they enter the stage of organizational change and societal change, they differ – but not necessarily according to size.

Value changes

- When initial drivers are present in the North partner organization, **value changes occur**.
- The **value changes contain some phases and patterns**, which in this study we have categorized as value changes. These changes – again, are both processual and cumulative. The initial value change is the awakening interest of “otherness”
- The next value change is what we have labeled as “self reflection”. This is both a value and a phase of understanding.
- When cultural “otherness” is no longer a threat, but a difference that widens people’s horizons, it seems to motivate people to acquire new skills, knowledge or ways of looking at the world.
- The final phase of value change due to the FK exchange program **is the achievement of cultural understanding**. In this phase, people have accepted a world view where people with different backgrounds are equal, yet they are different. The hierarchy between “us” and “them” fades, and people acknowledge an equal respect for each other’s knowledge, competence, skills and worldviews.
- Cultural understanding is mostly, but not only, found among the cultural brokers in the partner organization. We therefore conclude that cultural understanding is a result of the FK exchange involvement.

Impact on organization and society

- Value changes in the partner organization from the North or the surrounding society depend on a community of cultural brokers in the organization.
- The presence of participant from the South leads to value changes in Norway because they are integrated in the Norwegian society. The cultural brokers are the main reason for this, since they more or less “force” the participant from the South into social relationships, activities and their social lives.
- The cultural brokers tend to invite the participant from the South into their lives too; they include the participants as family members and they invited them to join their social activities, such as choirs, football clubs and cultural activities that take place in the community. This may be viewed as the opposite of hosting participants in an isolated fashion or in guest houses.

- Shared values between the organization and the FK program, at large, means that the organization can work directly towards the target groups and the communities at large.
- Norwegian organizations that carry out mutual exchanges, i.e. also send their own staff to the South and the staff return to the partner organizations – are more likely to contribute to changes in people’s minds than those who do not return to the host organization, since it enables people to get the “bigger picture” and to help others in the organization to share that same picture.
- The presence of participant from the South at work or in society creates new social bonds – which in turn inspires solidarity work among other individual or institutions in the same community.
- The presence of participant from the South in local communities through the FK project also opens up for more tolerance and a greater understanding for other cultural minority groups in Norway – in particular immigrants and refugees from the South.
- Participant from the South are perceived as people who *participate professionally* in a Norwegian organization or community, and are hence community members. In particular society members with limited knowledge of people/issues of the South experienced that people from these areas of the world also have *skills and competence that actually is an asset and resource for their organization or community*.

Developing Monitoring and Evaluation

Is it possible to plan for changes in mind-sets? We conclude that successful value changes, which are in accordance to FK’s Theory of change, are likely to occur when the core drivers either exist prior to the project, or are included as articulated goals and activities in the project plan. An M&E system must therefore take into consideration the following aspects. We have included our suggestion towards a system for monitoring and evaluation in chapter 5.

Introduction

1.1 Theory of Change

FK's core business is to contribute towards creating changes "on the ground" and "in our minds". FK's vision is that these changes will foster leadership for global justice. FK has developed a "Theory of Change", which is an explanation of and assumption as to how the FK exchange programs contribute towards these changes on the ground and in our minds, and, in turn, how these changes foster leadership for global justice and promote positive peace.

Changes on the ground are assumed to be created through facilitating the development of technical capacity in institutions, which in turn shall enable them to deliver better services and benefits to people and societies within which they operate. Although "changes on the ground" always correlate to, and may impact, "changes in the mind" and vice versa, this study has not assessed the changes on the ground. Mainly because there are already a lot of knowledge and well-documented studies on the impacts and outcomes on "the ground". Furthermore, it was not a part of the mandate or scope of this study.

Changes in our minds are, according to FK, created by promoting a set of values and relationships with individuals and institutions which are opposed to domination by some persons over others and to discrimination by some persons over others. FK aims at promoting true equity in the relationships they facilitate— both on an individual and institutional level. An important principle in this regard is reciprocity, meaning there should be preparedness to both give and receive, to both learn and teach, amongst all parties within the partnerships. Furthermore, FK underlines that by being a part of the FK exchange program, the partner organizations and their participants also become "a part of a web of new relationships and network". These relationships, both on an individual and institutional level, shall thus be mutual and every party shall see the importance of learning from others (quoted from FK's Theory of Change).

Scope of study

Part one of this report consists of an analysis and a presentation of our findings related to how FK exchange programs contribute to "changes in the mind" in the partner organizations and their social surroundings in Norway. During FK's work on the Theory of Change, it became clear that there was a need for more knowledge on how FK contributes towards "changes in our minds". The main focus in this study is thus on creating knowledge about how FK facilitate and promote "changes in our minds" through the exchange program (cf. Terms of Reference). The current study should therefore analyze and depict changes "back home", meaning the within Norwegian partner organizations and the societies surrounding them. The main question in this study is; how does the presence of participants from the South contribute to changes in peoples' minds in Norway?

The first chapter analyzes and depicts the drivers in facilitating value changes in the Norwegian organizations and their surroundings. We present the core drivers, but also some obstacles for successful value changes. We discuss the drivers and obstacles both within the Norwegian partner organization as well as within FK – in their role as facilitator for "changes in the mind". The second chapter presents the actual value changes that occur in the Norwegian partner organizations and their social surroundings. The final chapter deals with the value changes' potential impact on organizations and society. Bringing people together through the FK exchange programs affects value

changes on different levels – as individuals, groups, organizations or as a society at large. In this study we focus on the effects of the cultural encounters within the Norwegian partner in Norway, and their surroundings, being the Norwegian organizations and their surrounding community.

Monitoring and Evaluation

In accordance with the ToR, we have developed and present a suggestion for M&E tools dealing with changes in the mind. The framework is presented in chapter 5.

1.2 Methodology

It is not the participants from the South as such that we have studied, nor the outcomes of Norwegians' exchanged in the South. The focus of this study has been to grasp and analyze how the presence of people with different cultural backgrounds, over time, influences the mindset of people in the Norwegian partner organizations and their social surroundings.

How do we study values? Studying people's minds is challenging since we are aiming at analyzing abstract ideas and values that are not necessarily articulated, nor conscious among those who possess the values. That being said, studying people's minds is not impossible. Values are the basis for people's choices, behavior and actions. Sound qualitative methods enable us to grasp the abstract ideas and enable us to form concepts and put them into a language by talking to people and by observing and analyzing the relations between what people *say* and what they *do* (Adler 1986, Olsen & Kramvig 2007, Wadel 1991).

In order to grasp, study and analyze what people *think* and *feel*, we have in this study used sound qualitative methods, in order to achieve rich empirical data. We have striven to achieve rich empirical details and in depth understanding of value changes and their potential benefits for the Norwegian organizations and local communities, based on a fieldwork conducted among five Norwegian partner organizations, at four different geographical locations in Norway.

Fieldworks

Our main fieldwork techniques have been in-depth interviews and **reflection fora**. This is a method tailored to study values and its impacts on organizations and their social surroundings (Olsen and Kramvig 2007 and Olsen 2010). The assumption behind the method is that cultural values and ideas are social and they are created in the encounter between people. The intention of the reflection fora is to create such an encounter, enabling both the people involved, being staff, their partners or other significant relations, to grasp and interpret values and changes within these. The reflection fora bring to the surface attitudes, values and world-views, which are shared as a community. A reflection fora is also a meeting place where people within or in relation to an organization meet and discuss a given topic. These discussions allow for bringing up different opinions, or understandings, of a given question. It therefore enables the researcher to grasp the complexity of a given subject of study.

We held between 1-3 reflection fora in each community we visited. Each fora consisted of a group of people, varying in size; sometimes 4 people, other times 9 people. The participants consisted of people who had been involved with participants from the South, either through work or in their spare time. It consisted of the cultural brokers, the program coordinators (who seem to – without exception – also be the core cultural brokers), other staff in the partner organization from the North,

host families (in cases where this was appropriate) and people who had become friends with the participants from the South through hobbies in their spare time. Some of the participants in the reflection fora consisted of previous participants from the North (who had been exchanged to the South), and who had returned to Norway.

Each fieldwork session consisted of meetings and in-depth interviews with relevant people in the Norwegian main partner organizations; the cultural brokers, managers and project coordinators in the FK involvement. The in-depth interviews were followed by reflection fora. The reflection fora and in-depth interviews were open-ended, though driven forward by the same interview guide (enclosed with this report). The open-ended interviews assured the production of data about people's own experiences, opinions, feelings and knowledge. The interview guide ensured that all topics relevant to the ToR were discussed during the data collection. In addition we have managed to, in some of the cases, to participate and observe partners and participants in their communities.

Selection of the cases

The selected cases are not meant to be representative of the more than 500 partnerships that FK has supported over the last 10 years, but are chosen in the basis of some selection criteria we believe represent some core varieties within the FK programs. Together with FK, the consultants selected four organizations to be studied through the fieldwork. The selection of the cases was based on four main criteria:

Firstly, the three "strands" of FK's exchange programs needed to be represented in the study in order to achieve a holistic understanding of how FK promotes and facilitates change as an institution. The three strands are North-South Exchange, the youth program and the Health Exchange program via ESTHER. Secondly, we decided to choose partners who have been involved in the FK program for a period of time. It is our underlying assumption that value changes take time, and thus in order to study changes, we wanted to look more closely at partners who had received at least two rounds of participants from the South to Norway. Thirdly, we wanted a geographical spread in the study and chose cases in the eastern, western and northern parts of Norway. Finally, the cases also represent variations when it comes to the size sectors, and international experience in the organization.

Presenting the selected cases

The team conducted fieldwork among the following Norwegian partner organizations. A list of people who were interviewed is enclosed in the report's appendix.

- **The rehabilitation services, Nordkapp Municipality.** The municipality is involved in FKs health exchange program and has just finalized their 4th exchange round, receiving participants from their partner organization in Zambia. In depth interviews were conducted with the coordinator for the program and the health chief in the municipality. In addition we carried out one reflection group among the cultural brokers and other acquaintances of the participants from the South (i.e. the community doctor, the deputy major and friends of the participant from the South). Another reflection group was held among employees and colleagues from the rehabilitation services. One former participant from the South from Zambia, who now lives in Nordkapp, also participated in the reflection group.
- **Friendship North/South.** The organization work as an "umbrella organization" and partner towards local friendship groups, or potential groups, all around Norway. Friendship North/South varies in which community group they work with when it comes to receiving

participants from the South. In this study, we have visited two local friendship groups; Tinn friendship group and a cluster of cultural brokers in Kautokeino. Tinn friendship group is involved in FKs youth exchange program, and has participated in the program since 2000. They have been involved in 8 rounds of exchanges and have received participants mostly from Guatemala (Fundated), but also more recently Tanzania (Flame Tree Media Trust). Cultural brokers from the friendship group, politicians, former host families and former Norwegian exchange participants participated in the reflection fora. In Kautokeino, an informal group of cultural brokers has been the host community and received participants from the South in 2009 and 2011. The plan is to receive a new round of participants from the South in 2012. In Kautokeino we held a reflection forum consisting of former host family and two of the participants' former managers during their stay in Norway.

Norwegian Olympic and Paralympic Committee and Confederation of Sports. The organization work as an “umbrella organization” and partner of local sports clubs in Norway. We had planned to visit Skjeberg I.L. and Bergen Rugby Association. After several attempts at organizing meetings and reflection fora , which turned out to be difficult for the sports club in Skjeberg, we decided to only visit Bergen Rugby Association. The organization has received five South Africans from South Africa since the program started in 2005. We held one reflection fora with the managing director and the current FK-participant.

- **Haukeland University Hospital.** The FK program is administratively located at the International Department, and host today 7 participants from the South. The hospital has hosted approximately 75 participants from the South since it joined the program in 2003. We held a reflection forum with 8 participants, including former and one present FK participant.

2. Drivers for change

FK aims at contributing to changes on the ground and in the mind by promoting values and relationships, which in turn leads to changes. The first question that arises is therefore: **How** can FK contribute to change people's minds? One answer is found in the organizations "*Theory of Change*": *By promoting a set of values and relationships with individuals and institutions which are opposed to domination of some over others and discrimination of some by others*"(2011:2). According to the Theory of change the partnership will lead to personal exchanges, where actors get access to a wider network of people and institutions and in that way become exposed to new ways of working and being. Combining these concrete experiences with theoretical understanding about power and global issues and connectedness may, again according to FK, turn the involved actors into 'advocates for global equity and justice' (2011:3)

A main finding in this study is that "simply" arranging global partnerships is not *sufficient* in order to change people's minds. We found that there also needed to be some core drivers present in the partnerships. If these are present, value changes in the Norwegian partner organizations do occur. The core drivers are presented below. The chapter is concluded by a review of the importance of time, experience and patience in order to make the presence of participants from the South contribute to changes in people's mindsets.

2.1 People as the core drivers

During our fieldwork it became clear that the key resource in terms of facilitating for changes in people's minds was the *cultural brokers* within the Norwegian partner organizations. The cultural brokers play a key role in the involvement in the FK exchange program. Their role as initiators in participating in the FK program is essential (without them there would not have been an exchange program). But, as the program has started, it is their role as initiators for successful implementation of the exchange program in general and in receiving the participants from the south in particular that is important.

As we will outline later on, the cultural brokers' involvement enables the participants from the South to be integrated into social life in Norway. We found that integration into social life tends to create curiosity instead of for example mistrust, skepticism or fear. When curiosity is awakened men and women open up their minds instead of closing them. An analysis of this value change is elaborated in the next chapter. For now it is of importance to stress that the cultural brokers are the core drivers for facilitating value changes in the Norwegian partner organizations and their social surroundings.

The main reason behind the cultural brokers' contributions as drivers for change is their competence to act out of cultural understanding and with cultural sensitivity. Their values and worldviews correspond to the articulated vision and goals behind FK's programs and the FK theory of change. Most of the cultural brokers have travelled or lived in the South one or more times. In addition, they share a common value; that "people are people". The cultural brokers' approach participants from the South through the ideas of equality and reciprocity, which again corresponds to FK's articulated goal in the Theory of Change. The cultural brokers know how it is to "be away from home", and they believe in true equality between people. They facilitate the stay, and they assist the participant throughout the stay so that the participant from the South feels at home and has meaningful experiences during their stay in Norway. The cultural brokers are thus mediating between "us" and

“them”, as well as opening up for the value changes by giving people, both the Norwegians and the participants from the South, the trust so that they dare enter the cultural meeting or experience.

Not surprisingly, we found that a *community of cultural brokers* strengthens the exchange program and its potential outcome on value changes in Norway. A community of cultural brokers is important in order to follow up the participants both on the professional and social level. For example, some of the cultural brokers will facilitate and be responsible for the participants at work, while other cultural brokers will take care of the participants in their spare time. They invite them for dinner; include them in choirs, church communities, soccer teams and other activities on social arenas. It is our view that the community of cultural brokers is the “glue” in the FK exchange program in general, and in the contribution towards value changes in Norway in particular. They worry about the participant from the South. They facilitate, and include them in their everyday life and family and they introduce them to other friends, colleagues, neighbors or acquaintances in their local community. The number of cultural brokers connected to the FK exchange program has a cumulative effect; the more cultural brokers who help the participants from the South, the more people in the organization or community get to know the participant too.

A challenge in this respect is cultural brokers’ experience of participants misusing their generosity or trust. This was experienced by a number of cultural brokers we interviewed in this study. If this situation occurs frequently we are afraid it will lead to fatigue among the most significant drivers in the exchange program. It is our view that these situations have occurred several places, and that some of the cultural brokers today tend to be demotivated because of it. If these challenges repeat themselves over time we fear the cultural brokers will no longer be able to be the force that is needed for a successful exchange when it comes to the goal of mindset changes.

2.2 Sharing goals and values on an institutional level

Cultural sensitivity and cultural understanding correspond to the values of equality and reciprocity and are thus of equal importance for the cultural brokers and FK. It is our view that changes in people’s minds are even more likely to occur when these values also are embedded at an *institutional* level. These values may in some instances have been present in the institution *prior* to the involvement in the FK program, but in most of the cases it seems the values evolve while a participant from the South is present in Norway.

The case of Bergen Rugby Federation is of particular interest with regard to the “departure point” of being able to implement the goals of the FK mandate. The organization initially shared the values and goals of the FK, including its change theory. We do not know if Norwegian Olympic and Paralympics Committee and Confederation of Sports selected the organization as partner for this particular reason, but the sharing values and goals has definitely given the program a “flying start”. The initial match between the FK values and FK’s “program theory” is relevant and interesting for this study for two reasons: For the reason of choosing a relevant partner. If a choice of partner, that already is geared at one or more of FK’s goals or has embedded some of the “drivers” identified, it would have a wider “scope” to take the mandate “to scale” in the society. For the reason of efficiency: If the mindset and values already are embedded in the organization, it is possible to bypass the initial “drivers” and attain results much faster.

A key finding with the organization is that the shared values with the FK program, at large, means that they can work directly towards the target groups and the communities and schools at large. Or, in their own terms: “We feel that the core and crust of our work is exactly the same as the goals of

the FK program. The goals of the FK are embedded in our work and have been for many years. Working for and with youth to achieve the goals is the same. It is this we are doing by the rugby program in Bergen and doing well. We understand the interview that you wish to know the knock-on effect of our organized work. We are very serious in our work and for us the knock-on effect is geared towards the schools and the community.”

Haukeland University Hospital is an example of how the FK program has led to the attainment of the same goals as FK. As opposed to Bergen Rugby Association, Haukeland University Hospital did not share the FK values upfront. Initially the “FK-values” were “sidelined” in the International Department, administratively and budget-wise. Gradually, the values became systemically integrated into the hospital’s 20 departments by a decision of the Board. This produced demand driven value and content for an increasing number of projects and capacity building within the hospital, i.e. tropical medicine, volume training, change of mindsets, and a more efficient use of medical equipment. They became involved in the FK program in 2004 and have over the years hosted approximately 75 participants from the South, and contributed with a high number of program participants themselves. Initially only 4 persons had work experience from the South. Now, not only have the numbers increased dramatically, but institutional changes, as well as organized processes have been launched that have expanded the internationalization of the Hospital. It is important to note that the change of values and actions at the hospital has been “anchored” with the Director-General, and that one of the key drivers – the director of the International Department – has had access to advocacy and communication at top management levels throughout. Other cultural brokers have worked in consort with FK exchange participants from the North and South throughout.

2.3 Process and accumulation

In addition to the drivers mentioned above, it is the presence of process and accumulation which is found to be one of the main drivers for value changes in Norwegian partner organizations and their social surroundings. It is clear that the values aimed at, which are in accordance to FK’s theory of change, are developed and articulated at an institutional level over time, and in particular among the organizations who perform mutual exchanges. KUDI (2005) argued that changes resulting from the FK program depended on the particular organization and the continuity of the exchange program (i.e. years of experience with the FK program). They further argued that if the partner organizations in the program work closely together and several individuals from both organizations take part in the exchange, the participants acquired skills and knowledge that would effectively benefit the organization (KUDI 2005:23). We would say that the same principles are relevant for changes in people’s *mind set*. The exchange program produces a set of experiences and knowledge that become a part of the cumulative effect for the organization.

As we see it, it is the two way exchanges, with the return of the Norwegian staff member in the Norwegian organization that is another success criteria for value changes. It enables the staff to see the institutional values and goals of the project. Haukeland University Hospital is a good example of the cumulative effect. One of the doctors puts it this way: “Also we have African patients here. Our former North participants know how to handle them and the present South FK-ers help. Also it has a big team building effect. Before the FK-project there were only 4 of us here with that experience, now we feel we are a team”.

Unfortunately, few cases in this study had experienced the return of Norwegian staff to the Norwegian organization, and most FK participants did not return to their host institutions after they came back from the exchange in the South. Some of the institutions had experiences in this matter – and the outcome was essential. One of the staff at the rehabilitation services in Honningsvåg was

previously a FK-participant in Zambia. Today, she says: “I see the effects our projects have given in Zambia. It is amazing to see what we have achieved”. But not only did participants get to see a bigger picture of the FK exchange program. Another of the staff in Honningsvåg visited Zambia, because she became friends with one of the former participants from the South: “The trip enabled me to see our program in a new way”.

3. Value changes

FK aims, in its Theory of Change, at facilitating equal partnerships based on the principle of reciprocity, an understanding of “otherness” and a tolerance of ambiguity (2011). The way we see it, FK’s goals corresponds to the aim of reaching and acting in accordance with the principle of cultural sensitivity and cultural understanding. There is a huge body of literature within this topic and despite their variety they all tend to agree on some core principles. The first principle is; in order to achieve cultural sensitivity and understanding, you must firstly be aware of your own cultural background. Second; when you are aware that you grasp the world through your own cultural biases, you will over time understand and tolerate the ambiguity of “otherness” (Dahl 2001). In a simple way, we may say that cultural understanding is achieved when ethnocentrism is replaced by FK’s interpretation of the principle of mutuality/reciprocity: “that is, that there should be preparedness to both give and receive, to both learn and teach amongst all parties within the partnerships (2011:3). Reaching a cultural understanding involves self-reflection, adjustments of your own values and hence widening the horizon of your own world.

Below we present the value changes that occur due to the presence of participants from the South in Norwegian organizations and societies. The value changes we found are, again, both processual and cumulative. They are processual because the mindset changes seem to start with one particular value change, which in turn seems to lead to a next value change. We have found that there is initially an awakening interest of “otherness”, which in turn leads to self reflection – meaning that the “Norwegians” starts to reflect on their own culture; their own norms and values. They start to question their own “taken for granted”. Their own values are thus no longer looked upon as something normal, but rather as culturally constructed ideas and thoughts. The next phase of value change is the motivation for new learning. When otherness is no longer a threat, but a difference that widens people’s horizons, it seems to motivate people to acquire new skills, knowledge or ways of looking at the world. The final phase of value change due to the FK exchange program is the achievement of cultural understanding. In this phase, people have accepted a world view where people with different backgrounds are equal, yet they are different. The hierarchy between “us” and “them” fades, and people acknowledge an equal respect for each other’s knowledge, competence, skills and worldviews.

An intriguing, and rather unexpected, trait of the FK program, with regard to both actions and impact is that the organizations studied rarely have knowledge about the FK program theory of change. Nevertheless, the values of change in mindset, relations and reciprocity, are set in motion by the program. We view this trait as an indicator of the in-built value of the exchange, per se.

3.1 Awakening interest of otherness

We found that the most common value change that occurred due to the presence of participant from the South was an awakening interest of “otherness”. This finding corresponds to FK’s goal of contributing towards demystifying the perceptions of “others” in their Theory of change. We found that all people who *meet and interact* with the participants from the South – either as colleagues, neighbors, patients, pupils, host families, friends or even connected through sports, culture activities or the church community - open up their eyes and ears towards the third world because of the interaction. The awakening interest of otherness is the most accessible value change, and the most

frequent change that occurs when participants from the South are present in Norwegian organizations and communities. The value change also seems to reach more widely within the community than any of the other value changes, and it reaches in particular those who are not familiar with, nor had experience from the South.

We interpret the awakening interest of otherness as a state of curiosity, instead of for example skepticism, mistrust or fear. An interesting question in this regard is why the presence of FK participants seems to trigger curiosity, while other people from the South, such as immigrants or refugees, seem to trigger fear? This question was raised among several of the people we interviewed during the fieldwork.

Bringing people physically together is apparently not enough to trigger change in people's minds. During our fieldwork it was stressed, time and again, that there was a difference between "their" participants from the South and the immigrants or asylum seekers in their community. Their explanation of the difference was that participants from the South *participate professionally* in a Norwegian organization or community and become community members. This line of argument was in particular given among those with limited knowledge or experience with the South. Bringing the participant from the South into their community, either through work or other social arenas made the participants' competence and skills visible to all. A manager of a Norwegian company in northern Norway explains: "People at our working place realized that they are not parasites on our welfare system. It took a while, but suddenly they all understood that they have a strong working morale. But most importantly, they got to see that they were great people. Their good mood actually changed our working place". Other colleagues of former participants from the South in the Norwegian organizations argued along the same lines. "Now that they've left, we have a staff problem at work", one of the nurses in Honningsvåg stated. "His language skills helped us approaching foreign guests in a much better way than we could", a former employee of a participant from the South in the friendship group in Tinn claimed.

Integrated in the community

Another reason why participants from the South trigger curiosity, instead of fear, skepticism or mistrust, is that the participants are more or less "forced" into social relationships, activities and the social lives in their communities. Some participants, especially in the FK youth program, stay with host families during their stay in Norway. Host families are of course of great importance, but most important in this respect are the community of activities in the Norwegian partner organization and their efforts of helping the participant from the South. The cultural brokers tend to invite the participant from the South into their lives. They include the participants as family members and they invite them to join their social activities, such as choirs, football clubs and cultural activities that take place in the community. The participants from the South also seem to actively engage themselves in the church community and in religious activities in the community. The social lives of the participants are therefore co- created among the participants and their Norwegian partner organization. They become a part of the community. One of the staff at the Rehabilitation services in Honningsvåg explains how her daughter reacted when one of the participants from the South, who worked at the health center, came at school in order to hold a lecture for the pupils: "The first thing that happened when he entered the room was that my daughter waved her hand and said "Hi Victor"! Other staff members from the Health Center continue this discussion by explaining how the participants get "under their skin". They become part of people's life. Another colleague in Honningsvåg recalls the farewell party for the two participants who just left the community: "I was a bit unsure how well-integrated they were, because I didn't have that much contact with them during their stay, except from work. But when I arrived to the farewell party, I was utterly surprised. *Everyone* was there, even people you would never have imagined would be acquainted with them".

A third reason for triggering curiosity is that the participants from the South are living in Norway and integrated into social life over a period of time. As far as we can conclude on this matter, the length of the stay (whether it was 4 or 8 months) did not seem to have any relevance for this value change. People in the Norwegian community seem to change their perception of the participants during their stay. At the end of the stay the participants from the South are no longer looked on as “an African” or “the guy from Guatemala”, but they have become *Winnie* and *Bryon*. They have become persons; friends, acquaintances or colleagues that many people today miss, and still are in contact with. “For the first time, I’ve developed friendship with people from another continent. I’m invited to a wedding in Zambia in two years time”, says a colleague of a former participant from the South. “Every time they leave, I grieve”, quite a few informants in Honningsvåg claimed.

A risk of fatigue

There is a danger of fatigue among significant cultural brokers in the Norwegian partner organization, and among host families in the surrounding communities. We have already shown that the cultural brokers contribute with their time, heart and social network in order to welcome the participant from the South. Their goal is to make sure that the participants are included in their new surroundings and that the exchange contributes towards positive changes in the organization and community. A common challenge in this respect is that the cultural brokers find it difficult to contribute in a positive way if the participant is *not* a social, outgoing person. Another challenge is the participant from the South’ homesickness or difficulties in “opening up” and talking about their stay and troubles connected to their stay in Norway.

The risk of fatigue is also found among some of the host families. A former host says: “She wanted to stay home with me the whole time and the responsibility for her was too much for me. In addition to taking care of her, I had to manage all the work on my farm as well. Next time, I would prefer to share that responsibility together with someone else - for example another family”.

3.2 Self reflection

When people approach “otherness” with openness and curiosity, instead of fear, skepticism or mistrust, they tend to initiate a process of self-reflection. The capacity for self reflection is an important goal for FK’s work both on a participant and institutional level since it – according to FK’s Theory of Change - may lead to advocacy for global justice. We do not investigate the correlation between self-reflection and global justice in this study. We do, however, present self-reflection as a main finding in Norwegian organization and organizations who have participated in the FK exchange program by receiving participants from the South to their home organizations and communities.

Exploring the taken-for-granted

People who are in close interaction with participants from the South, preferably over time, either as host families, colleagues or friends during activities after work, seem to achieve the phase of self-reflection. We interpret and construct our reality again and again when we are confronted with other people (Berger & Luckmann, 1977 in Kudi 2005). The first step in the self-reflection phase is the confrontation with our own prejudices. “We might not be as tolerant as we wish to believe”, one of the participant from the South’ former manager in Kautokeino said. He continues; “I think we might

even learn more about tolerance by listening to and trying to understand the participants from the South”.

The next step in self reflection is to question one’s own values – values which previously have been taken-for-granted as being “normal” or “good”. During the fieldwork, we found that there were two values in particular that were taken up for self reflection and even change. The first was thoughts of materialism and the idea of a direct correlation between materialism and happiness. “Getting to know the participants from South has made me realize that I must be less demanding. I have learned to find happiness in being a privileged person”, a woman in Honningsvåg told us. Utterances like these occurred at all our fieldwork. “After meeting the participant from the South I have decided to never complain again”, a host family in Tinn claimed. Another woman, also from Honningsvåg, reflects: “What strikes me is how much we have lost in our own culture. They have nothing, yet they are happy. I often keep wondering; are you never grumpy? Then I think for myself - what kind of strength do you have, which we apparently lack?” Similar stories were told at Haukeland University Hospital: “We gain a lot of enthusiasm. We get reality oriented. For example, when people at the hospital and in general complain about the economy. For the hospital at large, it gives a reality check and a reality orientation. Complaints from wards are “taken down” “The FK-ers returning to Norway take on the role of being moderators for prudence. This is again one of the reasons why the management at the hospital welcomes the effects; they wish to halt the pressure of rising expenditures”.

This value change correlates to findings of value changes among Norwegian participants on exchanges in the South (Kudi 2005). An importance conclusion may therefore be that value changes are not about *where people meet*, but *how* it happens. By this, we mean that these value change processes seem to occur equally among South and North participants, being exchanged all around the globe.

How do we treat our elders?

Another important value taken up for self-reflection among people who interact with the participants from the South, was the thought of one’s own lifestyle and how we, as Norwegians, seem to treat our loved ones. A woman from Honningsvåg, who has worked with participants from Zambia for several years said; “Their presence has done something to me. I’ve started to reflect on how I have chosen to live my life. We live in the fast lane and I keep asking myself what I’m doing. They are so positive and smiling, while we get more and more grumpy”. During most of our fieldwork, the Norwegians we interviewed were all reflecting on how the presence of participant from the South had made them reflect upon how we deal with our elders. A host family in Tinn told of the reaction from a Guatemalan participant the first time she saw an older woman sitting alone in her house in Norway. “She really never got over it. She couldn’t understand who took care of her. To see that reaction, well, that was interesting”, the mother in her host family said. In Honningsvåg, a colleague of the participant from the South from the Rehabilitation Services reflects on how Zambian women treat elders with respect, while we don’t; “What I’ve noticed is their happiness and their ability to really see people. They manage to see more people than I do. And when they visit the elders, they take their time. We, on the other hand, look at the watch and are wondering if we have the energy to start talking to them”.

Some of the people who have been in close contact with participants from the South over the years also take active steps in changing their lives, as a consequence of their self-reflection. This change was in particular related to how to deal with our elders, and especially among those who work in the Norwegian health care system. “I’ve started to think more”, a woman from the health sector in Honningsvåg says, and continues: “They managed to make my mother-in-law walk up the stairs. It’s

incredible, no-one ever managed to make her do that. I've thought about that a lot and after I saw what they managed, I've changed my behavior towards my mother-in-law too. I now know that she is able to do a lot more than what I previously thought". We do not have material to analyze why some values are reflected upon, while others are not. We want to stress, however, that in the case of value changes towards elders, there might be a correlation between value changes and its direct link to the content of their work (health care, elders).

3.3 Motivation for new knowledge

When participants from the South are chosen because of relevant and desired skills and competence, in the eyes of the Norwegian partner organization, the participants tend to receive more relevant working tasks in Norway. This, in turn, tends to create a desire and motivation for new learning among the Norwegians who are in touch with the participants.

A case which depicts this point brilliantly is Kautokeino, where one of the participants from Guatemala was a percussionist. The Norwegian partner organization therefore established a drummer course targeting the children in the community through the municipality's culture school (Kulturskolen). The course was a huge success – on many levels. Forty kids signed up for the school and according to the leader of the Kulturskolen, it wasn't drumming which was the main reason behind the success (although it was an important factor), but the fact that the course gave the kids an opportunity to speak English and experience something "new" and "different". The point of how participants from the South enable Norwegians to speak English was highlighted as an important output in almost all of the fieldwork in this study, and in particular in the smaller communities. Returning to Kautokeino, the participant from the South in this particular case turned out, in addition to being a good teacher and percussionist, to take good care of the children. As a result, then, kids in Kautokeino now have a stronger desire to travel and to see new parts of the world. Another unforeseen result was that the presence of a Spanish-speaking teacher "normalized" the presence of "otherness". Three local kids with a Spanish-speaking father suddenly had a public arena for speaking Spanish. According to the leader of the Culture School, this led to strengthened self esteem among these children.

One might conclude that the empirical material shows that value changes are probably easier to achieve in small places and communities.

Learning about the world

When participants from the South are integrated into the Norwegian community, through work and their participation in various social activities, their presence *per se* creates a desire for learning more about the societies and cultures they represent. Those who interact with the participants from the South and create relationships – or friendships - with them seem to get an interest in political, social and cultural questions related to the participants' background. One of the men in Kautokeino reflects on the participant from the South' presence: "When we were young, we learned about other countries behind the school desk. Something happens when they come here themselves and can tell their stories themselves". Similar statements were uttered in all our fieldwork, as in Honningsvåg: "Winnie held a lecture on HIV/Aids at the school. She talked about the issue from her perspective and the experiences from her country. I could see that she reached out to the youth in a total different way than normal teachers do. Because she had a real story to tell and the pupils who had the possibility to listen to her were lucky. It definitely leads to changes in the mind set".

The value change tends to occur among those directly involved with the participants. In many cases, as in Honningsvåg, this includes patients in the health care system. Not only have the Zambian nurses' opened up a door to the international world for the patients, they have also taught many of the patients to speak – or to dare to speak – English. People also learn about the participant from the South's everyday life, and their acquaintances make them understand the participant from the South's struggle. One of the informants at Haukeland University hospital said; "I did not look down on them before, but I got many friends now from Africa. The issue of corruption is different in Africa than here and I have changed my mind about it. If I lived in Tanzania, I would have to make use of other opportunities to take care of my family. It is very complicated; they have to pay for hospital, schooling etc. It also touches on political issues: I think and say to them that they should change their politicians (laughing). The politicians go abroad when they need a blood transfusion."

3.4 Cultural understanding?

We initiated this chapter by arguing that FK's goals of facilitating equal partnerships based on the principle of reciprocity, an understanding of otherness and a tolerance of ambiguity (Theory of Change 2011) corresponds to the principle (or value) of cultural understanding. The way we see it, there are clear findings that the participant from the South contribute to an awakening interest in (and to a certain degree understanding) of "otherness", and also to a tolerance of ambiguity.

It is our view, however, that value (or principle) of reciprocity and cultural understanding is the most difficult value change to achieve through the FK exchange programs. We found that those who act in accordance with these values were *mainly* the cultural brokers. We have however already shown that these values were already a part of the cultural brokers' skills prior to the engagement in the FK exchange programs.

That being said, we did find the principle of reciprocity and cultural understanding to be a value change during our fieldwork. The value change was in turn found in organizations/communities where the exchange programs had been going on over time, with several rounds of mutual exchanges between the South and the North. Some of the "experienced" partners seemed to still act out of a more traditional "solidarity" view on development aid. We do not know why this difference did occur. But, we saw that in addition to the points already made, we believe that communities/organizations, where the exchange program was driven and coordinated by a strong community of cultural brokers, it lead to cultural understanding among other significant people in their environment too. The hierarchy between "us" and "them" fades, and people acknowledge an equal respect to each other's knowledge, competence, skills and worldviews.

Changing mind sets takes time and the representatives from the Norwegian partner organization stressed the importance of having well-planned and repeated exchanges in order to achieve these goals. In our view, the Norwegian partners varied when it came to the planning and organization of the reception of the participants from the South. The infrastructure and processes in the exchanges, in turn, seemed to develop and formalize over time. Thus, as a conclusion, we will state that a long term perspective (and a solid framework) for receiving participants from the South will increase the output of value changes. We believe one of the men in Kautokeino summarizes the issue well: "I believe that the more of us that have good experience with the participants, the better outcome will be for the whole community. Next year new participants might arrive, and we will achieve more good experiences. Over time, the local -community accepts people from other societies".

4. Impact on organization and society

The Norwegian partner organizations we visited during this study varied in size, form of organization and experience with the FK exchange program. Within this variety and differences we did however find some common traits and patterns in the *value changes*, which we presented in the previous chapter. The next question to be asked, then, is what kind of impact the value changes have had in real life – for the particular organization and its related societies.

In this chapter we present and discuss the possible “knock-on effects” on organizations and society. Firstly we look on how and when the value changes actually lead to reciprocal relationships, both among individuals, but also at an institutional level. Thereafter we look into the other topic of this study, being the changes in relationships due to the presence of participants from the South. We argue that the FK involvement and the presence of participants from the South function as a stepping-stone to the world. The FK involvement results in international commitment, but also - over time – in extended International cooperation, both on an individual and an organizational level. Finally, we show how the presence of participants from the South may open up for more tolerance and a greater understanding of other cultural minority groups in Norway – in particular immigrants and refugees.

4.1 Reciprocity in relationships

An overall goal for FK is to promote true equity in the relationships it facilitates, both at the institutional level of partner organizations as well as the individual level of participants. We have already concluded that the presence of participants from the South in Norwegian organizations and communities lead to new perspectives, self-reflection and motivation for new learning among those who interact with the participants over time. In life as lived, these value changes often lead to the development of values and principles of reciprocity - being the idea that people have mutual potentials, benefits and responsibilities, no matter the person’s cultural background.

During our fieldwork, it became clear that most of the cultural brokers acted out of the principle of reciprocity. The question of cause and effect is therefore difficult to answer in our material: Have people achieved the insight of reciprocity through the FK exchange program, or is the cultural brokers’ knowledge of reciprocity the main reason why they took the initiative in joining the FK exchange program?

We believe that the motivation of new learning (cf. the chapter of value changes above) is an important first phase of living by the principle of reciprocity. Reciprocity is however fully gained when the relationships between the participant from the South and the people within the Norwegian organizations and societies are mutually based on giving and receiving, and on learning and teaching. Our fieldwork showed that the principle of reciprocity – to a certain degree – is present among the Norwegian partner organizations and others closely interacting with the participant from the South, although this output seems to be more in the “pipeline process”. This is exemplified by one of the

nurses in Honningsvåg: "Earlier, we used to teach them and told them how they were supposed to "do it". Now, they're on their own from day one".

We wished to explore if changes in the principle and value of reciprocity have an effect at the organizational level. Again, it turns out that changes at an inter-individual level, under certain circumstances, translate into organisations. It is hard to make a division between organizational and societal levels, as they are mutually interlinked. However some organizational processes have been institutionalized, partly with the FK-program as an impediment. Under this heading, we leave the explanation to the interviewees at Bergen Rugby Association: "We have the same and overlapping values as FK. The main purpose is helping disadvantaged; often with a foreign background. The purpose is not only to play rugby, but to have a soul, and put your weight behind it. Well, in the Norwegian organizational setting, including the public sector, the jargon is that "results come first". We, on the other hand, want to put the system in place first. Others begin to understand our philosophy. For example: We stood up as an organization (Bergen Rugbyforbund) and took a stand against the expulsion of a Palestinian youth from here. It worked, he was not expelled. Without the South participant and people like him, we would not be doing this".

This exemplifies the mechanism of process and accumulation in practice. "Soft" issues may hardly be planned for quantitatively, but they evolve as values and relationships, in this case with a firm organizational culture basis, when practice is translated into results. In the case of quadrupling the number of schools, institutionally involved with particular emphasis on children at risk, the results prove the value of the process. An important criterion in this case was that the Bergen Rugby Federation had already had firmly embedded the "FK value chain" before they entered cooperation. In the case of the intended expulsion of the Palestinian youth, the FK-participation added credibility to the successful advocacy effort by media exposure, backed by the support of numerous schools in the "loop of activities". The values are, as such, are translated into political resources at societal level, but not planned for.

However, the organization also explains how they, quite consciously, plan for relations to give an organizational effect, that again may give impact on results and the society at large, by : "Making the international dimension of this game play a role in our work and actively make use of the big international catchment area just here in Bergen". In practice, at least one third of the participants in the two leagues established are of foreign origin. Bringing them together with Norwegians in "structured meeting places", centring around values and relationships, already embedding "FK-values" in turn gives an effect.

There are reasons to believe that the principle of reciprocity also may be spread more widely in society over a period of time. One of the main cultural brokers in Tinn made this reflection; "I believe the FK program has reduced the world. Although culture varies, manhood is the same. At the end of the day we share the same joys and sorrow. What the exchange program *may* do is to challenge our own prejudices. I've always thought that Tinn contains these qualities. I think it's because our heritage as "travelling people" (Norwegian: "Rallar"). One of the cultural brokers in Kautokeino, the leader of the Kulturskolen, talks along the same lines: "It's about finding a common space, although we come from different places. We found it through rhythm". One of the other cultural brokers in Tinn emphasizes the importance of being patient in the process, and to search for the meeting points that creates reciprocity; "We have always done traditional development aid. It's a good thing, but it's also a bad thing. The reason why we made the cookbook together with our South Participants was because we saw how proud the Guatemalans' were of their own cooking traditions. I saw this was a field where they could contribute with their knowledge and skills. Therefore, we made it together. We were equals and that's important for me".

4.2 Changes in internal organizational processes

The review set out to probe whether organizations have established internal processes in connection with, or as a result of the FK program. The reason for this was to identify possible long lasting effects on the institution and/or society – after individual participants had left the program – pertaining to the sustainability of the program.

Let us look closer at the case of Haukeland University Hospital. The “line of command” between the International Department and the Director of the hospital has been vital. The department reports directly to the Director, who in this case is a cultural broker himself. Furthermore, the two parallel processes exist i.e. 1) The international activities i.e. the FK Program, and one of its effects, 2) the change of mindset in “what is in it for me” have deliberately been connected at leadership level. This means that the International department has been turned into a resource for the other 20 departments in 2010/2011, by decision and procedures, rather than being an entity that had to “persuade” the other departments. The “value per se” throughout the hospital means that they can apply for funds to work in the South (from the International Department). Budget wise, the Department has been accommodated with a budget of NOK 3.5 million for 2011, increasing to NOK 6.5 million in 2012 and then to NOK 10.0 million in 2013. This is a solid outcome. Earlier the International department was told “to stay away” from the hospital budget. Now they are fully integrated by decision of the Board by Helse Vest. “Management-wise the system has been shifted for and towards the departments, with the establishment of demand-orientation. Hence, the departments now apply for funds to work in Africa and Asia from us, rather than a supply driven approach. In parallel, this works as a coordination function, where all 20 departments are integrated and knowledge shared. Departments are refunded for North-South work, rather than being “pushed”. For the hospital at large, this is a huge change in relations and values.

Haukeland University Hospital started their FK program in 2004 and has over the years hosted approximately 75 participants and contributed with a high number itself. Initially only four persons had work experience from the South. At present, not only the numbers have increased dramatically, but institutional changes, as well as organized processes have been launched that have expanded the internationalization of the Hospital. It is interesting to note, that the informants were not fully aware of the FK-program’s “Program Theory”. Nevertheless, the presence and accumulation of experiences have led to the attainment of the same goals, included, very concretely in some cases, the “promotion of leadership for global change” – both in the North and South. In the case of Haukeland University Hospital, they had recently established an International Strategy, for which the FK Program had been a spring board. Furthermore, it puts the different departments’ faculties together within a setting in the partner organization. One of the staff puts it this way: “For instance, now when we discuss a project in a country; all personnel that have been in that country comes together. Before 2003, only few people had that experience”.

At Haukeland University Hospital, the long term FK-program had helped establish a program for “Volume cooperation and cooperation on tropical diseases. Also eye-doctors, midwives, cancer surgery and other specialists have trouble getting their degrees here because they don’t get enough operations. In Africa they get enough volume. This again increases the international dimension of the hospital.” This is seen by the Team as a main impediment to the rapid growth of international work at the hospital; it is not any longer regarded as “something we do on the side”, but there is actually something very valuable in the cooperation “for us”. This has hence become another cumulative effect of the cooperation that the FK-program has triggered. At Haukeland University Hospital one such process, instituted at individual level, is that the FK-ers are placed in one Department/ward, but in addition they are systematically rotated – ten days at each ward/department at the hospital. In effect, they learn about interdepartmental coordination that in two cases, later, can be traced back to changed practices in hospitals in the South. At Haukeland University Hospital, change of mindset in

the area of disposing usable material and resources and a realistic scope of work and priorities may be an effect of the routine.

A more subtle process was identified with the Bergen Rugby Association. They explain their efforts in changing people's values through the systematic presence of sports: "Embedded in Rugby is that we are not using bad language. We deal respectfully with each partner and each school. The players thus don't howl and scream (as in soccer). We and the players don't swear. Our schools and players learn control very fast. The choice of captains is important. It is a democratic process. No-one becomes a captain if he claims that "I am the best". In schools, this means that the values embedded are confirmed and expanded. The international connection is essential. We are doing this by including much more Norwegians in the activities included a high number of volunteers".

4.3 Stepping stone to the world

One of our findings is that the FK exchange program is a stepping stone towards the world, both for individuals and for organizations involved with the participants from the South. We have earlier on shown how interaction with participants from the South inspires and motivates people to travel and see the world. For the Norwegian partner organization, the FK involvement seems to have even greater outcome; it extends their networks and strengthens their social capital and their participation and involvement in international solidarity work. Social capital is the relationship that connects the individual to wider society. The value of the social capital depends upon the amount of relationships and the quality within these. Social capital is thus a collective asset (cf. KUDI 2005).

The question in this study is how the FK exchange program has influenced the social capital of a particular organization (or institution) or a local community. The FK involvement is described among the Norwegian partners as a necessary "stepping-stone" for enabling, or even extending their international solidarity work. In most of the cases, FK has enabled sustainable international commitment and co-operation with their partners in the South. At Haukeland University hospital, it has in addition been a main impediment to the setting up and "modus operandi" of the International department. The coordinators behind the FK program puts it this way: "The process over 8 years has been necessary to establish internationalization and has been the main factor for what happens on the international level at the hospital and for a growing number of projects". It is important to remember that FK is one of many influences, but the informants during our fieldwork all highlighted the FK program as a clear part of their internationalization process.

For the participating institutions in the South, there are observed long term effects. This is not a part of this review's mandate, but was nevertheless raised by interviewees. It is important to note that such effects are connected to the long-term cooperation between limited and carefully selected cooperating institutions. Such findings mirror the findings we observe in Norway. In the Program's early days, the number and location of institutions changed "rapidly". However the negative effects of changing were observed early on and long term cooperation established instead. This is also one of our conclusions throughout the study in Norway. Hence, it is even more important to carefully scrutinize the criteria for success, before establishing institutional cooperation. One example of lasting outcomes is explained to us from one of the staff at the hospital: "In Ethiopia, three of the FK-ers that came to Haukeland have graduated. They are now in a position to be more institutional-oriented. I know they have seen new equipment at Haukeland they want. I will get it from here to them. It is important that they all were here, and now they are together there. It is good with long term cooperation-institutions. It is easier to change things in Ethiopia when there are more of us together. They get more interdepartmental experience here than they get in Ethiopia".

4.4 Synergies in the society

There are in particular two synergies evolving from the FK involvement in Norwegian societies. Firstly, we believe the FK exchange programs, after some years of operation, encourage the starting up of other solidarity programs, either in the organization, (as the case of Haukeland University Hospital shows above) or in society at large.

FK exchange programs that have lasted over a period of time seem to initiate other solidarity programs, either in the given partner organization or in their surroundings. Honningsvåg has started several international programs the last couple of years, i.e. "The organization of international women". Last year they were also appointed as an International municipality. The friendship group in Tinn proclaimed that the FK exchange program had to be seen in a larger context. Several other solidarity programs are run in the municipality, and the newly initiated exchange program between the school in Tinn and Uganda are according to the cultural brokers a synergy emerging from the FK involvement.

Another synergy deriving from the FK involvement may be the awakening tolerance for immigrants. This was found in particular in the case of Honningsvåg and Kautokeino. According to the cultural brokers in the respective communities, the municipalities have opened up for employees with an immigrant or refugee background, and the FK involvement is a huge reason for the acceptance of cultural diversity – also within the working force in Norway. ". One of the nurses in Honningsvåg summarizes the issue in this way: "I remember when I moved here, the FK exchange program did not have the same positive sound as it has to-day. But now, even the patients keep asking when the new participants will arrive".

5. Monitoring and Evaluation

FK has entered a process to improve its management framework and design a full M&E system to support it. The role of this study is thus limited to advice on how results that are “hard to measure” can be connected to the transformation of values and relationships in organizations.

We have focused on identifying evidence based criteria that in turn may be translated and fed into indicators in the M&E-work that recently has been started by FK. The team underscores the necessity to improve the results based framework of the organization, in parallel with establishing the M&E system.

When translating criteria into indicators at the next stage, it is important to connect them to **pre-assessment of new partners**; to baseline indicators; to results/outcome indicators and; to risks/assumptions. The latter will allow for flexible planning and management response to contextual changes over time.

5.1. Key drivers as criteria

The key condition for successful outcome in the organization in the North and its community is that the exchange program is driven or coordinated by one or more local cultural brokers. In the FK context, we found that such cultural brokers were experienced in cultural encounters; they had travelled or lived in the South one or several times. In addition, they shared one common value; their worldview was driven by the idea of equality and reciprocity between people of the North and the South.

The cultural brokers are embodying a cultural understanding and they approach the FK exchange through cultural relativism. They are cultural brokers between the local community and the “foreign” participants from the South. A *community of activists* strengthens the exchange program and its potential outcome. A community of activists is important in order to follow up the participants both on the professional and social level. If the organization initially shares the values and goals of the FK, including its change theory, it may give expected outcomes “a flying start”.

1. For the reason of choosing a relevant partner. If a choice of partner, that already is geared at one or more of FK’s goals or has embedded some of the “drivers” identified, it would have a larger “scope” to take the mandate “to scale” in the society.
2. For the reason of efficiency: If the mindset and values already are embedded in the organization, it is possible to bypass the initial “drivers” and attain results much faster.

5.2 Criterions on Process and Accumulation

In addition to “initial drivers”, across small and large organizations, the presence of **process and cumulation** is found to be the main reason for success. The outcome of the exchange program were more extensive, the more organized the Norwegian partner organization was. All organizations,

small and large share the key criteria of activists, initial drivers, accumulation and process. However, as they enter the stage of organizational change and societal change, they differ – but not necessarily according to size. Some criteria for successful change of and transformation of values at organizational and societal level:

1. The Home Partner must *actively* seek changes or improvements
2. The Home partner must have the *ability* to utilize the participants' new knowledge or new skills within the organization
3. The home-partner must *perceive* the exchange as an organizational development strategy and acknowledge.
4. The *size, continuity and shape of the program* will have a great impact on whether changes are identified at organizational/community level.
5. The role of FK should be developed towards more involvement upon homecoming, i.e. facilitating the process of information and knowledge transfer within *the organizational structures* of the partners.
6. Even without a formally structured LogFrame or Monitoring and Evaluation system, FK needs *clear, measurable goals and planned results in order to make good work-plans, including indicators*. Such indicators may be used as the yardstick to measure success of the exchanges, and allow a large number of stakeholders to be consulted. For instance through an e-mail-system.
7. It may also be useful with some training of participants and contact persons upfront. Particularly, the important translation of individual resources and change, into organizational processes and institutional/civil society change
8. In order to qualify the possibilities for success, institutions must map out the context of what they wish to achieve by the exchange.
9. To some extent, the *individual and institutional levels are interconnected*, as the increases of professional skills and international knowledge of the participants translate into greater human and institutional resources.
10. With the above criteria in place, studies prove that a main organizational change is anticipated to become: the *increased international interest/mindset/planning scope*, within the organizations as a result of the exchanges. The indicator for this is that improvements/changes remain in the organization after the participant leaves.

Risks:

11. Weak institutional structure of the host organization.
12. Lack of institutional grounding for the exchange project.
13. Internal conflicts in host organizations.
14. Too short time periods for the exchanges.
15. Dividing the time between host organizations.
Lack of longer time horizons limit achievements, particularly in the case of larger exchange projects.

16. Structural risk: "Equal partnerships". Even though partnerships are real, they may not be balanced. "The participants from the North are expected to teach, while the participants from the South shall primarily learn".
17. FK's "goal hierarchy" is normative, vaguely formulated and difficult to translate to work-plan/training/organizational learning
18. FK does not control the management information from partner organizations vis-à-vis participants and end users
19. The risks often mirror the successes

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FK (undated): Reporting formats on: Substance of the Youth Programme; Substance of the Project; Homecoming Results; Final Narrative Report; Mid Term Review

FK (undated): List of terms to be given a definition

FK (undated): FK Norway – Strategy 2010-2013

Kgl Res (10 February 2010): Instruks for Fredskorpset

FK (2011): Think Tank on Theory of Change

FK thematic day 13th October 2010: Vision, Mission and Values

FK (2011): Theory of Change – Individual Level

FK (2011): Theory of Change – Organizational Level

FK (2011): Theory of Change – Societal Level

A1. Terms of Reference

Background

FK Norway (Fredskorpset or only FK) contributes to change through global exchange of young people and professionals. FK Norway facilitates exchange between partnering institutions in Norway, Africa, Asia and Latin-America. Individuals and institutions share competence and experience across cultures. Our task is to facilitate reciprocal learning and development in organizations and communities.

FK Norway is a tool for Norwegian development cooperation, and is fully financed from the National Budget. For the year 2010, the budget allocation was NOK 185.2 million, and 576 participants were exchanged between more than 500 organizations in 56 countries. These organizations work in a wide variety of sectors, ranging from business development, environment and governance to health, education and culture. FK Norway represents a unique program globally, in that it facilitates exchange (not only sending of personnel/volunteers), and the exchange is done through institutional partnerships. Over the past 10 years, more than 4800 participants have been exchanged.

Before 2000, Fredskorpset was only sending Norwegian staff to developing countries. One of the most important changes after the re-organization in 2000 is the mutual, reciprocal cooperation and exchange, so that people also are exchanged to Norway, and the idea that change not only happens in the developing countries, change also happens in Norway, in the involved organizations and communities. In the beginning of 2011, 138 Norwegian partner organizations were involved in FK projects, cooperating with partner institutions in the Global South, sending and receiving young people and professionals within the FK framework.

FK Norway operates three programs with a professional focus; the *north-south program*, the *south-south program* and the *FK health exchange program*, and one program with focus on development of youth organizations and/or youth leadership; *the FK youth program*.

In 2010 FK Norway developed a new strategy, and revised the organization's vision, mission and values:

- *Vision: Fostering leadership for global justice, creating change on the ground and in our minds.*
- *Mission statement: FK Norway promotes reciprocal exchanges between a diverse range of institutions and organizations globally. This fosters mutual learning, development of capacity and change for the common good.*

FK-Norway has recently developed what we have defined as our "Theory of Change", which is in line with the new vision statement. The theory of change consists of various hypotheses, based on FK's experiences, findings in several evaluations, etc. over the past 10 years. FK's vision states that FK promotes leadership for global justice in two ways; on the ground and in our minds:

- *Creating change on the ground:* By exposing FK participants to a new working environment where they learn and share skills and knowledge, and bring knowledge back to their home communities. The participants contribute to the development of *technical capacity in institutions*, which enables the institutions to deliver better services and benefits to people and communities within which they operate.
- *Creating change in our minds:* By promoting a set of *values and relationships* with individuals and institutions which is opposed to domination of some over others and discrimination of some by others. Reciprocity and equity/equality are important values in relationships. This change in

mindset can take place both in FK participants, in the institutions involved, and in the local communities surrounding the projects.

The Theory of Change seeks to explain what type of change individuals and organizations can experience and how that sort of change will or may happen. In order to better understand the type of change FK is seeking to achieve, this distinction is made:

- Knowledge: what people know
- Skills: the ability to do something well
- Understanding: what range of perspectives people appreciate
- Beliefs, values, attitudes: the way people think and feel
- Behavior: the way people act
- Relationships: the way people relate to each other

The categories “knowledge” and “skills” are associated with the “technical capacity in institutions” part of the Theory of Change (change on the ground), while the categories “understanding”, “beliefs, values, attitudes”, “behavior” and “relationships” are associated with the “values and relationships” parts of the theory (change in our minds).

Most other studies about FK have been focusing more on technical capacity development than on changes in values and relationships. In this study we want to learn more about changes in values and relationships. Through the development of the Theory of Change, a need for more knowledge about changes in values and relationships was identified, at the same time as it was acknowledged that these issues are not easy to document.

Purpose of the study

1. Test the hypothesis in FK’s Theory of Change, focusing on values and relationships part of the model.
2. Create knowledge about changes in values and relationships in Norwegian partner organizations and local communities involved in FK projects
3. Develop tools to collect knowledge that later can be used also by FK

Scope

In most other studies that have been done on FK projects, the main focus has been on what happens in the South. In this study we want to focus on what happens in *Norway* as a consequence of the FK projects. Moreover, in most other studies, the main focus has been on technical capacity development. Here we want to focus on *values and relationships*. We also realize that we have more knowledge on the individual participant level, so main focus will be on *institution and local community level*.

The study should identify change on the level of institutions and local communities (with a main focus on institutions, and where relevant on local communities. Whether institution or local community is the relevant unit to focus on will have to be judged in each project, as some projects like the municipality partnerships have a target towards the community, while others may have a target towards the institution, and some projects also indirectly target the local community more than others).

Selection of cases: This is not a random selection of cases, but a selection where we expect to identify results and learn from good practices.

Selection criteria:

- Projects where we expect to find change stories
- Projects that have been operating over a number of years (4-10)
- Projects from a variety of sectors
- Projects from different parts of Norway
- Projects from the FK youth program and the North-South program (and Haukeland is also involved in the Health Exchange program, but is chosen here because of long experience with FK projects and as a health institution)

North-South program:

1. Norges Musikkorpsforbund
2. Haukeland Hospital
3. Norsk Form
4. Escenic
5. Nordkapp municipality
6. Stord Municipality

FK Youth Program:

1. KFUK/KFUM Norway (YMCA/YWCA)
2. KFUK/KFUM Global
3. VNS Spor
4. NIF
5. Strømme
6. Sund folkehøgskole

We do not expect the consultant to be able to cover all these projects in depth (see Approach and Methodology)

Key Questions

These questions are not exhaustive, but are expected to contribute to starting off the study. Relevant questions may be added by the consultant, and some of these questions may be less relevant than other.

In relation to purpose point 1 and 2; testing the Theory of Change hypothesis and creating knowledge about changes in values and relationships:

- What kind of change stories can be identified? What kind of relationships, networks and links exist as a result of the project?
- Does the FK collaboration contribute to some kind of social change; change in behavior as a result of change in attitude?
- Is there any benefit related to changes in values and relationships to the Norwegian organization and local community (where the community level is a relevant level to look at)?
- And are there any signs of benefit related to changes in values and relationships of the project that have an effect on the partner organization or former participants in the cooperating (South) country?
- Explore the concept of Social Capital in relation to FK (if considered by the consultant as a relevant approach)

- Are FK projects different from other development cooperation projects, in terms of values and relationships? If, then how, and what does it lead to?

In relation to purpose point 3:

We also want to learn for the future from the report:

- What can FK and the partner organizations learn from these change stories?
- What have been the success factors/good practices/lessons learnt?
- What would a monitoring and evaluation framework that captures the value and relationship-dimension in the projects look like?

Intended users and uses of the study

FK is the main user of this study:

- Produce knowledge about the effects in Norway of the FK programs.
- To broaden our understanding on what can be achieved through FK collaboration, to generate knowledge, abstract learning
- To learn form concrete cases
- To get assistance in developing monitoring frameworks to be able to continue building knowledge within this area

Partner organizations and future participants can also be users:

- Improve the ability to design projects and to report and show results (some partners complain today that many FK related results are difficult to report, especially the “soft” ones)

Approach and Methodology

A variety of methods can be used in this study; desk study of relevant background documents, interviews, observations. We see it as relevant to have a qualitative approach, using narratives, change stories (using elements of methods like Most Significant Change, Outcome Mapping and Appreciative Inquiry). We expect that fieldwork in Norway is done as part of the data collection.

There are some international studies on international volunteering that FK will make available during the study phase (some of them found on <http://forum-ids.org/research>). FK in 2005 commissioned a study that was conducted by KUDI focusing mainly on individual change (<http://www.fredskorpset.no/no/Fredskorpset/dokumenter/Organisasjon/Evaluering/>). A similar approach, but with a focus on change in organizations and local communities, could be used.

Making decisions on approach and designing the methods will be crucial. The consultant may consider elaborating more in depth on some of the cases than in others, and using some cases for more basic information or comparison of some aspects. Because the projects differ in reach and scope, the consultant will during the study have to identify the relevant level of looking for results in each case: In the organization itself, including regional structures and/or in local communities where south participants have been placed.

Experience and qualification required of the evaluator(s)

- Academic qualifications, knowledge and experience with evaluation/research
- Knowledge and experience of applying relevant methods for doing this study in accordance with the ToR (a qualitative approach)

- Knowledge about Norwegian development cooperation and the development cooperation debate
- English and Norwegian language skills
- Ability to enter into a learning dialogue with FK

Deliverables/Reporting and dissemination requirements

- Report with generalized findings, and
- A collection of change stories
- A summary of the report
- A seminar with FK staff (and, if considered relevant by FK, other stakeholders) to discuss preliminary findings, before concluding
- A seminar with FK staff and external audience invited by FK when the report has been finalized

The report should be written in English.

The results may be freely publicized once FK has cleared the report for release. FK decides time and channel for first publishing the report.

A2. List of people interviewed

Fredskorpset Oslo

Ms Grete Thingelstad, Deputy Director General – Administrative and Strategic Services
 Ms Vigdis Holm, Programme Adviser and Teamleader – Primary Program
 Mr Henrik Aasvestad, Programme Adviser - Youth Programme
 Ms Susanne Bredvold Hvidsten, Programme Advisor – Primary Programme Education
 Ms Ingunn Gihle, Programme Consultant, Health Programme
 Mr Ole Bjørn Ileby, Programme Adviser & Teamleader – Human Rights, Good Governance and Sports
 Mr Håvard Hovdhaugen, Programme Adviser & Team Leader – Youth & Primary Programme
 Ms Anita Forfang, Training Officer
 Ms Live Bjørge, Senior Adviser Analysis & Team leader - Strategy functions

Haukeland University Hospital

Ms Ellen Tolo, earlier Peace Corps participant, Cancer Department
 Ms Siv Årdal, Project Manager, Cancer Department
 Mr Jon Wigum Dahl, Director, Department for International Cooperation
 Ms Grete Marie Eilertsen, Programme Coordinator, Department for International Cooperation
 Mr Thomas Bogale, Peace Corps Participant, Neurosurgery Department
 Ms Åse Humberseth, Project Manager, Neurosurgery Department
 Mr Rolf Størksen, Blood Transfusion Unit

Bergen Rugby Association

Mr Karl Frisch, Managing Director
 Mr Anele Mayayi, FK participant from the Natal Sharks and the Rugby Academy, South Africa.

Nordkapp Municipality

Anne Trine Elde, director
 Annette Eidesen, Koordinator FK program
 Tore Fosse, Deputy Major
 Inga Eidesen, Rehabilitation centre
 Erik Langfeldt, Nordkapp doctor office
 Ernest Mukelabai, South participant
 Else May Altmann, Nordkapp doctor office
 Liisa Himanka, port authority
 Trude Damm Olsen, Skårungen kindergarden
 Birgit Johansen, Rehabilitation centre
 Målfrid Gudim, Rehabilitation centre
 Lena Gjernes, Rehabilitation centre
 Ann Elise Kristiansen, Rehabilitation centre
 Audhild Andreassen, Health centre
 Evelyn Hansen, Hjemmetjenesten
 Annika Eliasson, Hjemmetjenesten
 Keth Olga Wahlgren, Rehabilitation centre
 Paivi Jompanen, Nordkapp Health centre

Friendship North/South, Tinn Municipality

Siri Stranderud
 Steinar Milan

Rupert Derben
Gaby Larsen
Anette Fagerberg
Ingeleiv Jensen
Kirsti Tungvåg
Erik Bugge

Kautokeino Municipality

Inger Anne Pulk
Ann Mari Andersen
Arbeidsleder i Kautokeino

A3. Annex 3. Interview Guide

INTRO I DAG

Formålet med studien;

- Hvordan bidrar FKs utvekslingsprogram og deltakelse fra Sør til endringer i (verdier og relasjoner) i organisasjoner eller samfunnet?
- Finne suksesskriterier: Når er det utvekslingen bidrar til positive endringer?
- Utarbeide et monitorerings- og evalueringssystem rundt disse punktene.

Formålet med intervjuet;

- Innhente erfaringer og perspektiver fra mennesker som er berørte/relevante i forbindelse med utvekslingsprogrammet til FK. Få deres synspunkter på hvorvidt og evt. hvordan FKs utvekslingsprogram bidrar til endringer i verdier og relasjoner.

Introdusere kort hva som ligger i FK's "Theory of Change":

- En antakelse om hvordan utvekslingsprogrammene bidrar til å skape «Leadership for global justice»

(Introduksjon (en og en):

Fortell kort om hvem dere er og erfaringen med FK-utvekslingen

Vi introduserer kort om hva vi har lest om mål m.m. med FK-programmet i den gitte organisasjonen/kommunen/samarbeidet.

(Erfaringer fra selve utvekslingene – menneskemøter)

Kan dere fortelle litt om hvordan dere har opplevd FK-utvekslingen her hos dere?

Når var det første Sør-deltakeren kom hit?

Hvordan var det?

Hvilke utfordringer oppstod?

Hvordan løste dere disse?

Noen overraskelser?

Hva skal til for dere opplever en god utplassering av en sør-deltaker?

Hva bidrar sør-deltakeren med?

Hva ønsker dere at utveksling av sør-deltakere her hjemme skal bidra med?

Hva kan dette forandre hos dere?

Hvordan tar dere disse bidragene inn i egen hverdag?

Hvordan kan dere få til dette, og hva er det som evt. stopper dere?

Har tilstedeværelsen av sør-deltakere gjort at du har forandret dine perspektiver på verden? Hvilke og hvorfor?

Hvordan kan dine nye perspektiver bidra til at ting forandres her hjemme?

Hva må til?

Hva stopper slike forandringer?

Har dere noen U på at dette (at det har bidratt til forandringer)?

Har FK-utvekslingen forandret denne organisasjonen, eller samfunnet rundt her?

Hva er nytt?

Hvorfor skjedde dette? Evt. hvorfor har det ikke bidratt til noe nytt?

Har noen av dere vært utplassert i Sør?

Har dette forandret synet ditt på hvordan man kan tilrettelegge for sør-deltakeren, og utfallet av dette, her hjemme?

Har du gjort noe aktivt for dette?

(akkumulerte erfaringer)

Har dere hatt mange sør-deltakere her?

Betyr det noe at flere sør-deltakere kommer hit? I så fall, hva betyr det?

(Hva betyr det at utplasseringen går begge veier?)

Har tid noe å si på dette?

(erfaringer fra FK-samarbeidet)

Hvor lenge har dere vært involvert i utvekslingssamarbeidet

Hva er deres opplevelse – er dere i ferd med nå målene deres?

Hvorfor, hvorfor ikke?

Hva tror dere er den viktigste endringen FK-prosjektet har medført for dere?

Hvorfor mener dere at akkurat FK-prosjektet har bidratt til dette?

Hva er det viktigste forbedringspotensialet til FK – for at dere skal kunne nå deres mål?

Har tid spilt noen rolle i denne sammenheng?

(Om endringer i mindset) – dette er noe repetisjon og vil kun bli tatt opp hvis de ikke har blitt besvart godt nok tidligere

Har Fk-prosjektet bidratt til at du ser verden på en ny måte?

Har det fått deg til å oppføre deg annerledes?

Hva er nytt?

Hvorfor har du forandret disse perspektivene?

Er dette viktig?

Er dette bra?

Mindset – på institusjonelt nivå (gjelder i intervju med organisasjoner):

Har utvekslingsprogrammet bidratt til holdningsendringer i organisasjonen?

Kan dere forklare?

Har holdningsendringene evt. bidratt til andre endringer i organisasjonen; for eksempel i organisasjonens struktur, målsetninger, strategier eller valg av aktiviteter?

Hvordan integrerer dere læring fra FK-utplasseringene i organisasjonen (for eksempel erfaringer, ny kunnskap eller innovasjonsideer som oppstår gjennom utvekslingen)?

Kan du nevne et konkret eksempel?

Hva er vanskelig?

Når er en relasjon mellom organisasjonen og sør-deltakeren likeverdig?

Endringer i relasjoner: (En annen antakelse i ToC er at deltakelse i FK bidrar til endringer i relasjoner, enten ved at det har styrket relasjoner, bidratt til økt sosial kapital – til større internasjonalt nettverk).

Er dette viktig for deres organisasjon?

Hvis ja, hvorfor?

Hva tjener en organisasjon på å styrke sine relasjoner?

På hvilken måte har utplasseringssamarbeidet bidratt til et bedre nettverk i deres organisasjon?

Hvilke relasjoner er viktige å forandre, skape eller styrke din organisasjon?

Har tid spilt noen rolle i denne sammenheng?