

Change-agents for development

:: A study of individual and social results of the FK exchange program

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0. Executive summary

The focus of study is individual and social outcomes of Fredskorpset (Fk) exchange programs. 16 in-depths interviews were carried out in Kenya, South Africa and Norway during two weeks in April and May 2005. The study has looked at different aspects of the individuals' personal experiences during and after their participation in a Fk program. Whilst analysing the individuals' personal stories we have in mind the bold question: Do these individuals make a difference for the better of the world? Do they function as change-agents?

The Fk program bases its work partly on the assumption that the individual change-agent is significant and necessary for changes in society at large. The object of this study has been the individual stories, not the organisational stories. However, the individual participants' changes take place within and in relation to their working environment and the wider context of family life, local community and society at large.

We have found that the participants change their values and worldviews towards more global awareness. When the participant experience that norms and values are different and that working conditions and practice differ in the other society, the exchanged start comparing their own norms and values with those they meet in the host society. In the comparison they start making value adjustments and in most cases they become aware that there is a contextual frame wherein the values and norms make sense and have meaning. In other words, as the comparison evolves, the individual 'change agent' develop a cultural sensitive perspective on ideology, values and morality.

Being in another country and being exposed to differences also have impacts on the participants lives after the exchange. Some chose to live their lives differently, while other changes their networks. The Fk exchange program influences the participants lives both when it comes to how they wish to live and what activities their lives shall be filled with. Some reorganise their whole life while others make some important adjustments. An outcome for all of the participants, however, seems to be a sharpened social network and focused contributions towards a better and a more just world. This is most obvious looking at the social responsibility of the individual participant. The participants engage themselves in order to provide and share knowledge within their communities.

On the professional level, all participants move forward and increase their professional skills. The skills and working methods achieved by the participants are acquired in a cultural complex learning environment. Therefore, the skills and working methods are carrying in them a synergetic potential that is essential in bridging knowledge gaps. Experiencing the intercultural meeting and the different ways of working at the host partner makes the participants develop creative methods. Cultural synergy is an important decision-making and problem-solving tool acquired by many of the participants. Reciprocal learning between the partner organisations is a continuous process. The participant plays a key role in this process.

The question whether the personal outcome has consequences on a broader level is discussed. Our view is that the participant may be change-agents and contribute to development. But, the participant cannot change the world alone. He and she depend on home partners capacity to utilize new knowledge and ideas. Continuity and size in the exchanges also seem to contribute towards development. At the organisational level, the relation between the participant and

the home-partner is of main importance in order to bridge knowledge gaps. This is due that all participants have increased their skills and knowledge although projects may not have been accomplished at the host-partner level.

The Fk participant is a potential change-agent. We have seen, however, that the participant needs a context in order to *work* as a change agent. The context is of utter importance in order to increase successful exchanges and outcomes, and consist of following aspects:

- Home partner must *actively seek* changes or improvements
- Home-partner must have the *ability* to utilize the participants new knowledge or new skills within the organisation.
- The home-partner must *perceive* the exchange as an organisational development strategy and acknowledge.

The size, continuity and shape of the exchange program will have great impact on whether changes are identified a society level. In addition to the points above, the role of Fk may be developed towards more involvement upon homecoming. One important contribution would be facilitating the process of information and knowledge transfer within the organisational structures of the partners.

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1. INTRODUCTION

Objective of study

Fredskorpset (Fk) commissioned this field study to supplement existing studies on goals achievement of the exchange projects. The study is undertaken to increase the understanding of the outcome of personnel exchanges as seen from the perspective of the individual participant.

On the Fk platform it says that the Fk is to facilitate partnership and the exchange of young people across national borders. Fk will contribute to achieving a greater degree of equality, reciprocity, openness and solidarity between people in the North and South. Fk will serve as an instrument for promoting positive development and the strengthening of structures and institutions in the civil, public and private, sectors in the South, as well as in Norway. Through reciprocal learning, Fk will contribute to increased cultural understanding, knowledge and commitment within Norway, for a more equitable distribution between North and South. Fk will operate as a resource base for co-ordinating, coordinate the training of young change-agents who, in a diversified, participative network, make an active contribution to a common goal: a better world for everyone. Fk facilitate feedback of positive impacts generated by the relationship between participants, partnership and society through network activities.

The aims and goals of the Fk organisation are bold and far-reaching. One of the most significant actors for this changing process to come about is the success of the individual participants who take part in one of the many Fk programs. For the Fk to achieve their goals the individual participants need to:

- Change their attitudes and values towards a larger degree of solidarity, developmental commitment and global solidarity
- Transmit skills and knowledge between the partner organisations and preferably also mediate this knowledge and skills to society at large.

In this study we will look at different aspects of the individuals' personal experiences during and after their participation in a FK exchange program. Whilst analysing the individuals' personal stories we have in mind the bold question:

Do these individuals make a difference for the better of the world? Do they function as change-agents?

Firstly, we are examining some characteristics that we find noticeable in the individual participant. This is important as the individual forms the basis of the change-agent. Then, we go into the effects of the Fk arenas. Here we examine how the arenas staged by Fk contribute to the effect of the individuals' participation. In chapter 3 the focus is on the value changes. In chapter 4 we examine the effect that the exchange has had on the daily life of the participants. In particular we look closer at how the value changes translate into daily life practice. Chapter 5 discusses the exchange of knowledge and reciprocal learning. Here, types of innovation as result of the exchanges are described. In the final analysing part of the study, we highlight the principles necessary for lasting changes and the diffusion of ideas. This we do through bringing forward individual and organisational relations that have made an impact. Finally, we have included some recommendations to Fk for them to maximise the positive results.

Generating a framework for the study and the development of method

Kulturell Dialog AS was selected to do this field study. Elisabeth Fosseli Olsen, Anette Louise Thiis- Evensen and Trine Olsen-Slagman, all social anthropologists, have been in charge of the field study.

In preparing for this field study Fredskorpset commissioned a desk study, which was to clarify the potential outcomes of personnel exchanges. Karin Timm Østlund and Jan-Erik Perneman carried out this desk study in April 2005. Their report "Individual outcomes of personnel exchanges" function as central point of departure for the writing of the terms of Reference (ToR) of this field study. The ToRs are enclosed in the appendix of this report.

Fk was responsible for the selection of partners to be included in the selection of former participants. Fk also decided where the field study would be conducted: Norway, Kenya and South Africa. In a period of two weeks we conducted interviews with 16 former Fk participants in South Africa, Kenya and Norway. In addition, we had a focus group interview in Cape Town, SA. An overview of the participants is enclosed in the Appendix.

Per Steinar Moen from Fk and former Fk participant Mwanzo Milingo, took part in the interviews in Kenya with photography and video production. Moen also accompanied Olsen-Slagman in South Africa, with photography and video production.

Methodology

The field study was founded on sound qualitative methods, striving to achieve rich empirical details and in depth understanding of the individual participants' experiences. Our ambition was to gain a holistic understanding of the phenomena we studied.

We used open-ended interviews with sixteen former Fk participants. The open-ended interviews assured the production of data about people's own experiences, opinions, feelings and knowledge. However, we did use an interview guide as a checklist to achieve all relevant information. This interview guide is enclosed in the appendix. In the interview guide and throughout the interviews themselves, we focused our attention on the participant's professional life story from the period before, during and after the exchange. Their personal thoughts about the exchange and their thought on the return back home were central to the questioning. We also paid attention to the participants' practical digestion of the knowledge of the exchange process. The data collected is thus predominantly descriptive and self-interpretative comments made by the former participants.

As supplement to the open-ended interviews, in order to strengthen the contextual understanding of the individuals' personal experiences, we aimed at observing the former participants in one social setting either in company of colleagues, friends or family members. This we managed only to a limited degree. In Norway, Kenya and South Africa we interviewed the former participants at their work. Wherever possible we tried to talk with a few of the colleagues about the exchanged and we paid attention to the former participants interactions at work. After each interview was finished we sat down together with the interviewees and looked through their personal photos, which they took during their exchange year. We had beforehand asked them to bring photos or other memorabilia along. Looking through the memories aided the understanding of

how the exchange year had been for the participants and allowed the former participant to tell an additional and more intimate/personal story of their exchange year. This opened for a deeper reflection of various events, stories, and processes of change.

In Stellenbosch, SA, we were able to observe the two Field Band Foundation participants at work with the local Field Band. It was the Field Band Foundation coordinator in the Western Cape who organized this. Here we also had an extensive lunch together with the two former participants and the coordinator, we met and shared a few words with the wife and child of one of them and we walked around a bit in their neighbourhood and Simon guided us around at the University music conservatorium.

When interviewing Lucinda from SCORE, we first met her at the office, then went to a café for the interview and returned a few days later. On this second day at their office we had the focus group meeting with two other former and present participants at Fk program and we shared a few words with the SCORE coordinator. At ArcAid the coordinator was away and Bianca whom we were interviewing was feeling sick. Therefore we tried as far as possible to not ask of her too much in addition to the interview and the video production.

In Nairobi we went out for a drink with two Directors and a former participant from ANPCCAN. We talked about the previous exchanges, and the organisations views and visions for the future. In addition, we interviewed the former coordinator for ANPCCAN exchanges in Kenya. She did not work at ANPCCAN anymore, but her views and thoughts were fruitful for our broader understanding of ANPCCAN in relation to the exchanges.

In Norway, three interviews were conducted in organisations situated in Oslo while three interviews were conducted in Fredrikstad. The interview with the NIF-participant was carried out in the office of Kulturell Dialog. The Norwegian interviews were conducted in Norwegian because that was the language shared by the interviewee and the interviewer.

We have developed a flash presentation as a supplement to this report. Kulturell Dialog AS, Orgdot AS and Fk developed the presentation.

We have not anonymized the participants in this study. They all agreed upon not being anonymized on the condition that the report and the enclosed presentation are for the internal usage by Fk and its founders.

2. BRINGING PEOPLE TOGETHER

Fk is bringing people together. The role of Fk in working for its visions and goals is that of staging the arenas where people are brought together. The Fk internal organisation is adjusted to achieve the goals. Besides Fk's own achievement as an instrument, the success is highly dependent on the individual participants being good change-agents. The proposition is thus that the participant is a critical factor for the success of Fk. This study will start off with a description of the Fk participant.

The courageous participant

People who participate in the FK exchange program have made the decision to leave home and spend approximately a year in a foreign country. Several of the participants have chosen to stay longer abroad. Most of them work in a foreign organisation. Some become students in a foreign school system during the exchange.

Who are the Fk participants and what made them take this step? Is it possible to find personal characteristics typical of a successful change agent? In this field study we have interviewed 16 former participants from four different countries, from two continents, having five different nationalities. In addition we have conducted a focus group meeting that included an additional 2 participants of whom one is returning home this summer and the other is a former exchanged. 10 of these people are women and 8 are men. Their occupations ranged from sports coach and drummer, to community peace worker, teacher, entrepreneurs, journalists and engineers. Some were single, one was engaged, and several were married. Many of them had children at the time of the exchange. So, in terms of gender, occupation and family status the participants are a mixed group of people. Nevertheless we did recognise that the participants do have certain personality traits in common.

One very significant trait that we recognised among the participants was their courage towards life and willingness to take risks. Few of them had much of an idea of what form of adventure they were starting. Simon from South Africa for example, had never heard of Norway before he was given the opportunity to take part in the FK exchange program. However, he never hesitated about whether or not to go. Only after he had accepted the offer did he do some research about Norway and its climate. Simon says: "But I trusted that the Field Band wouldn't send me anywhere I wouldn't survive."

Many of the South/South participants lost their existing jobs at home when they attended the exchange program, but the participants did not hesitate towards risking their jobs. Judith explains: "I wanted my employer to give me a leave for a year, but they said that one year was too long. So, I had to leave the job in order to go on the exchange program. I said, Ok, I'd take it as it comes". Mwanzo says: "I don't think the partner got the whole concept of the exchange. My employer fired me the day I left for the program. I said OK, let me see what comes out of it." Risk and courage seems to pay off. Most of the participants who lost their jobs prior to the exchange have improved their career and got new opportunities with more responsibilities job wise, as we will elaborate in chapter 5. Judith made an upward career jump from working with printed media to now working at a TV station. Simon is now one of very few black students at the Music Conservatorium, University of Stellenbosch.

The participants are independent people and the risks they are taking are not only career orientated. They risk losing friends, suffering from neighbour's jealousy and spouse's mischief. Bianca was already engaged and planning to get married when she was given the opportunity to go from South Africa to Kristiansand on the exchange. She made the decision to risk her marriage in order to follow her desire for a better international career. It ended well as Bianca's fiancée stayed true to their promise and they are now planning for marriage in December this year. Nevertheless, south participants experience that leaving their family behind is difficult.

In Kenya several of the participants talked of how the neighbours and friends expected them to return rich and wealthy. That the economic fortune was not as glorious as they had imagined was for some quite difficult to understand. Preparing for this, Simon in South Africa sat down together with his friends and family prior to his leave and explained to them the economic situation. Upon return, he again sat down with them and used time to clarify for them how his situation was. Most likely these precautions were effective, as Simon has not lost any of his close friends, whilst everyone we interviewed in Kenya felt it difficult to keep close to their old friends.

Motivation for participation

Among the south participants, the main motivation for participating in the FK exchange program is that it creates a great possibility for career improvement. Lucinda from South Africa puts it this way: "We do not look upon the ability to go overseas as a way of gaining personal experiences. Our focus is the professional experiences. It will be something to put on the CV and that's why we want to go." South/South participants emphasized the importance of helping the host organisation as a motivation factor. This was particularly important for those who were exchanged in regional office branches. "I saw in it an opportunity to help", Peter says.

Another important factor for motivation among South/South participants was the opportunity to travel abroad and experience another country and another culture through the exchange program. Judith says: "Changes are good and I wanted to open up my eyes". Betty wanted a turnaround for her career, but she also wanted a new experience: "I wanted to look at things from a different point of view. I wanted to analyse and get a better understanding of what was happening". Also Samuel wanted to open his eyes: "It was the first time I went outside Kenya. I felt it would open up my way on looking at things. I felt this opportunity would give me the possibility to comparison".

Also for the North participants the opportunity to travel and experience another country and culture was an important motivation factor. For some participants the motivation was even more integrated with life expectations. Wenche says: "When we got married in Zambia, my husband and I decided that we were going to live in Africa for a period of time." All the Norwegian stories are involving a relationship: A couple going together, making their life-project, and carrying out a vision of global awareness.

Participant qualities: Activators, connectors and initiators

Most of the FK participants are proactive and motivated people within their organisations. They were given the opportunity to take part in the exchange

program because they are considered worth the investment, as Henriette, the Field Band coordinator in Cape Town explained. Similarly, Simon looks upon himself as an ambassador for the Field Band. He is very aware that sending him on the exchange is a strategic move, which the Field Band has done counting on its benefits for the organisation.

Bianca had some feelings of guilt upon leaving for the exchange, because as she explains: "I am very involved in the local community, and within my family and among friends there are many people who come to me with their problems or when solutions have to be found. For many people I am a key holder and a key finder. To leave felt like a very selfish thing to do. Yet I comforted myself with the assurance that eventually they will also benefit from my exchange."

For some of the participants from the north, the role as an activator and connector of resources was an integral part of the project at hand. Working with setting up peer leaders for sport activities or for working with HIV/Aids is typical examples. Some of the participants have the characteristics of being connectors from before the exchange. In these types of projects the results show that the synergies are very good. Working in an "activator-project" leads to more capacity building in the local communities where the projects are carried out.

Preparing for change

The South participants embrace the Fk preparatory course. They look upon the training as an important arena for meeting other people and for creating friendships and bonding network. Richard from Kenya tells about the preparatory course in Kampala: "We met people from many African countries. It was a very good moment to meet them. I still have e-mail contact with them."

Secondly, the South participants regard the course as important in order to be prepared for the exchange. North participants were not that unison. Some felt that it was too basic and took too much time. Some North participants, like Sverre Olav, thought the preparatory course was excellent: "The Fk preparatory training was really good. Very good. Several of us (Fk participants attending the same training) had that same good experience. We've had many years at schools and university, but the preparatory training was outstanding in our professional training. Very good!"

Bianca from Cape Town reflected considerably on the importance of the preparatory course. "For me, and many other participants, this has been one of the highlights of the exchange. It opened up so many positive experiences. First of all making friends from all over the world. But, beside the personal aspect of it, the work aspect of it was important." Bianca made friends with several of the other Fk participants on the course, and during the exchange year they used to email each other and keep each other informed about seminars, projects and other events which they were involved in. If there was an interesting speaking in Oslo, Bianca's friend who emailed her and Bianca would travel from Kristiansand, another friend would travel from Bergen and they would all meet up in Oslo to listen to the speaker.

"Maybe our group was special, but we got very involved with each other. At the preparatory course I realized that we all had a background of hardship and in a way the preparatory course was the start of a healing process," Bianca explains. They all shared a vision of the world. They were all working for the same goal, struggling with the same problems of submission, inequality, poverty and the unequal distribution of power. This awareness, that people from all over the

world, and realizing that their struggles were global recognized her community and everyday life struggles, gave her hope and energy to continue her fight.

Lucinda from SCORE in Cape Town highlighted another aspect of the preparatory course: the course contents. "It was very, very, very significant. I learnt a lot. Especially on intercultural communication, the global world and history. I learnt a lot that I never knew before. It opened my mind! I liked intercultural communication. You know, being aware of certain differences in culture and how we communicate. That was very valuable. I learned a lot. I also remember the history classes. That was quite significant for me, because I learnt something about the world. Those two sessions, history and globalisation, they stand out for me! For me, that was the biggest learning curve of the whole year." The host partners own courses seem to be popular. Training on facilitation methods and after service gathering is perceived as relevant and specific to the working-tasks at hand.

Preparations for the intercultural meeting are important. This will to some extent determine the ability to function as a means of bridging knowledge gaps. The first step is to be aware of the cultural values in your own and the host partner context. The next step is developing skills in cross-cultural communications. These are skills acquired during the stay abroad. Our data shows that the participants who have been trained in facilitation methods adapt to these skills more quickly. They build networks, activate resources and are adding value to the project at hand.

A unique participant culture

Fk shall contribute to the creation of contact and cooperation between individuals, organisations and institutions in Norway and in the developing countries, based on solidarity, equality and reciprocity.

Several of the participants have developed strong relationships with each other. The basis in these relations seems to be built on the Fk goals. An attitude of global awareness is describing ingredients in a unique participant culture differing from other organisations involved in exchange or development. One of the north participants was questioning the attitude of groups of white development workers being in the same area. "It was very large distance between them and the local people. Was it because of the people, or was it because of the structures in the projects they work in?" he is wondering. It is positive that the Fk arenas function as to socialise the participants and promote an awareness of solidarity, equality and reciprocity. The long duration of the preparatory training is an important ingredient.

Another north participant points out the strong relationships developing among the Fk participants are like a common language that they share. This study suggests that a common culture is evolving around the values of solidarity, equality and reciprocity. Culture is in these terms perceived of as a set of values and norms shared by a group of people. It is further implied that the participants are carriers of that culture during and after the period of exchange.

The Fk participants seem to be well prepared for the exchange. The preparatory training is an arena suited for focusing upon important Fk values and for creating a unique participant culture through the networks that are established. There is a potential for focusing more specific upon facilitation methods.

3. EYES AND EARS TOWARDS THE WORLD

This chapter is dedicated to the participants' reflections on values, world-view, religion, politics and culture. Other studies have characterised the acquiring of knowledge on another country and culture as "automatic results" and therefore less interesting than other results from Fk exchanges¹. This study has quite another perspective on the matter. Exploring the significance of the knowledge of another society and culture is meaningful in a professional context. It is an Fk goal to contribute to increased cultural understanding, knowledge and commitment for a more equitable distribution between North and South. It is obvious that the individuals and their personal change have a crucial role. After the exchange the participants orientate themselves more outwards. Their interest in issues of society and politics is noticeably increased. This is important because it strengthens the capacity of the participant in being a change-agent.

The impact the exchanges has had on the way of life, individuals' career moves and organisational development will be addressed in chapter 4 and chapter 5. To understand the impact of these life orientational changes, we will first look closer at the participants' own reflections.

Awaking global awareness

Most participants are aware that their values in life as well as political opinions have undergone a change after the exchange. We found that the exchange started an awaking process of global awareness among both the South and the North participants. The Fk exchange program initiates a self-reflective intellectual process for the majority of the participants coming from the South. Through the exchange process the participants gain new interest in cultural, societal, economical and environmental differences in the world. The first step in this process is the confrontation with one's own prejudices. Kenyan Peter recalls his thoughts about Nigeria before the exchange: "Before I went, I had a lot of suspicion. I would call it fear. But I didn't know them very well and along the way I proved them wrong. I actually had some of my best experiences with my interaction with these people". Samuel was exchanged to Zimbabwe and it was his first trip outside Kenya: "I thought it was a violent society because of all the fighting towards the white farms that I read about in the news. I was a foreigner, so I thought - what would they do to me? But, I got to learn that it wasn't politics but real societies and they can co-exist with people from different cultures." Lucinda coming to Norway says: "What a culture shock it has been for me when I first stepped into Norway. I only expected to find white people but I was wrong."

In confronting 'the other' the participant realises that their preconceived ideas do not fully confirm to the reality they meet. Adjusting the image of the other is in this way the first step towards a new worldview.

Thoughts on power relations and society

A majority of the participants have become preoccupied with hierarchy and power relations. They have reflected a lot upon who holds power in the host society and within the host organisation. They have in various degrees reacted to or formed an opinion on how these power relations are expressed and performed. South participants reacted positive to the lack of hierarchy within the Norwegian

¹ Cf. "Study of selected Fredskorpset exchange projects, NUPI 2003 page 4

organisations. Mwanzo was used to a strict hierarchy in the editorial office in Tanzania, where the editor made all the decisions alone. He recalls the relations in the Norwegian office where he was exchanged: "Seeing that kind of a structure! There wasn't a hierarchy in the structure. If you popped into the office, you couldn't identify the boss. It was the same level". Lucinda from South Africa was impressed with how the teachers addressed and acted towards the pupils at the school where she worked. Before she went to Norway she had worked as a teacher in a township outside Cape Town. There, the teachers used corporal punishment. It is prohibited to beat children in South African schools, but corporal punishment was a common way to discipline the pupils. "It was positive for me to see that in Norway the children are not scared or full of fear. They can express themselves and dare to raise their own opinion. I carry that with me, even though it is difficult to change things here".

South/South participants also commented on the differences in power relations within the African region. Peter from Kenya disliked the hierarchical system in Nigeria, which was based upon chieftdom and materialised in a caste system. Peter disliked that the caste system decided with whom you could talk to and with whom you could eat with in daily life. North participants are also critical to certain value-systems found on the countryside in the South. Sverre was exchanged to Malawi and recalls: "To gain respect according to age is good, I think. But, the artificial respect for men and chief, I don't think much of. This is not mutual respect, but power abuse and I don't like it."

Several of the north participants have been frustrated facing the hierarchy in the South. For the participants coming from the North it was a challenge to work within a distinctly hierarchical system. Especially at the start of the exchanging period they struggled with ways of dealing with this. One of the participants was bothered about the distance that the South organisation was constructing between people at the basis of position. "They were very aware that they had higher status than most other people. I had problems with that as I like the egalitarian system in Norway", a North participant said.

By experiencing a rather transparent and open working environment in other African countries, some of the participants from Kenya became aware of their own norm of keeping things and processes out of site and their reluctance to openly discuss problems. Richard from Kenya recalls the transparency on his workplace in Burundi: "They were open to each other. It is different from what I'm used to." The participants also saw how the reluctance to openly discuss problems effected how their countries were dealing with the issue of corruption. Judith from Kenya experienced that the fight against corruption was much more open and freely debated in Uganda: "Their fight is more open, and you can see that someone is handling it. The problem is the same, but the way we are handling them is different".

Perceptions on gender-relations

Meeting and experiencing a far more equal distribution of power between men and women in Norway made a significant impact upon the participants from South Africa. Lucinda wrote about this on her Fk homepage whilst in Norway. She writes:

"I will share a very interesting experience that I have had in Norway. The role of males in Norway really amazes me. For some reason it seems like a lot of African men really love Norwegian women and vice versa. The funniest site for me has been seeing an African man pushing a pram with the Norwegian girlfriend walking

at the side and it looks like this man is doing all the hard work that African women are suppose to do. It is funny seeing how suddenly the role of the African man changes once he is in a relationship with a Norwegian woman. I must say you go girls to the Norwegian women. There is something about Norwegian women that somehow changes this gender role with the African man. It is a very funny site. You will not see this scenario in Africa but then again prams are only for the privileged I think because they are so dam expensive. This was a very interesting experience for me so to you Norwegian women. YOU GO GIRLS!!!! VIVA TO GIRL POWER!!!!!! I think it is by time that women are empowered in Africa. It should not only take one Norwegian women to change the gender roles of African men."

In the interview Lucinda emphasised that having experienced that equality between men and women is possible and actually happening, has given her faith and drive to dare to take risks as a women. "That really boosted my self confidence as well. That was very valuable to see that men do not always have complete control. Knowing that, I carry that with me today."

Being able to walk the streets alone at night was one effect partly due to the difference in gender relations, which the two South African women highlighted. For Bianca it was awesome to be able to walk at home three o'clock at night. She stayed in an apartment in the centre of Kristiansand and there she enjoyed taking public transport. She was surprised and pleased to experience that public transport was available for women even at night. This she missed very much when she returned back home to Cape Town. Her only way of moving after dark in Cape Town is by car, and as she can not afford a car her mobility is fully dependent on men. Likewise Lucinda explains how she realised how limited she is as a women in South Africa. She always has to make sure that she is home before six in the evening. After that, darkness falls and no woman can walk safely outdoors.

The experience of differences between men and women made a big impact also on Simon. He described how confused and a bit scared he became the first time he was invited to a Norwegian couple's home. While the woman in the house socialised with him and his fellow South African, the husband was busily preparing dinner in the kitchen. At first he concluded that the woman must be a real bitch bullying her husband, and properly hitting him as well. Several weeks later did he learn that it is not degrading for men to cook and do housework. He was explained how both women and men work outside the home and that when they return home they ought to share the household chores between them. "I realised that letting the wife do all the work as well as working outside the home that is slavery. When I get married I do not want my women to be my slave."

In which manner the awareness of equality between the sexes will have an impact on their lives in the long run is uncertain. The individual 'change agent' is no atomic independent entity. The individual's motivations, choice and actions are interconnected with a complex range of social relationships. Yet there are indications that the value changes do transfer into changed behavior and social structures. For example, Bianca's husband to be has become interested and engaged in gender issue. Simon has realised the value of household chores and claims that if his future wife will be working, then he will also take his share in the household.

Reflections on poverty and wealth

Above we elaborated that the participants in general get new perspectives on society and culture because of the exchange. The North-South and South-North participants were in addition strongly influenced through the exposure to the effects of poverty and wealth, respectively.

Simon from South Africa tells about coming to Norway: "You feel strange. Now I am in this country with no poor people. It was a cultural shock. No one is poor and everybody lives in good houses. I come from the township where people live in poor houses, people stab each other on the street and families have disadvantaged lives. Being in Norway was challenging". He explains how he was amazed at the size of people's gardens. The challenge was the confrontation with the world's unfairness. Perceiving a society without poverty challenged his perception of the world. He has grown up with poverty and had assumed that the poverty was an unfortunate necessity – a negative factor inherent in life. As the realisation dawned so did also the awareness of the unfairness of the situation. Poverty is not a necessity.

Also spending a lot of thoughts on the issue of poverty and wealth is Bianca. Confronted with Norwegian colleague's attitude towards money and material wealth, she was appalled. And she expressed this as anger and frustration towards her colleagues. "The Norwegians were never satisfied with what they have. They only wanted more and more". On her homepage, Lucinda says: "I do get a bit frustrated with how easy life is here and thinking of what it is like back home and how many people are suffering back home and living in constant fear because of the high levels of crime. When I think of this I feel guilty for being here and not being at home."

Confronted with poverty made the North participants feel torn between having the ability to help some people, and fearing that it is not a good solution. "It is very hard because one meets poverty every day and really close up too, in the streets and with people you work with. Or, not so much the people you work with, they you don't look upon as poor as you perceived them as rich. But, the beggars in the streets, you don't know them personally. They ask if you can give them something. It is not easy. I remember the first day of the exchange; two of us (Fk) from Norway went for a stroll in town. There were homeless children everywhere. They spotted that you were new in the country and it was difficult to know how to handle it. I remember that we were discussing what to do". The Fk community with other participant is important in dealing with what to do. Many discuss the issue of helping and find support for their actions in the group.

Sometimes the thoughts on poverty and wealth occur at the time of the exchange, as outlined above. However, especially among the North participants, these thoughts emerged most dominantly after the exchange and results as a culture shock of homecoming. A North participant tells about coming back to Norway: "It was a shock to come home to Norway. There, (in Malawi) 3 out of 12 million people are fighting to survive; here we discuss the penalty on driving on red light. Can you afford the penalty driving on red lights, so do it! If you can't afford it so don't! But, if a person doesn't have any food you can't say, well, get some food then! It's not solvable, while all our problems are solvable." A participant also describes how he perceives of himself as "socially handicapped" in everyday-life situations, as he does no longer see the issues discussed in Norwegian society as relevant. He has other interests and he orientates otherwise. He says: "I am reading everything that has to do with international issues and development aid research. I seek for international news and development news on the internet."

Observing religious practice

Being confronted with other ways of life during the exchange influences the participants strongly. Being in Africa, religion is a very visible context to the North participants. Several of the north participants are therefore forced to reflect upon their own religious beliefs. For most, this is described as a positive experience of awareness.

Some participants' changes views on religion and what they experience make them take on new political attitudes as well. Mwanzo comes from Southern Tanzania. He is a Christian and lives in Dar es Salaam, where the majority are Muslims. His exchange to Norway has made him reflect upon religion's position within his own society: "First I thought God would be angry at me, but my stay in Norway learned me that Africans are more fanatically religious but not necessarily better believers. I therefore see a glimpse of hypocrisy in our society where the church takes control of the life styles. It is denying my rights and the freedom of whom I am".

A North participant describes her opinion about religious practice in South Africa: "My opinion of the church has changed direction after the exchange. What I cannot understand is that these white people are so religious. Because, if they did like Jesus says, there would not be Apartheid would not be racism. The whole community was consisting of church-goers, Wednesday night, several times during Sunday, Saturday night and church, church, church, cars everywhere on the grass in front of the church. Everybody where going and the most racist people that I got to meet, they were churchgoers also, I got furious! It is so hypocritical, you know – and I just, then my view of religion is even lower. They use it to think of themselves as good people, but in their work, in their life, they are exactly the opposite of the way that at least I think the church expects people to be." This statement reveals strong emotions and opinions. Living in another community and observing the everyday-life of others is having more than a superficial impact upon the individual participant.

Insights about one self and own culture

We interpret and construct our reality again and again when we are confronted with other people (Berger & Luckmann, 1977). Living in a new country, either at the same or at a total different continent, makes people reflect upon their own culture. The exchange initiates reflection on explicit values such as religion and morality, but also on their taken-for-granted views and knowledge. Judith is a Kenyan participant who went to Uganda for the exchange. She says: "I went just next-door, and when I stayed in Uganda I saw that I took so many things for granted. The health system wasn't as I was used to and the food was different. I had to go to the other end of Kampala to get the food I liked from home." Peter, who was exchanged to both Nigeria and Zambia, was most concerned with the hierarchy in social relationships in Nigeria and recalls the cultural meeting this way: "I tried to reach out to the house girl and to the gardener but they were afraid to talk to me because they assumed they would be fired if their boss saw it". These cultural differences made Peter think differently about his own country. "I admired their chieftdom, but I disliked the differences between people – the hierarchy". Betty, said her stay in Tanzania had made her think differently about Kenya, her home country: "I appreciated my country after my stay in Tanzania. We are not that conservative. I become proud of my background, although I learned things I thought were better in Tanzania", she concludes. Richard is a Kenyan Kikuyu and reflects on cultural differences home after his exchange in

Burundi: "In my community people think they are superior other tribes. But, I learned to acknowledge and respect others. People are human beings wherever they come from.

Also the North participants reflected upon their home country because of the exchange. A Norwegian family who stayed with their children in Malawi have made some learning's about family life and own culture. "Although I worked more hours there than I do in Norway, weekends, meetings etc. it didn't really feel like I was working a lot either. Working was part of social life. Our situation gave better possibilities for family life and spending time together. Here, you can't find time for the family being together." Wenche says. Another north participant says: "I miss the social life in Zambia". He thinks it's hard to point out exactly what, but is certain that it was something very new and valuable. He states that it is hard to develop strong social relationships at home. "In that way, life was easier in Zambia", Peter concludes. Thus, in the exchange the participants discover their own values and this forms the basis to understand their own cultural belonging (Torbjørnsrud 1995). It is a reflection upon themselves as cultural individuals.

When the exchanged experience that norms and values are different and that working conditions and practice differ in the other society, the exchanged start comparing their own norms and values with those they meet in the host society. In the comparison they start making value adjustments and in most cases they become aware that there is a contextual frame wherein the values and norms make sense and have meaning. In other words, as the comparison evolves, the individual 'change agent' develop a cultural sensitive perspective on ideology, values and morality. Richard for example placed a connection between the lack of transparency in his home country with the threat of tribal warfare. In Burundi he observed the outburst of tribalism and summarizes: "One of the things I learned is that one has to fight against war. If I got the chance, I would tell other people. The war is there because of tribalism. Sometimes we have these things in our country, and I want to tell our people about this".

Changes that last

This study confirms that interest in international issues is raised through the exchange.² The increase of interest in international issues was found amongst both the North and the South participants. An interesting question is whether the increased international interest and the global awareness last and represent a change in the long run. Our data indicates that a significant part of the value changes do last and evolve further. Of course, it is a methodological problem in stating exactly what is the cause of a value change. It is also impossible to predict what constitutes the new value because it is not static. As reflections on world-views, religion, power and culture take place it is in the interplay with other situations, people and events. Together this is representing a reorientation towards new experiences, new choices and the perception of new opportunities.

The north participant Wenche says: "I think, if you travel to Africa it changes you for life. You develop an awareness of what is really worth something in life. This has changed us. We will bring these perspectives on to our children". The value changes make a difference in the former participants way of life. The ways and means that these changes manifest themselves are to be explored in the next chapters.

² cf. Desk study, 2005

4. EVERYDAY LIFE CHANGES

In the previous chapter we examined how the exchange changed the participant's values and worldviews. We have seen that the participants have generated more social consciousness and increased their global awareness. The question is how these new values are expressed in practice and has influences in their everyday lives. Turning ideas into actions are not necessarily a straightforward process. People are not free individual change agents, but act and make choices within complex networks of social relations (cf. Olsen 2001). Whether Lucinda is able to stop other teachers' corporal punishment when she returns to South Africa depends not only on her perspectives on children and power, but also on her relation to her fellow-colleagues, parents, school board, community organisations as well as the relations between the other teachers, the home-school communication, parent-child relation and so on.

There are some changes however that seems to be common for all of the participants. It is significant that the participants all remark their increased self-esteem as a result of the exchange. This goes for both the North and the South participants. In addition, we see that because of the changes in the participants' values and worldviews, the participants express a wish to live differently than before. The north participants' distance themselves from materialism upon their return while the South participants experience class mobility with the emergence of new opportunities. Upon their return, the participants are more aware of what kind of life they want to live and some lose old friends and develop new friendships. We argue that these processes strengthen the participants' social capital. Finally, the participants' apprehend a responsibility of sharing their experiences and knowledge. These apprehensions may take form as contributions within the field of social responsibility.

Changing social conventions

Meeting up with new or old acquaintances is an everyday-life activity. The way in which we introduce ourselves to other people is often part of our "taken for granted" knowledge, as we mentioned in the previous chapter. The exchange initiates reflection on taken-for-granted views and knowledge.

Greetings are of great importance in most African societies. It is a means of showing other people respect and it is a means of maintaining important relationships, especially within the neighbourhood (cf. Olsen, E. F. 1999). The South participants were shocked about the differences between African societies and Norway on this issue, and it made them reflect upon what a person is and what a person *should* be. Mwanzo says: You pass someone shoulder by shoulder without greeting one and each other. No one cares about you. In fact, he doesn't see you. They see you just as a shadow. If you look at him or her, they are somewhere far away from where they are physically. You ask yourself: Is he around or somewhere else? And those I was introduced to would only greet me with a *hi!* But that wasn't enough for me. I was waiting for more, like *how are you?* I was waiting for a more complete greeting". Mwanzo also reflects upon the difference in greetings. "It was almost a year, and I never saw my neighbour. 9 months past, and I just saw that lights were on at nights and off in the morning, but I never saw him or her going in or out! At home, the neighbour come and helps you. Ant it's reciprocal. We have such a mentality to help a neighbour whenever it is needed. You happen to know each other very well". Betty and Peter are Africans who were exchanged to other African countries. They all highlight the differences in greetings as important differences. Betty described

the oddness of greeting elders differently than the youth in Tanzania while Peter was annoyed with the system of greeting chief by going on the knees in Nigeria.

The North participants experienced the importance of greetings as well. Sverre Olav is an engineer and was working with water supply in Malawi. As part of a project he should be establishing a group of workers to maintain a water supply facility. Sverre Olav had asked for a group of ten workers with certain qualifications to meet up with him. When he arrived, 500 people and the local chief were waiting under the trees. Sverre understood that the procedure of selecting the ten workers was a lot more complicated than he had thought. The chief arranged everyone inside the tiny church and hours of greetings and presentations began. Some argued that they were relatives of the chief and therefore should join the work force. The session took all day. His experience with meetings was that the greetings were extensive and represented a challenge to his patience. The positive thing was that when the greetings were done in a proper manner, the meeting was rather efficient compared to meetings in Norway when everybody comes with their personal views and stories in the middle of discussions on a matter. The learning is that paying more attention to greetings makes people relax and is a good introduction to a formal meeting. Another learning from this is the awareness that asking people how they are actually is important.

Increased self esteem & confidence

The study confirms that the exchange situation makes people mature quickly, they get insights about themselves and their culture and get to trust themselves more (Desk study, 2005). The majority of the participants increased their self-esteem as a result of the exchange. One of the reasons was because they were exposed to other working tasks and other environments during the exchange. Mwanzo rewards his place of work during the exchange: "I saw how they appreciated my work. That was a big satisfaction. Whatever I was assigned to do, I was given the freedom to execute it the way I wanted. Sometimes, I was a bit worried if they would like it the way I did, but they appreciated it. You are satisfied when someone appreciates you. It is a big push for self-esteem and motivation". Betty, a Kenyan journalist who worked in Tanzania during the exchanges says: "It built my confidence. I used to be quite closed but I had to open up. I had to talk if I wanted to express myself. I am a shy person but the exchange program built my confidence. It happened because I had to deal with issues on my own. Further, I had to train people during my work in Tanzania. It was a must and it built my confidence."

Being away and being alone challenges the participants, especially those from the South. And, by experiencing that they manage the uncertainties and the challenges, their self-esteem grows. This outcome is found among all the participants we interviewed. Betty trains people today. Mwanzo had a dream of doing success in his profession but was demoralized because he didn't get the encouragement he needed in Tanzania. Today, Mwanzo has achieved a high position in his profession not only in Tanzania, but also in Norway, where he lived during the FK exchange program. All of the participants from South Africa have also pointed out the increased self-esteem.

Increased self-confidence is a result among the North participants. Audrey, having led the HIV/Aids project at the factory in South Africa points out how the achievements in the projects and the stay abroad built her self-confidence. The fact that all of the North participants were involved in large projects involving a higher degree of responsibility may explain the increased self-confidence.

New way of living

Several participants have experienced a change in their way of living after the exchange. These changes are often results of having the eyes and ears towards the world and hence learning that there are various modes of living in this world. These findings are found among men and women and among participants from both the South and the North. Samuel was exchanged to Zimbabwe and says, "When I came back to Kenya, I had developed new ways of life. The exchange changed my social routines. Before, I would go out with friends, just because it was normal. Now I pay more respect to my personal wishes. I have started to give myself breaks." Tanzanian Mwanzo lived in Norway during his exchange and says that this stay influences him a lot – even today. Mwanzo says: "We have our ideas of how things shall be in our society. But, these agreements are not necessarily meaningful or important. In practical life people attend urgent things regardless if it is important or not. It might be that you want to attend something very urgent within the extended family but by doing that you are skipping something that is very important in your life. You might regret that later. I even tell this to my students in the classroom: always categorize everything that comes to you in two categories: if it is important and if it is urgent".

Mwanzo and Samuel embrace values we normally find in the North, where values and actions to a great extent are related to the individual. These ideas are quite in contrast with the African collective orientated values, where one is expected to act and react as part of a family, a neighbour and your kin. The exchange therefore challenges the participants' views of their cultural values, and many of them choose to live their lives differently than what is expected within their society. In that way, the participants also challenge existing cultural values.

Less consumption is noticed as a result from exchanging from the north to the south. "We think twice about buying new things. It's not that we live very differently from our neighbours, but we are more aware and it does represent a change towards less consumption", says a couple of the north participant.

New career opportunities

An important outcome for most of the South participants is the consequences that the exchange has had on their career, and in extension, for some, on their economic status. Judith made an upward career jump from working with printed media to now working at a TV station. "Socially you change almost instantly", Judith says, and continues: "The things I have now is not what I had before I joined the exchange program. I managed to save a few coins which gave me more opportunities than I had before. I improved financially. I would call it a boom". For Lucinda, taking part in the SCORE project and implementing NIFs Active Youth program in Cape Town gave her valuable experience, which most likely were of importance when she applied and got appointed to a job for the Kicking Aids program in the Caribbean.

Simon's story is the story of a young man living in the poor township who has crossed a barrier by becoming one of the first black students at the University of Stellenbosch music conservatorium. Four years ago he used to stand on the hillside in the Township looking down on the Field Band that exercised on the fields in the suburb on the other side of the train rails. From up on the hill he was standing dreaming of becoming part of the Field Band. One day when his football

team was playing down on the same fields he was able to watch the field band more closely. This occurred several times until one day the conductor asked him if he would like to join. So he started playing the marimbas and later went on to play the tuba and the trumpet. Because of his seriousness and his trustworthy and outgoing personality he was elected to take part in the Field Bands exchange program. During his exchange he was trained in classical music, learned to read and write music. These skills made him a valuable teacher at the Field Band upon his return back home. Furthermore, it made it possible for him to enrol at the University.

Strengthening the social capital

Social capital is the relationships that connect the individual to the large 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. Below we will outline how the Fk exchange affects the participants' relationships. We will close this chapter by outlining the outcomes of the strengthened social capital.

The Fk exchange program enriched the participants' social network. The exchange program builds an international network for the first time for a several of the participants. The network is used both during and after the exchange, and mostly they use the network as a means of sharing experiences and information. The unique participant culture among the Fk participants also contributes towards relationships with high qualities, based upon mutual trust and reciprocity. As mentioned in chapter 2, these relationships evolve around the Fk arenas, especially that of the preparatory training.

Another core finding in this study is that the exchange program makes the participant reflect upon and evaluate their former friendships. Most of the participants we interviewed had in fact changed their social networks. The changes were not necessarily looked upon as positive result from the perspective of the participants. It may very well be conceived as a loss. For the South participants, the change of friends resulted from the upward mobility and it involves certain 'sacrifices'. Judith says; 'My friends look upon me differently when I returned. Now I am a step higher. It is a perception; they think that when you live abroad for a year. You are travelling classes. I don't like it because I have lost friends. I have not changed, but they think so.' Bianca on the other hand instructed her friends to keep her down and help her keep her feet on the ground. She told them so because she was scared that she might otherwise change and maybe loose her friendships.

Many South participants point at their loss of friends because of their exchange: 'I lost many friends because of the gap, the period you are away, and because they get he wrong ideas. Maybe they thought you were a director. I have a very close circle of friends, and they remained. The other vanished (Samuel). The participants feel that this loss is unfair. They claim that they have not changed, and that loss is a result of others ideas of what they have experienced or become: 'A lot of my former friends think it wasn't the same when I came home. When someone is abroad they think you come back as a very rich person who are very different. That changes a lot. And you have changed somewhere in the process. So it becomes quite difficult to fit in". (Peter, Kenya)

North participants also lose friends upon their return, but it seems to be other reasons for the loss. Answering the question: "Have you heard that you have changed?" Peter responds: "That is the problem. We come back, but people think we are exactly the same we were when we left, but we are not". All of the north

participants feel the same way. They all are experiencing that old friends and family ask them "How was it?" but that they are not really interested in listening. The fact that the participants perceive this as sad indicates that they have undergone a fundamental change. Also the case of the homecoming of the participant that felt "socially handicapped" in the former chapter of this study supports the same argument.

New friendships are made through the exchange. We have already described the friendships and bonds between the FK participants during the exchange period. A majority of the participants also creates new friendships at the work place during the exchange. Judith describes her boss from the exchange in Uganda: "The executive director and I talk every day. I don't know how to describe her. She is a very good lady. She is motherly, sisterly, the kind of person you can call at any time. Mwanzo mentions his boss as the most important person for him during the exchange: "He is such a wonderful person. He is very kind. I don't know if there is a word that goes beyond that. He inspired me. I am 70% inspired by him". Wenche from Norway talks about the lasting friendships with the other FK participants. "We speak the same language because we share so many experiences. It's friendship for life!"

The exchange program influences the participants' social networks in important ways. The exchange forces the participants (and their former friends) to evaluate the content of their former friendships. This process results in changed and, we will argue, strengthened social networks, since we assume that such an evaluation function increase the quality of the network. In terms of social capital, both the amount of relationships and their quality is enhanced due to the exchange.

Social responsibility

FK in general, and the desk study in particular (2005), are pre-occupied with the question of whether global awareness and increased social capital leads to activism. Joining activist organisations seems however to be out of the question for most of the participants. Nevertheless, the increased international interest does motivate engagement. Our argument is that the global awakening and the strengthened social capital sharpen the participants' wishes to contribute in their society and in particular through their work. Peter from Norway says: "I've not joined any organisation, not before and not now. But I've engaged more at Idrettshøgskolen and have tried to start up a Forum about sport and development. I engage more strongly in matters than before. I seek information about events in relation to Africa and get invited to arrangement in the Fellesrådet for Afrika." The participants orientate themselves in a broader context than before the exchange.

The participants seem to be more pre-occupied on sharing their knowledge and their experiences by other means than organized activism. South participants stress the importance of sharing their knowledge with their local society. We have chosen to define these actions as social responsibility since their point of departure is to share their knowledge the best way they can in order to fight poverty and injustice in the world. The challenges towards sharing, however, were to find arenas or mediums to channel the knowledge. Judith, the Kenyan journalist, was inspired by the fact that women in Uganda had more power than women in Kenya. But, she did not have a forum to express what she had seen there and what she could do here. Betty, another Kenyan journalist, saw opportunities in sharing her new knowledge through her work: "When I write an article for a newspaper I always put some touch of gender. You need to remind

the policy makers. Getting women in leadership empowers them. Therefore I have to mention it in my stories". Mwanzo has even added a profession because of the exchange: "After the exchange, I really put all the skills I learned in Norway into practice. Therefore I'm sharing this knowledge in training with people who do not have the opportunity to go abroad. This participant had worked as a photographer before the exchange. After his experiences, he now saw it more or less as his obligation to train other Tanzanians with, in his view, never would have the opportunity to learn photography from another angle than the mainstream Tanzanian way.

A north participant had a strange experience of ending up as an employer of young adults during the exchange. Being an employer was very far away from his idea of involvement in the local community. Here is his story: " I did not take long before the first person were knocking at the door asking for a job. This, I was not prepared for. Of course I said 'no'. But then this guy came with credentials and suddenly we've had a gardener! We made an agreement that he works half-time for salary but that we should pay for his education. It was an empowerment deal. But it was very tricky for me to be an employer. Then, we got another employee, a woman this time. She had a child outside of marriage and was depending on her elder brothers to support her. I felt that she needed to make her own livelihood and not be so dependent. She attended a computer class and we paid for her education." The participant's own argument was that though it was uncomfortable being an employer, the improvement in the life of these employees were worth it for him.

The Fk exchange program influences the participant's lives both when it comes to how they wish to live and what activities their lives shall be fulfilled with. Some reorganise their whole life while others make some important adjustments. An outcome for all of the participants, however, seems to be a sharpened social network and focused contributions towards a better and a more just world.

5. BRIDGING KNOWLEDGE GAPS

Living abroad and being exposed to new people and a new culture changes peoples lives. We have so far showed that the exchange program challenges the participants' values and worldviews, and that these challenges influence their everyday lives after the exchange. The question to be asked in this chapter is to what degree the professional aspects of the exchange contribute to changes and development.

In this chapter we argue that the professional aspects of the FK exchange contributes in bridging the knowledge gap between the South and the North. We focus on the individual level by describing the participant's increased professional skills and improved working method because of the exchange. We also look upon the participants' professional contributions on a broader societal level, in particular in inputs towards cultural synergies and in spreading the synergies home and away.

Increased professional skills

An important finding in this study (and former studies³) is that the Fk exchange program increases the professional skills among the participants. The outcome is found equally among North and South participants and among women and men. The increased skills are achieved in a variety of ways: by practising theoretical knowledge, by learning new techniques, technology and working methods and by been given increased power in a working context during the exchange.

Working at the host partner has enabled the participants to carry out new work tasks or to practise theories or methodologies they have learned at college or university. Judith is a Kenyan journalist who used to work as a journalist in a newspaper prior to exchange. In Uganda she got the opportunity to work as a journalist in the radio and says: "I learned to run programs electronic. I had learned it at school, but I had never had the opportunity to put what I had learned into practice". Betty, another Kenyan journalist, says the exchange to Tanzania made her work with press releases for the first time, except from learning about it in Collage.

Many participants' also achieved knowledge and skills in new areas during the exchange. Betty learned to do other things than writing stories or press releases: "Before I went on the exchange program I was simply a writer. Today I supervise trainees. I also write books. I do research in the fields and I write reports". Judith, who only had worked with print journalism before the exchange, got the chance to work in a new medium – the radio. In addition, she learned to be producer and was in charge of her own radio show focusing on female leadership in Uganda.

Both Simon and Neville musicians, learned to read and write music during their years at Manger and Toneheim Folkehøyskole respectively. Neville was introduced to written music just three months before he went to Norway by Ingeborg, a Norwegian exchange from the Norske Korps Forbund who stayed in South Africa with the Field Band Foundation at that time. Being able to read and write music

³ See "Study of selected Fredskorpset exchange projects", 2003 by Axel Borchgrevink, NUPI and "Norway's Fredskorpset Youth Program. Study of selected exchange projects", 2004 by Axel Brochgvink and Torild Skard, NUPI

has been of great significance for both of them and has broadened their musical and professional repertoire.

The exchange has also contributed to the sharpening of existing skills. Samuel, who was exchanged to Zambia, says: "I feel the exchange has sharpened my leadership and management skills.

Learning new technology and working methods

A majority of the participants got the opportunity to work with technology or methodology they had never been exposed to before the exchange program. Mwanzo, a Tanzanian photographer who was exchanged to Norway said the exchange taught him so many things: "I had never done scanning before, because we didn't have scanners back home. I could also see the process of making a book and annual report for the first time. I learned to work with pictures on Photoshop. It was also my biggest experience for intensive computer using – for daily use".

A widespread finding in this study is that the participants achieved new skills in terms of new working methods through the exchange. Along with many other participants, Mwanzo weight the importance of learning teamwork by working with the host partner: "I learned teamwork. You could discuss and people could give their opinions. That was different to my country, where one person decides what should be done. He thinks he is right, but sometime he is wrong. It was really good." At Toneheim Folkehøyskole Neville learned that his opinions were listened to and that in order to have influence on your development you need to share with others and be open to others.

Peter emphasised his improved skills in decision-making and leadership. Peter is a Kenyan social worker and attended the south/south program. He says he learned a lot when he came to his employees' office branch in Zambia: "I learned a lot. I learned administration. I learned more on corrective decision-making. I had to consult a lot with the board. I had to involve them, so that we finally saw the things the same way. I had to understand them and they had to understand me. That's how it was corrective. Here they make decisions they don't necessary have to consult. That was new to me".

Mwanzo was in Norway during his exchange and weights the importance of learning to work with targets, while the Kenyan participants Peter and Samuel, both on south/south program, emphasises the importance of experiencing informal meetings at the working place. Peter recalls the informal environment on the host partners working place and that everybody used to go out and eat and drink together. Peter observed that people would discuss issues more openly than they did in the office and that these meetings were of importance in order to maintain a good working environment.

The Norwegian participant and businessman Julius were exchanged to Colombia in order to establish a department of the business there in cooperation with the Indian FK participant from the same company. Julius underscored the importance of learning new skills through fellow FK participants during the exchange: "I got a lot better on sales and marketing activities. My Indian colleague Deepak was very good on sales. For example I learned that you have to knock on many doors before you achieve what you want".

Numerous of the participants view their new acquired skills as fundamental for how they execute their work today. Being taught classical music and writing and

reading music has made it possible today for Simon to go to the music conservatorium, moreover "I can now write my own music and if somebody else is playing it I can demand the credit for it." Peter (south-south participant) learned unique negotiation techniques in Nigeria that made him more patient with people and situations. Neville is certain that he has changed a lot in terms of his manner of communicating. Before he used to be quite and not state his opinion, professionally but also personally. At Toneheim he learned to open up and tell people what his opinion is.

Peter is a sport coach exchanged from Norway to Zambia. He has experienced that he has increased patience with people and that he has acquired communicating skills. "I have another way of participating in situations with other people, a way of having open or closed relations with people. This was an eye-opener for me, I learned a lot and have changed personally." He is also aware that he now dares to talk with people on the bus!

Another North participant, Sverre Olav is an engineer exchanged from Norway to Malawi. He was very inspired by the fantasy of ideas and materials applied in local water technology in Malawi. For instance he noticed an irrigating system utilising the gravity to transport water upwards. He acknowledges that this will very well influence on new technology in the future.

More responsibility and new opportunities

A majority of the participants experienced more responsibility than they were used to, at their place of work during the exchange. In most of these cases, however, the participants were not aware of the amount of responsibility that was waiting in the field. Peter from Kenya expected to help the Nigerian office branch with designing new projects. When he arrived to Nigeria, though, he saw that the branch had some major challenges. Today Peter recalls his experience this way: "My work was everything". Talking about his second exchange to Zambia, Peter says: "I did not know that the whole responsibility would lie on me".

Peter's amount of responsibility during the exchange was huge. Samuel from Kenya worked for the same organisation and his experiences from the exchange were quite similar to those of Peter. Samuel worked as a program officer in Kenya and expected to work with information work during his exchange in Zimbabwe. When he arrived to Zimbabwe, though, he experienced that the map did not match the terrain: "When I arrived to Uganda I saw that things weren't all what it seemed. The funds were bad and the relation between the organisation and the donors were a bit fragile. The staff didn't receive their salaries and the organisation was about to go down. So, I felt that rather than to just sit there, I said how could we revitalise the organisation. I tried to see where it went wrong. I managed to find funding and to get the organisation up on its feet again". The fact that both Peter and Samuel were exchanged to branches within their organisation might explain the huge amount of responsibility that was given them (or taken by them) at their place of work during the exchange.

Other south participants nevertheless also took responsibilities for their working places. Richard, who was exchanged to Burundi, expected to assist the host organisation to converse environment in their project in rural areas. When he arrived to his host partner, though, it turned out that a lot of the funding was vanished and consequently he couldn't execute the work tasks he was envisioned. Richard did what many of the participants did in similar situations. He managed to become an asset for the organisation. He was proactive and tried to find suitable work tasks. Richard translated documents into English. He also

taught them computer skills and helped them in making a brochure. Richards's case is not unique. Many participants experienced that they worked with other issues, methods or technology than they expected. These experiences, however, has resulted in increased professional skills which gives them new opportunities when they return to their home country. Judith was a newspaper journalist. Today she is a successful reporter at KBA, Kenya's largest TV-station. Samuel achieved the skills to become a leader. He says: From working on a micro level in Kenya I related to a macro level in Zimbabwe. It has even enabled me to get a job in an international organisation. I feel that it has opened a lot of opportunities for me. And if it wasn't for the exchange, I'm sure it wouldn't happen".

For the north participants the goals of the exchange seems to be accomplished. Although processes are slower than expected the project is finally carried out as planned nevertheless. In all cases the work tasks involve more leadership, larger projects and more responsibility than the positions with the employer at home. Good professional skills are acquired. But the exchange does not necessarily lead to higher positions at home. In two of the Norwegian companies the Fk exchanges are an intrinsic part of their operations and business. From the point of view of the employer at home the exchange represent a useful and necessary training of the individuals professional skills. For the individual participant the exchange is often an important part of the advancement process.

Cultural synergies

How do the increased professional skill contribute on a broader societal level? We will now look deeper into the participants' contribution towards change and development by looking into cultural synergies and in spreading the synergies and thus bridging the knowledge between home and away.

The skills and working methods achieved by the participants are acquired in a cultural complex learning environment. Therefore, the skills and working methods are carrying in them a synergetic potential. Synergy is a Greek word meaning cooperation or contribution. Cultural synergy is a method for involving and problem solving in complex situations, which implies that, the cultural complexity is looked upon as a resource and not as a problem. A synergetic way of thought is opposed to narrow-minded or ethnocentric way of thought. Synergy leads to creativity, diversity of ideas, openness, flexibility and new solutions. Cultural creativity is creating new alternatives based on but not limited to the ideas already involved (Adler 1991). The discussions below are in various ways illustrating concrete results deriving from the cultural synergies within the exchange.

The Fk participants have key roles at their working places home and away and originally they were recruited to the exchange program because of their specific skills, which were looked upon as beneficiary for the exchange. We therefore find it important to investigate the potentials deriving from the FK exchanges.

The cultural synergies have impact on the organisation level. We have seen that the South/South participants played a key role in the developing their host organisations. Samuel from Kenya established a new resource centre for the host partner. He also ensured that the organisation would receive funding for the future. Peter from Kenya established a new branch office, more or less alone, in Zambia. Peter and Samuel worked for ANPCCAN both in their home country and during their exchanges. Their contributions during these exchanges had major impact on their host partners' viabilities by building and by ensuring future funding for the branch offices. Mona was exchanged from COWI in Norway to

China. Her work with inspired the partner in Beijing to improve their documentation procedures for environmental data. Now the partner organisations are planning a new project together. The partners are setting up new programs of exchange. Neville and a fellow participant from South African travelled around Norway teaching and inspiring Norwegian field bands. According to him self, their impact was enormous. He told about one time when they entered the hall where the field band were sitting ready for instructions, awaiting notes on their empty note holders. Neville and Boodie told them all to stand up and move to the front and once they all were standing Neville moved away all the note holders. Utterly surprised the students were told that today the whole field band would be playing together without any notes. Even bigger was the surprise once they were told to stand up and play while dancing.

Even innovation has derived because of the cultural synergies within the exchange program. In Malawi the technology of the engineers of the pit latrine was faced with local practise. This in turn led to the development of a new and larger version of the pit latrine based on alternating use. This innovation is now spreading to similar projects carried out by other development organisations.

Bianca worked at ArcAid in Kristiansand and at the UN association. Meeting a different working culture triggered the establishment of a new form of voluntary program at ArcAid. "Their work culture challenged me a lot, because I felt that I was more office bound than I was used to. Through my background and the work culture, which I am used to, I work primarily IN a community. I am used to actually going out there and like that. I needed to bridge my way of working with their (the Norwegians) way of working." So she initiated and organised a voluntary program where students from Agder Polytecnic College came to ArcAid and were given working tasks relevant to their interests. The aim of the project is to strengthen the students' community involvement and directing ArcAid at local community orientated involvement. She managed to bring community based work into the daily life of the organisations that would benefit the community and ArcAid/UN as an organisation.

Spreading the synergies home and away

Activating resources in order to equip communities in developing knowledge themselves is important in bridging knowledge gaps. In this study we perceive this as a form of capacity building. Capacity building may be defined as creating the infrastructure necessary to support needed programs and services in communities. Helping a nonprofit housing program establish a volunteer network and creating a community watch program to reduce crime are examples of capacity-building activities. Other examples include providing funding or helping an organisation develop management systems⁴.

Let us exemplify with a story from the South African Field Band Foundation. One of their biggest challenges is being able to provide the students with instruments. Instruments are very expensive. In addition, also the repairs and other extras, like clarinet reeds, cost far more than the Field Band can bear economically. Through the Fk the Field Band Foundation has gotten closely involved with the Norwegian Field Band Foundation and with a network of musicians and teachers at the music Folkehøyskole (like Manger and Toneheim). The professional

⁴ Definition from Glossary of Volunteerism and National and Community Service Terms (www.vaservice.org)

contacts and international network established by means of the Fk exchange program has contributed to an access point for instruments. Presently this network has accumulated one French Horn, one trumpet, two clarinets, one sharp drum and various reeds, instrument oils etc.

Wenche was working as a teacher in a project involving a private and a public school in Malawi. Faced with the horrifying difference between the private and the public schools, Wenche "lost her heart" and put most of her effort into the public school. While the children attending the private school were transported to school in Mercedes, the parents to the public school children hadn't even seen the school. Wishing to upgrade the standard of the public school, Wenche knew that she had to motivate the parents and she tried to activate the parents through the institution of the "school committee" in setting up "dugnad". Gathering under a tree outside school in the afternoon, rector translated her appeal to arrange a dugnad and also to arrange a café. The school committee is still active; she was just told that they had built a fence around the school. Due to the achievements the children don't have to sit on the floor, but have chairs and desks. "My experience, working with women or with reformations in school, is that it takes just a little effort to activate the willingness to change more themselves", she says.

North participants often perceive gender issues as problematic faced with the views on women's position in the South. Working as a teacher in Malawi watching the situation of the girls was difficult for Wenche: "come on, girls!" she often thought. Patriarch traditions, early pregnancies, assaults on women have made strong emotional impact. "So often, girls have to leave school too soon having babies or because they are getting obligations at home". Wenche developed an interest for doing something to improve the situations for girls. Now, she is involved in a project with Kommunenes Sentralforbund called: "keep girls in school" where they start up peer groups of girls focusing upon awareness on these issues and also arrange several other activities.

The experience of the expectations to a white person troubles the North participants. They are not comfortable with not being confronted and challenged during the exchange. They all have developed methods for changing this. Peter was exchanged from Norway in order to set up Active Youth in Zambia. He had prepared for this at the training in facilitation methods arranged by Score in South Africa. "I was committed to reduce the distance that they (peer trainers and others) perceived between us." I focused on showing that I took it seriously when they spoke to me. I focused upon asking a lot, asking instead of providing answers". Peter experienced that the method of resource activation functioned very well. The people he worked with were used to get instructions but felt positive about working in a different manner and finding the solutions themselves. "This inspired me so much that I am going back and writing my Master thesis on the matter." One of the peer trainers I worked with has started his own sport promotion agency. I got e-mail from him about it. It surprised me as I'd never thought he had access to the Internet coming from the poorest area." It is obvious that something has changed as a result of the project.

Reducing the gap

Just as important as the increased professional skills is the development of the working methods of the participants. Experiencing the intercultural meeting and the different ways of working at the host partner, the participants develop creative methods. Cultural synergy is an important tool in decision-making and

problem solving, acquired by many of the participants. Reciprocal learning between the partner organisations is a continuous process. By applying their intercultural skills, the individual participants are making this learning possible and successful.

Other studies have pointed out the tendency that the North partner becomes dominant in the partnerships (Borchgrevink 2003). In these relationships bridging knowledge may imply that one party is delivering knowledge to the other. Also in this study there are examples of one partner providing knowledge to the other not expecting to get something in return. In Fk programs based on technology this may be the case. Exchanged from a consultancy firm in Norway to set up water supply systems in Malawi, Sverre Olav was representing both the technology and the necessary skills. He was nevertheless very much depending upon local knowledge to implement the water supply system. Also, local practice and technology led to inspiration and innovation. Although the North partner is dominant in the relationship, there was a mutual exchange of knowledge.

Often, the bridging is a question of two equally knowledge founded organisations, which exchange their local versions, or regional specialisation of knowledge. For example, the Field Band Foundation contains a specific amount of valued knowledge of improvisation, musicality and creativity desired in the North. The North possesses classically trained participants and musical archives. The Desmond Tutu peace and ArcAid both share the global knowledge of international law issues, but have differences in translating their theories into targeted project. Which is mutually inspiring. The exchange allows them to pull their forces together.

In some programs the favourable results and bridging is more successful than in others. In the next and the final chapter this is subject to analysis.

6. TIPPING POINT FOR DEVELOPMENT

In the previous chapters we have looked at different aspects of the individuals' personal experiences during and after their participation in the FK program. We have demonstrated how the participants change their attitudes and values, acquire new skills and to some extent redirect their personal and professional lives as a result of the exchange experience. The object of this study has been the individual and personal stories, not the organisational stories. However, the individual participants' changes take place within and in relation to their working environment and the wider context of family life, local community and society at large. The Fk program bases its work partly on the assumption that the individual change-agent is significant and necessary for changes in society at large. Yet there is little certainty about how the changes on the individual level relate to changes in civil society. We have discovered that individual men and women can in fact make a difference. But how come some individual participants become change-agents whilst others do not?

We have described the courageous participants throughout this study. We have also depicted how the changed values, new way of life and increased professional skills are adding value to change agent. In the following, we will point out some aspects that seem to be significant in order to achieve changes on a broader societal level. We will argue that a significant change, and hence development, depends on the context and the continuity of the exchange programs.

The power of context

The context wherein a change is being transmitted is significant for the strength and impact of the change. Several of the participants that we have interviewed worked in partner organisations that have developed large exchange programs. Lucinda at SCORE in South Africa is one of several individuals changing workplace between South Africa and Norway. Whilst she was in Norway together with one other girl from South Africa, a few Norwegians were in SA. When we went to visit her at SCORE May 2005, there were two Scandinavians working at the SCORE head office in Cape Town and an additional few who were located at SCORE branches around the country. At the same time there were SA personnel in Norway working with Norges Idretts Forbund, the exchange partner organisation in Norway. Bianca at ArcAid and Simon and Neville at the Field Band Foundation took part in similarly large exchange programs.

Before Lucinda went to Norway she had already worked with Norwegians at the SCORE head office in Cape Town. SCORE and NIF had together developed their own preparatory training, which focused specifically on the needs of their exchanged personnel. This implied that Lucinda had a clear idea of the tasks she was to be doing in Norway and there were people in Norway, at NIF, who knew what they wanted to gain from her participation. Upon returning to SA she worked closely with the NIF office at translating a Norwegian project to fit the SA context. Moreover, the colleagues in SA were working together with Norwegians at the time and had an openness towards Lucinda's new gain skills. This made it possible for her to rather effectively start up the project in SA. In addition, she was able to continue and strengthen her intercultural communication skills at the office in SA, working with Norwegian exchanged there. At the focus group meeting, they all agreed on the well-developed intercultural communication skills shared between the NIF and SCORE personnel.

Lucinda had much contact still with the coordinator of the NIF exchange programme, both prior to her exchange, during the exchange and afterwards. Through him she was tipped on a job for the Kicking Aids project. He suggested that she should apply for an open position at this project. She had translated the 'active youth' project from a Norwegian context to a SA one. This had given her experience and qualifications that they needed in the 'kicking aids' project. She followed his advice, applied and got the job. When we interviewed her she had returned from the Caribbean just a few days ago.

If the partner organisations work close together and several individuals from both organisations take part in the exchange, then we see that the individual's acquired skills and knowledge effectively benefit the organisation. The partner organisations and their program form a context wherein Lucinda as change-agent makes a difference.

Home partners ability to utilize new knowledge

Size matters. However, size is not everything. In the following we will show how not only the size of the program and the number of individuals exchanged influences the potential for the change-agent. Also important is the partner organisations' capacity to utilize new knowledge and ideas and their learning ability. Most of the participants *want* to use the new knowledge they had achieved through the exchange when they return. Many employers though, in both South and North do not see this as a useful resource. One of the Norwegian participants came back to a changed working environment with a new boss not acknowledging her experience. The participant was now wondering about changing job and working in a humanitarian organisation instead.

Samuel was not given the possibility to develop his potential as a change-agent upon returning to ANPCCAN, an organisation working against child abuse in Kenya. One reason is the organisations hesitation and uncertainty with how to use him once he is back. ANPCCAN have branch offices all around east Africa. When ANPCCAN entered the FK exchange program they decided that they needed to identify the different branch offices various needs. The regional directors sat down together and looked at the organisation as a whole and identified the different branch offices strengths and weaknesses. Samuel worked for ANPCCAN in Kenya and had a lot of experiences in information work. The directors found that the branch office in Zimbabwe needed this kind of knowledge, and Samuel was therefore sent to work with that office. Peter on the other hand had worked in ANPCCAN Kenya for 5 years. According to himself, he was chosen to go on the offices in Nigeria and Zambia because he had valuable experience working with resource mobilization and administration. Peter established a new branch office in Zambia more or less alone. Peter and Samuel's skills were utilized in the other branch offices in Africa, and they contributed to organisational development within ANPCCAN.

Samuel was a participant in the first group of South/South exchanges. Although he contributed with new knowledge and skills at his host partner, Samuel did not see any possibilities of using his increased professional skills when he returned to his home office – his employee. "Even my boss agreed with me that there were not opportunities for me within the system. It wasn't any abilities to use my potential", Samuel explains. So, Samuel stopped working in ANPCCAN and went to work as a manager at CARE Kenya.

Today, Samuel says that he hopes ANPCCAN learned that they should do things so their staffs are not disappearing. We believe that home partners' failure of

taking the participants new thoughts on values and worldviews and their new professional skills seriously is an obstacle for development. A courageous participant is not enough. The home partner needs to be courageous as well, willing to implement new thoughts, new knowledge and new skills in their existing working areas. The South African participants all returned to a home organisation which awaited their new acquired skills and had a strategy and plan for utilising these skills to the best of the organisation. For Samuel to fully become a change-agent, the home partner has to have openness towards new knowledge and ideas. Moreover, the partner organisations need to understand the content and goal of the FK exchange program.

Now, an example of how the role of the home partner is a clue for further developing results in exchange programs. The Fk exchange programs have had substantial effects on Fredrikstad kommune. It shows that extensive exchange-programs in a geographical region are representing a tipping point for exchange outcomes. Our study included the COWI program and a Primary School. The interview with teacher Wenche revealed some of the impacts. As a result the school had involved in other exchange program for teachers, a network of friends and contacts had involved themselves in divers projects in Malawi. The teachers' school in Halden had trainee program there, Kommunenes Sentralforbund had started up projects, and the list goes on and on. Wenches position and job-description is now 20% Africa coordinator. Much of the success was the focus and awareness in the local authority to profit from her experiences. "I've really been around with this project, she stated having given speeches to both the Major, the local authority board and other instances. Rector at my school is excited about Africa as well", she said. "And next week the teachers from Malawi is coming here to Fredrikstad to stay in our house." The example shows how different branches of society are influenced and changed due to the exchange-programs. If the process continues other effects may occur as well. It is probable that positive attitudes towards diversity and multiculturalism will develop further in the local population than in other parts. Much credit is to be given to the home-partner (local authority in Fredrikstad) because of the ability to spread the knowledge of the individual participants. Arranging seminars for the participants to present their projects is an important means of involving other organisations in the region. The focus on information spreading of the change-agents (participants) is essential to the changes in Fredrikstad. What happens is that the individual results are generated. The argument is that the effects are not proportionally augmenting with the number of participants but rather "exploding" in some programs or contexts. It would have been interesting to further explore the case of Fredrikstad in order to bring about these results in other regions.

The importance of continuity

As we see it, is the continuity of the exchanges the second critical success point for change and development. Even Samuel stress that ANPCCAN has carried out several exchanges afterwards, and that this might have learned them to utilize the participant's knowledge and skills. Peter, who has been on two exchanges for ANPCCAN – to Nigeria and Zambia, was and still is head of the child department. He has recently returned from his last exchange, but have big plans for the development of the organisation.

The consultancy firm COWI's branch in Fredrikstad will serve as an example of a company that has created a learning environment among the Fk participants. At all times, several of the employees are exchanged to different parts of the world. Simultaneously, South-participants are working in COWI. Talking with her co-

workers was important in Mona's preparation for the exchange to China. The Chinese Fk-participant working in COWI prior to Mona's exchange represented knowledge of what she might expect during the exchange. Additional knowledge from ex-participants was acquired naturally at work. For her, this was more important than the preparatory training. As a result the professional knowledge and the practical preparation relating to Fk- exchanges are interwoven with the general operations at the COWI office. This in turn leads to the development of goals and project design in the constantly new Fk exchange programs.

Fk exchange programs represent an exiting opportunity for small businesses in reaching their goals. In small businesses like Global Entrepreneurs (GE), the employees have several working tasks and a great deal responsibility for the whole operational process. Julius, exchanged from GE in Norway to GE in Columbia says that in small businesses you have to develop many of the processes and operations yourself. Some years after they started up their international business concept, they saw the good match with participating in Fk exchange program. We may ask whether the exchange program allows them to expand and develop somewhat more rapid than would be the case if mere numbers and bottom-line were to decide? In the case of GE, the continuity of the exchanges is important. As time passes, the exchanges and business is further integrated.

Getting to the tipping point

The previous discussions are aiming at describing the contexts that are most likely to promote synergies upon homecoming. At the organisational level, the relation between the participant and the home-partner is the most important in bridging knowledge gaps. This is due that all participants have increased their skills and knowledge although projects may not have been accomplished at the host-partner level.

The Fk participant is a potential change-agent. We have seen, however, that the participant needs a context in order to *work* as a change agent. The context is of utter importance in order to increase successful exchanges and outcomes, and consist of following aspects:

- Home partner must *actively seek* changes or improvements
- Home-partner must have the *ability* to utilize the participants' new knowledge or new skills within the organisation.
- The home-partner must *perceive* the exchange as an organisational development strategy and acknowledge.

The size, continuity and shape of the exchange program will have great impact on whether changes are identified a society level. In addition to the points above, the role of Fk may be developed towards more involvement upon homecoming. One important contribution would be facilitating the process of information and knowledge transfer within the organisational structures of the partners.

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APPENDIX

PARTICIPANTS

Home country	Partner	Participants	Host country	Type of exchange
Kenya	Association of Media women in Kenya	Judith Akolo	Uganda	South/South
Kenya	Association of Media women in Kenya	Betty A. Oyugi	Tanzania	South/South
Kenya	ANPCCAN Kenya	Peter Muene Samuel Adole	Nigeria, Zambia Zimbabwe	South/South
Kenya	ANPCCAN Kenya	Peter Muene Samuel Adole	Nigeria, Zambia Zimbabwe	South/South
Kenya	National Coord. Committee to Combat Desertification (NCCD)	Richard Mwangi	Burundi	South/South
Tanzania	Business Times	Mwanzo Mlingo	Norway	South/North
South Africa	Desmond Tutu Peace Centre (DTPC)	Bianca Robertson	Norway	South/North
South Africa	Field Band Foundation	Neville Arnold	Norway	South/North
South Africa	Field Band Foundation	Simon Skafu	Norway	South/North
South Africa	Sports Coaches' Outreach (SCORE)	Lucinda van den Heever	Norway	South/North
Norway	Global Entrepreneurs	Julius Lund	Colombia	North/South
Norway	COWI (formerly Interconsult International)	Sverre Olav Gjerløw	Malawi	North/South
Norway	COWI (formerly Interconsult International)	Mona Johansen	China	North/South
Norway	Yara (formerly Norsk Hydro)	Audrey Stark	South Africa	North/South
Norway	Fredrikstad Kommune, Kjølberg skole	Wenche Gjerløw	Malawi	North/South
Norway	NIF	Peter Ernst Legat	Zambia	North/South

Interview guide

About the exchange

- Where did you work? What kind of organisation is that?
- How long was your stay abroad?
- What was your expectations for the exchange
- What do you remember best from your stay in XXXX?
- How did everyday life work during the stay?
- How did you live/housing
- Did you return back immediately after the exchange?
- How do you live now?
- What did you do for leisure activities during your stay abroad?
- What did you do before you decided to take part in the exchange program?

KNOWLEDGE At work

- What kind of work tasks did you expect from the exchange? Did these expectations collide with reality?
- Tell me about a typical day at work:
- What were you work tasks during the exchange (Specify with tasks, responsibilities)
- How was it to work in a new organisation in a foreign country?
- Did you learn anything new?
Working methods, perspectives, theories, and practical knowledge?
Language, web publishing? Project work
- Did you give the host organisation any new ideas?
- What were the most important challenges at the new work place?
- What happened
- Was the problem solved?
- Did you get support from anyone?
- Did anyone give you positive feedback about it?
- Did they use different working methods then you were used to?
- Teamwork, the way they communication
- Has this experience influenced the way you work now?
- How do you use the new achieved knowledge in your work today?
- Did you learn any new ways of running an organisation?
- Do you have any example of the working methods you use today?

Summer hovedpoeng, sjekk dem ut ved å formulere det annerledes

SOCIAL CAPITAL: Did the exchange build new relationships, new networks?

- Tell me about your background
- Your background: What is your kin? Where does your parents live now? Who do you live with? Married? Children?
- How long have you lived here? Where did you live before?
- Friends? Colleagues?
- How was your international network before you attended the exchange programme?
- How was it to move abroad?
- Was it the first time?
- How was it to build up new friendships in the exchange-period?

- Where did you meet them (work, after work, preparatory course, neighbourhood, other participants?)
- Was it difficult to gain new friends?
- Tell me about your new friends (were they foreigners, colleagues, friends etc).
- How meaningful were the new friendships for your stay abroad?

(Time factor)

- Do you still have contact with any of these people?
- Tell me about their significance in your life
- What do you have in common?
- What does friendship mean to you / what is a good friendship?
- How about your old friends and your family? Do they consider you to have changed much?
- Have you experienced that other people perceive something new about you?
Body language
Things you talk about?
The way you work?
- How you gained other (new) friendship after returning home? Tell me more.

Summer hovedpoeng, sjekk dem ut ved å formulere det annerledes

VALUES

- How did the exchange influence your views on (roles, status and structures)
- family structures, age or authorities?
- your own background and family (Your view on child upbringing, elderly people)
- gender and power?
- How did the exchange challenge you on ethical questions? (Right and wrong)
- How did you respond to actions or statements you perceived as ethical wrong?
- What did you learn from the episodes that challenged your ethics or values?
- What do you think about these episodes today? Would you react the same way or differently?
- Is there something you wonder about now which you didn't care/think about before?
- Have you begun to chase time or experienced the chasing of time
- Have you discovered changes in your body language: new gestures

Intercultural meeting – Does the exchange program create mediation between differences, understanding and respect?

- Let's go back to the year abroad. Tell me about the meeting people from another country?
- What is a culture meeting for you?
- What were your expectations towards the cultural meeting in the exchange? (Skikk og bruk?) Misunderstandings, behavior, gestures?)
- What were the challenges (if any)? Do you have any examples
- When did people react differently from what you are used to? What did you do?

- Did your stay abroad make you think differently about your own culture? How?
- Did you change your views on the host culture after you had lived there? Can you give me any examples?
- Culture sjokk?
- Would you like to tell me more about this? (anger, fear, shame, trust, loyalty, frustration, support)

Summer hovedpoeng, sjekk dem ut ved å formulere det annerledes

INNOVATION – Does intercultural meetings create creativity with innovative outcomes?

- What kind of expectations did you have towards the potential outcome of the exchange?
- Do you have any examples of new things /projects/products, methods or thoughts you created together, or when you returned to your home country employer?
- What are your thoughts on creative diversity? What is the potential of meetings between people of different backgrounds?

GLOBAL AWARENESS – Does the exchange build awareness and engagement in global questions?

- How did the exchange influence you on how you look upon the social, cultural and economical distribution in the world?
- (Did these views correlate with your view prior to the exchange?)
- Are there any new topics that interest you after the exchange?
- Have you changed your career? New career path
- Have you attended any new organisations? (Activists)
- How do you perceive yourself as a citizen of XXX today? (Activism, using media, political org. creativity in art)
- Do you have power as a citizen in your country? How do you feel about your own position.
- Tell me about your experiences with working with other people? (Your way of communicating – has it changed? Cooperation?)

AVSLUTNING

What is your biggest personal achievement?

What plans do you have for future assignments abroad?

Anything else you want to say

Terms of reference

Appendix 1: Terms of reference

Individual and social results of personnel exchanges – case studies for Fredskorpset

20/04/2005/SM

Purpose

FK commissions a study to supplement existing studies on goals achievement of the exchange projects. The study is undertaken to increase the understanding of the outcome of the exchanges as seen from the perspective of the individual (participating in the exchanges).

Tasks:

Through interviews with former FK participants this study should seek to document the following:

- Individual learning experiences in the areas of personal worldview, values and knowledge.
- Changed behaviour or actions at the personal level being triggered by the exchange experience.
- Enthusiasm for global justice, international development issues or international cooperation.
- The increase in or establishment of useful and relevant “social capital”.
- Examples of concrete outcomes as a result of the new social capital / networks and/or examples of concrete outcomes of partners or participants having created “something new” by combining their material and intellectual resources. (re. innovation – intercultural learning).
- Examples of opportunities (potential outcomes) of the new social capital / networks

Analysis

Based on the field work and the documentation above, the report should provide analysis of the following issues:

- What seems to be the important “arenas” for establishing or strengthening “social capital” in the FK context?
- To what extent can the exchange experiences be characterized as “intercultural” as opposed to “mono”- or “multicultural”?
- The study should indicate tendencies in the type of outcome according to the following categories:
 - o South participants
 - o North participants
 - o Men
 - o Women
 - o Larger institutions (Health/Business/Professional partners) as opposed to:
 - o Small- and medium sized organisations (Voluntary work, culture, sports)

Selection of respondents:

Contact persons and participants from the following partners will be selected for interviews:

Country	Partner.
Kenya	Association of Media Women in Kenya (AMWIK)
Kenya	ANPPCAN Kenya
Kenya	ANPPCAN regional office - Kenya

Kenya	Kenya Agricultural Research Institute (KARI)
Kenya	Kenya Organisation of Envir. Education (KOEE)
Kenya	National Coord. Committee to Combat Deserti(NCCD)
Norway	Global Entrepreneurs
Norway	Interconsult ENSIS AS
Norway	Interconsult International AS
Norway	Kulturskolen i Stavanger
Norway	Nabbetorp skole
Norway	Norges idrettsforbund og olympiske komité (NIF)
Norway	Norges Musikkorps Forbund (NMF)
Norway	Norsk Hydro ASA
South Africa	Desmond Tutu Peace Centre (DTPC)
South Africa	Field Band Foundation
South Africa	Sports Coaches' Outreach (SCORE)
South Africa	Sports Coaches' Outreach (SCORE)
South Africa	University of Pretoria

Method:

Through a case study approach, the consultants will apply a multi-faceted methodological approach, all qualitative. This will include

- In-depth, open-ended interviews (at least 5 in each country)
- Direct observations (context)
- Focus groups

At least 50% of the respondents should be Norwegians.

Presentation and documentation will consist of:

- Written report
- Multimedia presentation
- Present the results in 2 meetings (for FK staff and for FK board)

Anonymity: The report shall maintain the anonymity of the respondents if desired (see separate point below).

Working in dialogue

Due to the nature of this study it will have to be carried out in close dialogue with FK. Accordingly, this document should be considered a dynamic document to be developed in cooperation with the consultants.

Language

The language to be used in the report is English.

